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EXPLANATIONS.

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A. C. „ the year before the birth of Christ, according to the same authority.
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Comp. compare; **Marg.** the reading in the margin of the Common Bibles.

THE
PEOPLE'S DICTIONARY

OF THE
BIBLE.

By John A. Guest

VOL. I.

AARON—GUESTCHAMBER.

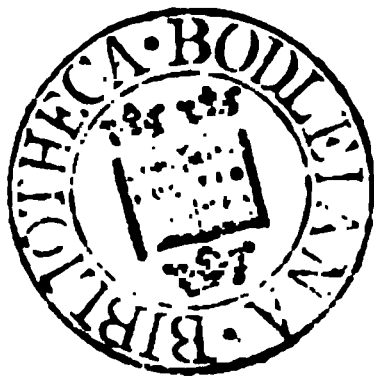
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P R E F A C E.

The DICTIONARIES OF THE BIBLE circulating in this country, however useful they may have proved in their several spheres, are either too much derived, as to their materials, from the old and, in the present state of Biblical knowledge, in some measure antiquated Dictionary of the celebrated Calmet, or, without exception, are too expressly designed and constructed in order to support established opinions, to appear to the author of 'THE PEOPLE'S DICTIONARY OF THE BIBLE' altogether suitable to afford to the public, especially to its more intelligent members, either such information as they need and may receive with confidence, or such views of the nature and evidence of Divine Revelation as may in the present day be least open to assault. Not without hesitation and a deep consciousness of insufficiency, did he in consequence take on himself the task of endeavouring, so far as his humble abilities allowed, to supply what in his judgment seemed required. The result will be found in the following pages; the great object of which is, to afford a digest of trustworthy information necessary for the profitable study and the right understanding of the Holy Scriptures.

Such information exists in great abundance and variety in the works of learned German divines, on whose treasures the writer has drawn so far as was needful, and so far as was compatible with the exercise of an independent judgment. In a List of Works given at the end of the Second Volume, intended to afford to the English student aid in the study of the rich treasures of Continental theology, are mentioned many authors to whom the writer is under obligations; to no one, however, in such a degree as to require the mention of his name in this place, save *Winer*, from whose invaluable '*Biblisches Realwörterbuch*,' 2nd and 3rd edition (Leipzig, 1846), materials have been freely drawn. In two or three articles, the work is indebted to the kindness and learning of gentlemen whose aid is acknowledged in connection with their productions. Should any reader discover a similarity between views and statements here made and others found in the '*Biblical Cyclopædia*' edited by Dr. Kitto, it may be accounted for by the fact that the author of this Dictionary contributed largely to that publication. In the use of authorities, preference has for the most part been given over English divines whose works are in this country generally known, to foreigners, and before all others to Germans, because, beyond comparison, they at present are the great masters in theological science, and in the hope not only of augmenting, however little, the store of knowledge on the subject in the English tongue, but, still more, of doing something to recommend and promote the study of German theology. Surely a literature that contains the writings of such men as Schleiermacher, Neander, Tholuck, Winer, Bretschneider, and Credner, deserves, and will repay, the most attentive perusal.

Whatever the amount of his obligation to others, the author has for the most part re-produced the materials here offered to the reader, in such a way and to such an extent that he and no one else is answerable for their actual shape and

character. If the work has any merit in his own eyes, that merit arises from the fact that, whatever its deficiencies and faults, the opinions which it advances have not been adopted or modified in order to meet or support popular creeds. The writer has striven simply to say what he thinks, without speculating as to its acceptableness in the world, desirous only of being approved of Him who loveth truth in the inward parts.

In regard to details, the author adopted such a plan as seemed to him likely to secure his purpose of communicating to the general reader such information as was requisite for the right comprehension of the Bible. In this view, he has taken as the occasion of the remarks and essays that ensue, those Biblical words which, as it seemed to him, a person of small information might not understand, and which were best fitted to lead naturally to the disquisitions required in order to put the reader in possession of a general summary of Biblical Knowledge. In the execution of his pleasant though laborious task, he has not been forgetful of what might excite the reader's interest in the important topics handled; and he has not hesitated to express freely his convictions on many points having, in the present day, an immediate bearing on the personal and social advancement of his fellow-men. Against one error he has striven carefully to guard, namely, that of putting forth his opinions in the spirit of a zealot, and so offending those who differ from him. While, also, he has freely uttered his own deliberately-formed convictions, he has, he trusts, respected the convictions of others; and in composing a work designed to throw light on the common treasury of Christian truth and hope, he has carefully abstained from advancing opinions characteristic of a sect, or hostile to standards of faith generally held in respect. One set aim and purpose he avows that he has had—one besides that of aiding the unlearned to read the Scriptures profitably—namely, to explain the nature and maintain the credibility and acceptableness of the revelation graciously made of God through Moses and his own Son, the Lord Jesus Christ. This object is a result of some inquiry, some thought, and deeply-seated convictions. This object has hitherto formed the chief aim and purpose of his publications. It will probably not cease to be entertained and cherished till death terminate his labours. The recognition of the trustworthiness of the Bible as the great repository of Divine Truth, as containing a history of what God has done for man, and therefore a history of Providence, specially a history of God's revelations for the enlightenment and salvation of his creatures—the recognition of the Scriptures as comprising all that is needful for duty, godliness, and eternal life—appears to the writer most important, as in all ages, so emphatically in the present day, laying as it does a broad and sure foundation for Christian 'faith, hope, and charity,' and being an indispensable prerequisite to the establishment of the kingdom of God in the world at large.

In the progress of the studies requisite for the execution of his undertaking, the writer's estimate of the Bible has been greatly enhanced. Owing to conclusions which had been come to by learned foreigners, it was not without solicitude that he applied himself to the study of some topics—such, for instance, as the authorship of the Pentateuch and the historical validity of the Gospels. The result is before the reader. It is not meant to be implied that he has seen no reason to modify previous opinions; but he has met with new confirmations of the truth of 'Holy Scripture;' and in proportion as his convictions have been founded on personal inquiry and rested on a wider basis, has he been led to a greater admiration of its contents. Deficient indeed must be prevalent modes of education, when many who professedly are expounders of the Divine Word, having

spent their best preparatory hours in the study of literatures which contain thoughts and influences that the Gospel was designed to supersede, should be led to give, and, owing to their own want of a proper regard for the Bible, should be the occasion of others giving, a preference over that book to Pagan writings whose almost sole merit lies in their qualities as works of art. It is not by this implied that the bulk of educated divines do not show and claim reverence for 'the Word of God.' A verbal and outward reverence does prevail. 'A reasonable service,' founded on solid and well-understood grounds, is rendered by only comparatively few. Yet even in a mere literary point of view, the Bible contains compositions of the highest character. Why should not Isaiah be studied in our Colleges with as much care, diligence, and minuteness, as Aristophanes? Is it not most extraordinary that the book which is professedly the source of all our obligations and hopes should, even in academical studies for the Christian ministry, hold nothing higher than a secondary rank? Under such circumstances, it is not surprising that laymen, while they fill their minds and gratify their taste in perusing the productions of other writers, have no systematic knowledge of, no keen relish for, the sublime compositions of David, Ezekiel, John, and Paul, which most receive and read with the unawakened feelings of a certain passive traditional respect, and which others quietly disesteem or openly reject as 'childish things.' Before a remedy can be applied to these evils, a new manner of studying the Scriptures must become prevalent; and that new manner cannot be established unless men shall have first so had their faith increased as to feel a lowly assurance that God's spirit will be given to those who calmly and faithfully follow the leadings of His providence in quest of Divine Truth. We subjoin to these remarks on the worth of the Sacred Writings a few words translated from *The Apostolical Constitutions*:—'What fails you in the law of God, so that you give yourself to the reading of profane authors? Are you fond of history? You have the Book of Kings. You love philosophers and poets? You will find in our Prophets, in the writings of Job, in the Book of Proverbs, topics of deeper interest than in any of the Gentile writers. Do you wish for lyric compositions? You have the Psalms. Do you desire to peruse truly original antiquities? Here is the Book of Genesis. Would you become acquainted with legislation and morals? God puts into your hand the code of his holy law.' These literary excellences, however, are a kind of surplus—something gratuitously added to the real and characteristic excellence of the Scriptures, which consists in their efficacy, with the aid of the Divine Spirit, to make men 'wise unto salvation through faith which is in Jesus Christ' (2 Tim. iii. 15); or perhaps it would be less incorrect to say that the sacred authors, who, before all others, are in their several styles free, natural, impressive, touching, and sublime, were, under the guidance of the Holy Spirit, raised to the height that they hold by the great thoughts which filled their minds, the pure and spontaneous charities which moved their hearts, and the solemn purpose which directed the whole course of their lives.

Besides a variety of general information and statements respecting the antiquities of ancient nations, especially of Egypt, tending to promote the great purposes of the work, this Dictionary will be found to contain—

- I. A brief and popular introduction to a knowledge of the Books of the Bible, in relation to their origin, preservation, contents, aim, and credibility; embracing remarks on the formation of the Canon, the Apocrypha, and Tradition, as well as the diffusion of the Scriptures in ancient and modern times:

- II. A Summary of the Geography and Natural History of the Holy Land, with a special reference to the narratives, opinions, and imagery of the sacred writers, given under a desire to aid the reader in forming an accurate and vivid conception of the scenes and localities of which they speak :
- III. Biographical notices of Biblical persons, bearing in fulness some proportion to the position which they severally hold in the great picture, and drawn up with an approach to a consecutive narrative, so as to present the subject-matter in a series of brief memoirs :
- IV. Sketches from Ancient History, with an outline of the history of 'the chosen people,' exhibiting the rise, progress, decline, and ruin of the nation and its institutions ; with observations on the arts and sciences in their connection with early stages of civilisation, and the mind, character, literature, and social condition of the Israelites :
- V. An outline of Biblical Antiquities, treating of the Language, Manners, Usages, and Institutions of the Hebrew race in the several periods of its history down to the fall of Jerusalem, and its relations to neighbouring and kindred stocks :
- VI. An exhibition of opinions set forth or implied in the Bible, accompanied by observations as to their source and permanent validity ; comprising principles and rules to assist the student in comprehending and expounding the contents of the Old and New Testament :
- VII. Disquisitions and remarks of an explanatory and apologetic nature, showing the grounds on which repose the religions of Moses and the Lord Jesus Christ, and designed to illustrate how solid is the historical basis of the Gospel, and its claim to be accounted a Divine Revelation :
- VIII. A general view of Christian Truth, chiefly as conveyed in the life, teachings, death, and ascension, of the Saviour of the world :
- IX. General remarks promotive of edification in the divine life, and so presenting views and sanctions of Christian morality in its application to individual wants and great social interests.

Where an appeal to the eye seemed desirable, wood-engravings, plans, and maps have been supplied ; in which, as well as in relation to the materials in general, care has been taken to consult the highest as well as the most recent authorities.

After all his endeavours, the writer is painfully impressed with the feeling that the work is far inferior to what it should and might have been. In the final revision of it he gratefully acknowledges his obligations to one, much of whose life has been spent in these studies, and whose scholarship is extensive and exact.

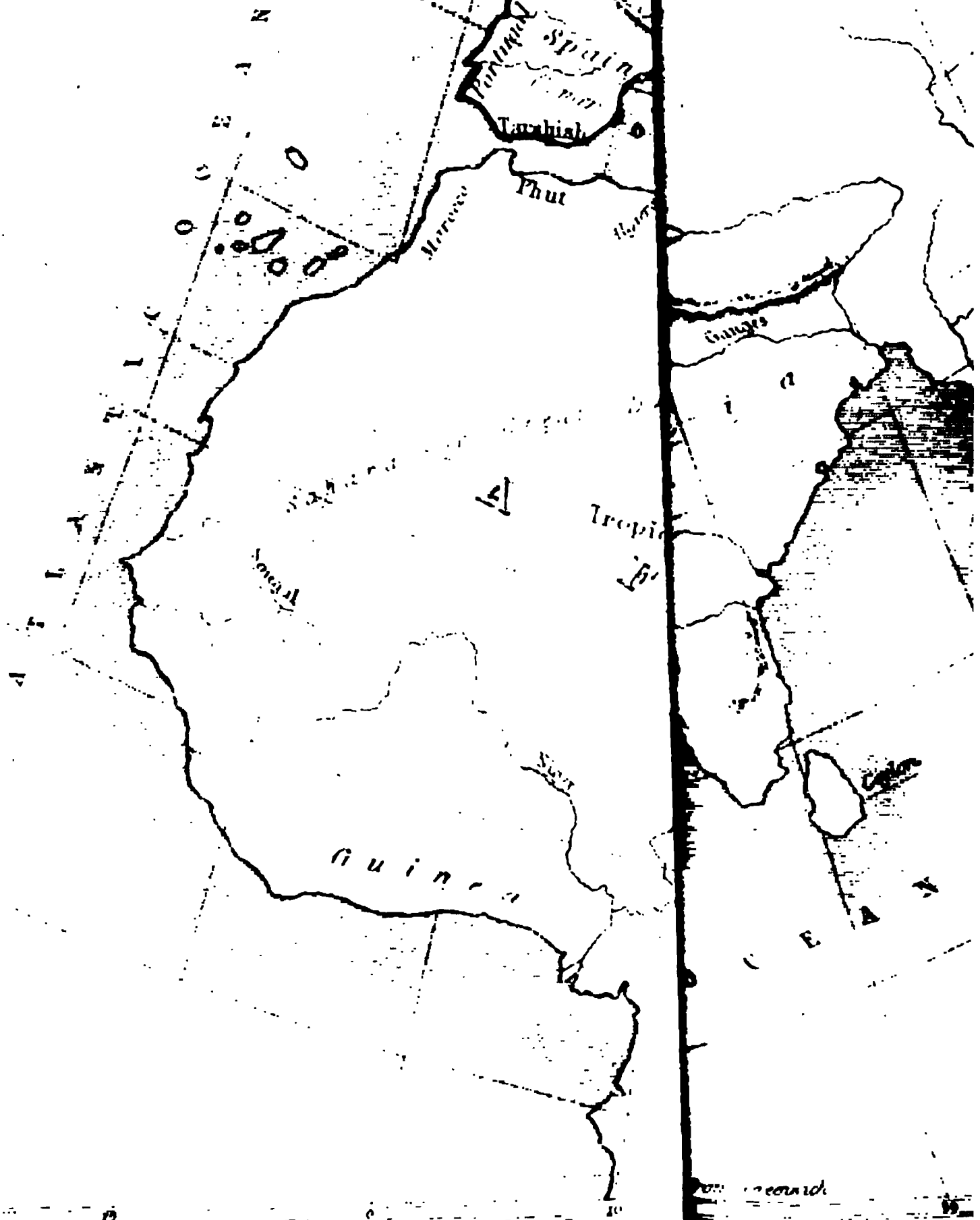
THE ANCIENT WORLD

Shewing the
ORIGIN OF NATIONS
according to
THE 1ST BOOK OF MOSES
CHAP. X

Explanation of the Colours

☐ Day's Journey ☐ Shem ☐ Ham

All the names are underlined



DICTIONARY OF THE BIBLE.

A A R

AARON (*H. monument of strength. A. M. 2010; A. C. 1729; V. 1674*), first son of Aaron and Jochebed, of the tribe of Levi, brother of Moses and Miriam, was born in the land of Goshen, 115 years after the death of Jacob, and three years before the birth of Moses. His wife's name was Elisheba, who bore him Nadab and Abihu, Eleazar and Ithamar. While Moses was absent in the land of Midian, Aaron remained in Egypt with his people; but, when his brother returned, Aaron went forth to meet him, and from that time co-operated with Moses for the liberation of the Israelites. Aaron was naturally eloquent, and was therefore made spokesman to Moses in presence of Pharaoh. As Moses was appointed a God to Pharaoh, so Aaron was a Prophet to Moses. While Moses was absent during forty days in the Mount, Aaron yielded to the wishes of the people, and made a golden calf as a symbol of Jehovah, in imitation of the Egyptian god Apis or Mnævis. After the redemption of Israel, Aaron, not unnaturally considering the part he had taken, was appointed High Priest of the Mosaic religion (*Lev. viii. Exod. xxix.*). His consecration to that office was, at the divine command, solemnised by his brother Moses. Our engraving represents the moment when the prophet, having purified Aaron with water, laid on him the holy vestments, 'poured of the anointing oil upon Aaron's head, and blessed him to sanctify him.'



A A R

A description of the dress he was to wear in his sacred office may be found in *Exod. xxviii.* We refer to the cut for the breastplate of judgment with cunning work, having four rows of three precious stones each, bearing the names of the twelve tribes 'like the engravings of a signet,' which Aaron was to wear upon his heart when he went into the holy place, for a memorial before Jehovah. The position which Aaron and Moses held, and the power which they exercised, excited against them Korah, of the tribe of Levi, with Dathan and Abiram, and others, who, joining to themselves two hundred and fifty princes of the assembly, men of renown, boldly charged Moses and Aaron with taking too much upon themselves. Moses put the issue on the rebels dying a natural death; and the earth is said to have opened her mouth, and swallowed up Korah and his associates. This only incensed the entire body, who employed threats towards their leaders. On this, Jehovah is represented as preparing to destroy them all, when Aaron, under the direction of Moses, makes an atonement, and the plague is stayed, after 14,700 had died, besides those that had perished with Korah. As, however, the discontent had not disappeared, an appeal is ordered to be made to Jehovah by lot, after the manner of the Arabians, who determine doubtful events by casting lots with their staffs. Accordingly, a rod is taken to represent each of the twelve tribes, to be laid up in the tabernacle: the rod that blossomed betokened on whom the choice and favour of God rested. That rod proved to be Aaron's. These accounts are not without their difficulty to the apprehensions of modern readers; but, in order to form a correct judgment, we must view them, not from our position, but from the position in which the actors stood. It is clear, that, unless the authority of Moses had been sustained, the purposes of God, in the establishment of his religion, would not have been realised. And the question which asks whether Moses and Aaron were disinterested and honest, must be determined, not by this or by any other particular event, but by their general conduct, and the general character of their institutions. Nadab and Abihu were destroyed for offering strange fire before Jehovah. This repeated destruction of life

is deplorable. The benevolent mind cannot but wish that the aims of the leaders of Israel could have been secured at less cost. Years after the death of Nadab and Abihu, Eleazar and Ithamar, Aaron's younger sons, were called to perpetuate the priesthood in their own family. Aaron and the Levites were to have no part of the inheritance in the land, but all the tenth in Israel for their service in the tabernacle. Aaron, as well as Moses, was not permitted to enter with the people into the land of promise, because of the rebellion at the waters of Meribah; but, being conducted to the top of Mount Hor, was there stripped of his priestly garments, which were put on his son Eleazar; after which, Aaron died (Numb. xx.) on the top of Mount Hor (comp. Deut. x. 6. Numb. xxxiii. 38), and was mourned for by the people during the space of thirty days. Mount Hor is a hill of considerable height, which is found in Arabia Petræa, near Wady Musa. It is still named by the Arabs, Harun's Hill. On it a building, called Aaron's tomb, is shown, which is in reality a comparatively modern structure.

Aaron was no slavish instrument in the hands of Moses. He had a will of his own, and did not fear to give expression to it when he saw fit. In this independence we have a guarantee of the trustworthiness of the Mosaic enterprise, as it affords an evidence that there was no collusion between its two great leaders. An exemplification of our position may be found in the following incident:—Moses, having married an Arab wife, had thereby given dissatisfaction to his brother Aaron and his sister Miriam, who do not stop at general reproaches, but even call in question his authority. From the fact that the chief punishment was made to fall on Miriam, we think it probable that jealousy between the two females was at the bottom of this outbreak of discontent. The divine will, however, interposes: Moses is pronounced guiltless and faithful; Miriam is struck with leprosy. Here are circumstances which would have proved fatal to an impostor. Against the destructive influences of jealousy, suspicion, imputations, and penalties, nothing but an honourable cause could have stood (Numb. xii.).

That the Scriptures do not pretend to give a complete history of its events, or a full picture of its characters, is evident from the fact, that they furnish no details of Aaron's history, till, in his eighty-third year, he is called to his official duties.

The wisdom of Providence is exemplified in the different gifts which Moses and Aaron possessed. A union of the qualities of both was necessary. Moses was fitted to command; Aaron, to obey. The first had the high power which legislation requires: the second possessed the eloquence which can give effect to great ideas. Had Moses combined the excellences of Aaron with his own, he would have

lost his meekness, and might have forfeited his piety. Had Aaron been unsupported by the strong mind of his brother, his skill in words would have vanished into air. Had Moses been more, or Aaron less, than they severally were, the due proportion of their influence would have been impaired; the martial element would have been superabundant, the religious element would have been defective; and as the soldier was only the forerunner of the priest, so was it essential that Aaron should have his own virtues and his own sphere; nor perhaps can we easily measure the amount of good which the speaking and administrative ability of Aaron conferred on the structure of the Mosaic polity. The greatest men are individually unequal to the execution of the grand purposes of God. It is only in Jesus Christ that history presents us with a perfect human model and an all-sufficient Saviour; and, for the carrying forward of his work, most various and diverse ministrations were required and supplied. Ordinary men should be content and thankful, if, unable to command or persuade, they are permitted 'to stand and wait.' It is equally true, that, in the great vineyard, there is work for every hand, as also there is (will men but be faithful) a hand for every work. How deeply idolatry was engrained in the souls of the Israelites, is proved by the share which Aaron took in the setting-up of the golden calf. To eradicate idolatry was most important, as well as most difficult. This was the first great work. The wound, if it could not be healed, must even be cut out. Hence arose the necessity of severe courses, which, if we thoroughly understood their aim and tendency, we should be less prone to reprobate. For the same great purpose was designed the display of the divine symbols, made on Mount Horeb, when Moses, Aaron, and the seventy elders, were admitted into Jehovah's presence (Exod. xxiv. 9, *seq.* Deut. iv. 10). Two things were to be accomplished, I. That the Israelites, who had been used for centuries to ocular impressions as to divinities, and so needed something in the way of evidence which appealed to the senses, might, in some sense, see the invisible God; and, II. That they who were to be the founders of a system of religion, whose very essence lay in God's absolute spirituality, might not, while they were instructed, receive gross and material notions, but be raised to a pure and lofty conception, of the Creator. These most important results appear to have been signally attained by the interview, when, though the company came nigh to God, beheld awful tokens of his presence, and are even said to have seen 'the God of Israel,' they were yet duly admonished of the impiety of making any likeness or image of the Almighty; for, as Moses expressly observes, they heard Jehovah speaking to them out of the fire, but saw no similitude. The expression, 'the God of

Israel,' whom they saw, is worthy of attention, as marking the yet limited extent of the divine omnipresence, which was revealed to the Hebrews, who, being unable to conceive fully and properly of a universal providence and an all-sustaining Creator, were instructed to form a somewhat just conception of 'the God of Israel;' the God whose people they were; under whose guardianship they were about to take possession of the land promised to their fathers; and who, in process of time, would pass in their minds from being their national God, to be the sole Governor of heaven and of earth. At first the Creator was known as the God of an individual, namely, Adam; then, of a family, namely, Abraham, Isaac, and Jacob; then, of a nation, namely, the Israelites; then, of the world, the God and Father of our Lord Jesus Christ. Divine light shone forth gradually upon earth, and in proportion as men's eyes grew strong enough to receive and bear its radiance.

ABADDON (H.; in Greek, *Apollyon*, signifying *destroyer*).—By this word is indicated, I. The plague by which the Israelites were destroyed in the wilderness, and at which they murmured (Numb. xiv. 2—37. 1 Cor. x. 10). II. A punishment acting like a consuming fire (Job xxxi. 12. Ps. lxxxviii. 11). III. The place of the dead; *Hades* in Greek, in Hebrew *Scheol* (Job xxvi. 6; xxviii. 22. Prov. xv. 11; xxvii. 20). IV. The angel of the bottomless pit, Antichrist, the Roman empire (Rev. ix. 11; comp. 2 Thess. ii. 3).

ABANA (H. *perennial*), one of the rivers of Damascus mentioned 2 Kings v. 12, together with Pharpar, which two streams were probably tributaries of the Barrada, that issues from Antilibanus, and waters the wide plain in which Damascus stands,—producing the utmost fertility and vegetable beauty on the very verge of a desert; so that Naaman may well have preferred these his native rivers to those of Judea, which, with the exception of the Jordan, are shallow, and often dry, effecting little for the lands through which they flow.

In Solomon's Song (iv. 8), Amana is mentioned as part of Mount Lebanon. From this Amana the river may have had its sources and its name.

ABARIM (H. *transits*) is the name of a mountainous range in the country of the Moabites (Numb. xxxiii. 47, 48), which (according to Dent. xxxii. 49, and Josephus, Antiq. iv. 7) lay opposite to Jericho, and was very high. Mount Nebo, on which Moses died, was a part of the range; and from it a view could be had of the land of Canaan. A ford is found at its foot, whence its name may have been derived.

ABBA.—This is a Chaldaic form of the Hebrew word *ab*, which signifies *father*, and has been retained in the common English translation in Mark xiv. 36. Rom. viii. 15. Gal. iv. 6. The word *ab* frequently enters as

an element into compound words, forming proper names: thus, *Abner* means the father of light; *Abigail*, father or cause of joy.

ABDON (H. *servant of judgment*), the twelfth judge of Israel, 'son of Hillel, a Pirathonite' (Judg. xii. 13), who 'had forty sons and thirty nephews, that rode on three-score and ten ass colts.' 'He judged Israel eight years.' This record shows in what wealth and state consisted in the days of the judges, and enables us to form some idea of the low degree of civilisation to which the Hebrews had sunk.

There was another Abdon, the son of Micah, whom Josiah sent, with Hilkiah and Ahikam, to Huldah the prophetess, on the discovery of a copy of the law, to inquire what the remnant of Israel and Judah should do to avoid the punishments denounced against them (2 Chron. xxxiv. 20). In 2 Kings xxii. 12, he is called Achbor, the son of Michaiah.

Abdon is also the name of a city in the tribe of Asher, which was given to the Levite family Gershon (Josh. xxi. 30. 1 Chron. vi. 74), probably the same as Hebron. (the *r* being taken in place of *d*, which is not uncommon in Hebrew), reckoned in Josh. xix. 28 among the towns of Asher.

ABEDNEGO (C. *Nego's slave*), one of 'the children of Judah,' namely, Daniel, Hananiah, Mishael, and Azariah, who, when Nebuchadnezzar, king of Babylon, had conquered Jehoiakim, king of Judah, and carried him and his subjects away captive into his own empire, were, by express command of the king, given to Ashpenaz, the master of his eunuchs, chosen of 'the king's seed and of the princes, children in whom was no blemish, but well favoured, and skilful in all wisdom and cunning,' in order that they might 'be taught the learning and the tongue of the Chaldeans.' Chaldean names were also given them,—to Daniel that of Belteshazzar, to Hananiah that of Shadrach, to Mishael that of Meshach, and to Azariah that of Abednego. And God gave these four children of the Jews, knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams' (Dan. i.). In consequence of Daniel's skill in interpreting a dream, he was himself made supreme judge in the highest court, while his three companions were 'set over the affairs of the province of Babylon.' But one of those great and sudden changes ensued, to which Eastern courts are liable. Not improbably, by the intrigues of the native priests, who disliked the Hebrew favourites, a huge image of gold was set up in the plain of Dura; and when Shadrach, Meshach, and Abednego refused to fall down and worship it, they were 'cast into a burning fiery furnace.' Being wonderfully preserved, however, they were set at liberty, and promoted; while a royal decree was issued, threatening, with the penalty of death, all who spake against their

God, 'because there is no other god that can deliver after this sort' (Dan. iii.). The conduct of these Hebrew confessors is worthy of the highest praise, and may advantageously be studied in an age when men are so prone to bow down to the golden idols which the world sets up to receive their homage.

ABEL (H. more properly *Hebel*, *vanity*), the second son of Adam, gave himself to the shepherd's life; thus, while Cain, his brother, pursued hunting, representing the second state in a progressive civilisation. He offered to God an offering which was accepted, while his brother's was refused; on which Cain became jealous, and, being enraged, slew Abel (Gen. iv. 8). In the New Testament, Abel is mentioned in the number of those who were put to death for their piety (Matt. xxiii. 35. Luke xi. 51). It is usual in the East to represent the blood of one who has innocently suffered death, as calling for vengeance on God; whence the blood of Abel is, in Heb. xii. 24, compared with the blood of Christ, which speaketh better things,—that is, mercy for man. In Heb. xi. 4, the preference which was given to Abel's offering is ascribed, not to any thing in the offering itself, but to the pious disposition with which it was made. Nor is there any ground for supposing, that the divine sanction is here given to sacrifices of blood, since the sacred text is not incompatible with the supposition that Abel's oblation was milk. Certainly the analogy of other histories would justify the conclusion, that animal sacrifices came into use only at a much later date.

A great truth is taught here,—namely, that, as the disposition forms the character and determines the lot, so is it the quality which renders our services acceptable to God, or the reverse. Man is justified before his Maker by faith, and not by works. The motive gives its character to our deeds.

ABEL (H. *a grass-plot*), the name of several places in Palestine, distinguished one from another by some additional word, which appear to have been spots of peculiar fertility: thus, in 2 Chron. xvi. 4, we read of, I. *Abel-maim*, that is, the green spot near the waters. From 2 Sam. xx. 14, and following, this seems to have been an ancient place of religious and social note, and was also termed *Abel-beth-maachah* (1 Kings xv. 20). It lay in the north of Palestine, and belonged to the tribe of Naphthali. Another place was denominated, II. *Abel-shittim* (Numb. xxxiii. 49, that is, the green spot of acacias; it was in the plain of Moab, the same as Shittim (Numb. xxv. 1. Mic. vi. 5). Josephus places it a short distance from the Jordan. The Hebrews delayed here some time before they entered Palestine: hence Joshua sent his spies (Josh. ii. 1), and hence he began to pass the Jordan. III. *Abel-keramim*, which, though translated in our version (Judg. xi. 33) 'the plain of the vineyards,' was really a proper

name: the place lay on the eastern side of the Jordan, in the country of the Ammonites, and was celebrated for its wine in the time of Eusebius. IV. *Abel-mizraim*, the green sward of the Egyptians, called originally 'the thrashing-floor of Atad' (Gen. i. 11): the name was changed because there Joseph bewailed his father when carrying his corpse for burial into the land of Canaan. Jerome places it on the west side of the Jordan, as the direction which the mourners took suggests, though others assign the east side as its locality. It obviously lay not far from that river, and must have been on the south-west of the cave of Macpelah, near Mamre or Hebron, in the country of the Hittites. V. *Abel-meholah*, the dancing plot (1 Kings iv. 12; xix. 16), lay in the north-west extremity of the land of Issachar, and is remarkable as probably the birthplace of the prophet Elisha.

ABIA (H. *Jehovah-father*), the designation of one of the twenty-four courses or companies into which the priests were divided, from the time of David, for conducting the service of the temple in Jerusalem (Luke i. 5—10). Abia was the name of a descendant of Eleazar, Aaron's son, from whom, together with his brother Ithamar, the Mosaic priesthood was derived. The company was called Abia, from its original head; for every course had a chief, whose business was to superintend the discharge of the duties of the course. These twenty-four bands took the office in turn, week by week. Abia was the eighth company. Among the duties was that of burning the incense, morning and evening ('at the time of incense,' ver. 10), on the altar of incense, before the mercy-seat, which was the place appropriated for the appearance of Jehovah, and the manifestation of his will. Accordingly, here it was that Zacharias had his vision relating to the birth of John the Baptist. The whole scene, as depicted by Luke, is intensely Hebraic (1 Chron. xxiv. 3. 2 Chron. viii. 14; xxiii. 4; xxxv. 4; xxxvi. 14. Neh. xii. 7. Ezra x. 5. 2 Kings xi. 39. Joseph. Antiq. vii. 4, 7; xx. 7, 8).

ABIGAIL (H. *father of joy*), wife of Nabal, a woman of good understanding, and of a beautiful countenance, whose husband was churlish and evil in his doings (1 Sam. xxv. 3), dwelling in Carmel, in great substance. David, when flying from Saul, sought aid from Nabal, whose property he had protected; and, being refused, proceeded with a band of men to punish him for his ingratitude, but was met by Abigail, who, without her husband's knowledge, had gone forth to meet David, with a large present. Her husband, through her entreaties and generosity, was spared. On this, Nabal made a great feast, and was not informed by his wife of what she had done till the day after his carousing; on hearing which, his heart died within him, and he became as a stone. Shortly afterwards

he was a corpse. David then married Abigail, who bore him his second child, Chileab (2 Sam. iii. 3), who, in 1 Chron. iii. 1, is called Daniel.

The address which Abigail utters in order to deter David from his purposes of revenge, offers a remarkable combination of simplicity, shrewdness, and skill. It bears in itself the evidence of its truth. No one who knows any thing of oriental manners in ancient times, can doubt its reality. It affords also a permanent testimony to not merely the good sense, but the high culture, of Abigail, who, failing to make any good impression on the great lines of her husband's character, must have felt herself most unequally yoked, and, having a princely soul, well deserved to become David's queen. The promptitude with which she undertakes to try whether she could appease David's wrath, while the poor churl, Nabal, could do nothing but sit still and await the storm, shows the laudable decision of virtuous energy. A good conscience is the source of the noblest impulses.

ABIHU (H. *he is my father*), a son of Aaron, who, with his brother Nadab, was devoured by the fire which came out from the tabernacle, in consequence of the unbidden and strange fire which they offered in their censers (Lev. x. 1). The offence appears to have consisted, not merely in the oblation being unbidden, and therefore likely to interfere with the purity of divine worship, but in the improper state in which resort to strong drink had brought the young men (ver. 8—11). In untold instances, alas! has 'strong drink' annihilated in men's minds the essential 'difference between holy and unholy, and between clean and unclean;' causing its inextinguishable and most deadly 'fire' to 'devour,' first their hearts, and then their bodies; leaving them, in regard to eternity, without God and without hope.

ABIJAH (H. *my father Jah*. A.M. 4602; A.C. 946; V. 958), the name given in the Chronicles to the second king of Judah, the follower of Rehoboam. In the Book of Kings, he is termed Abijam. He began his reign in the eighteenth year of his father, and reigned three years in Jerusalem. In ascending the throne, Abijah had all the advantages which birth could convey, and on that account seems to have cherished the project of bringing the ten tribes back under the sceptre of Judah: but, if they were given to idolatry, he was not free from its abominations; and the great ends of Providence in the furtherance of monotheism would have been little promoted by allowing his wishes to be realized, and so strengthening the kingdom of Judah. Even the power which Abijah did possess, was greater than he knew how to use religiously. However, he made an attempt to carry his plan into execution, and for that purpose engaged in war with Jeroboam. But some feasible pretext was required. Accord-

ingly, having marshalled his troops, to the number of 400,000 'valiant men of war,' he proceeds, after the ancient custom, to address his enemy, and for this purpose ascends Mount Zemaraim, in the territories of Jeroboam; and then makes a speech, which shows that he possessed more talent than honesty, reproving the king of the ten tribes with the idolatrous practices to which he himself was not a stranger. Then came the battle, which ended in favour of Abijah, and in the slaughter of 500,000 chosen men on the opposite side. The chronicler ascribes the victory to the divine assistance; nor is it difficult to believe, that the Judahites, not having become religiously so corrupt as the Israelites, were superior, as in strength and courage, so in a consciousness of the favour of God (1 Kings xv. 2 Chron. xiii.). This victory increased Abijah's power, who, in the true spirit of an oriental monarch, had a harem of fourteen wives, and a family of twenty-two sons and sixteen daughters. As Abijah appeared as the champion of the national religion, so he took care to borrow from it more than the aid which words could give. A body of priests was placed in his army, whose office it was, at the onset of the forces, 'with sounding trumpets to cry alarm against the enemy;' and, no doubt, the worshippers of the golden calves retained in their bosoms enough of the influence of the old national religion, to be struck with a superstitious panic when they heard a blast, which, reminding them of the solemnities of the temple worship, sounded like the voice of God, uttered against their rebellion and idolatry.

The enemies of religion have endeavoured to turn to their own account the vast numbers arrayed and slain on this occasion and on others. The case is not without difficulty. We subjoin a few remarks, which may lessen the objection. Mistakes are easily made by transcribers in copying numbers, especially, from the nature of the Hebrew notation, the higher numbers. It may even be questioned, whether the apparent exaggeration rests with the historian, or with our misconception of his mode of reckoning. These large are also round numbers, and do not therefore pretend to more than a general accuracy, which is sufficient for the object that the writers had in view. We must not look at these armies with modern eyes. They were not regular standing troops, but a sort of *levy en masse*, brought together for the occasion, and comprising the bulk of the adult population. This fact goes far to account for their magnitude, as well as for the extent of slaughter which ensued on a defeat; for the flight would be no less confused and scattered than precipitate, and the ravages of a pitiless and blood-thirsty conqueror would, in the first flush of victory, be fearful.

It is an old, but not the less blame-worthy expedient, for ambition and tyranny to cover

their designs with religious pretexts; but Abijah's misconduct was not mitigated by his disingenuousness, nor can hypocrisy in any case do aught but make a lust of power hateful in the sight of God and man.

ABILENE (G.), a district of country, at the foot of Antilebanon, named from *Abila*, its chief city (Luke iii. 1). Bankes considers Abila to have lain on the river Barrada, in which he agrees with Pococke. Burial mounds are found on the spot, and Bankes discovered a Grecian inscription on a rock; Pococke had previously discovered one in a church; both of which gave countenance to the idea, that the city stood there. We have only an imperfect knowledge of this small state. It is not mentioned in history before the time when Antony, the Roman triumvir, held sway over Western Asia, when it is denominated by Josephus (Antiq. xx. 7. 1) as a tetrarchy and a kingdom (Jewish War, ii. 11. 5). The first ruler on record bore the name of Ptolemy Mennæus, who died about A.C. 40. Lysanias followed him. He was put to death by Antony, A.C. 34. Then came a tetrarch named Zenodorus, who, A.C. 23, was compelled by Augustus to give up a large part of his territories, and the entire district fell into the hands of the Roman emperors.

According to this view, no mention is made by Josephus of the Lysanias who, in the fifteenth year of Tiberius, was tetrarch of Abilene; at which we need feel no surprise, as Abilene was a small state, and lay beyond the borders of Palestine; while the terms employed by historians show, that Lysanias was an established name, in connection with the supreme magistrate, so that the Lysanias of Luke may have been a descendant of the Lysanias who was put to death by Antony. It must, however, be added, that language employed by Josephus admits the interpretation that he refers also to the Lysanias of Luke; and, speaking of Caligula, the Jewish historian says (Antiq. xviii. 6. 10) that emperor gave to Agrippa, I. '*the tetrarchy of Lysanias*.' The bestowal of the gift, however, was postponed; for Claudius is declared to have presented Agrippa, II. with '*Abila of Lysanias*, and all that lay near Mount Lebanon' (Antiq. xix. 5. 1), which did not take effect till the twelfth year of Claudius (A.D. 52). In reference to the final disposal of Abila, Josephus remarks, '*which had been the tetrarchy of Lysanias*' (Antiq. xx. 7. 1). One thing is very clear, namely, that Abilene was early in the first century currently spoken of as the tetrarchy of Lysanias. And it is scarcely to be supposed, that the reputation of a prince of so inconsiderable a state should have been such as to transmit the name of Lysanias, during various changes in the government, over a period of above half a century. The currency of the name is much more likely to be owing to its being borne by a tetrarch Lysanias, who held power, agree-

ably with Luke's statement, 'in the fifteenth year of Tiberius Cæsar, which would be not many years short of the time when the tetrarchy was assigned by Caligula to Agrippa. The scattered historical intimations seem to favour the idea of there having been at least two rulers of Abilene, named Lysanias; one put to death by Antony, the other who governed at the time defined by Luke. Nor need we feel any surprise, that Luke makes use of the name as a means of dating by; since, as we have seen, the tetrarchate of Lysanias was a well-known object of reference. Lysanias bears the title of tetrarch on an inscription found by Pococke in the neighbourhood of Abila.

ABIMELECH (H. *king's father*. A. M. 3284; A. C. 2264; V. 1897) was a king of the Philistines, who ruled over Gerar which lay on the south-western border of Palestine. This petty prince took Sarah, Abraham's wife, as the patriarch journeyed in his nomadic wanderings towards the west, and put her into his harem, believing that she was merely Abraham's sister; for Abraham, in virtue of her being his father's but not his mother's child, had, with a view to safety, caused Sarah to be called his sister. Sarah, however, resisted the wishes of Abimelech, who, at length, discovers that Sarah was the wife, as well as sister, of Abraham, and, in consequence of a divinely sent punishment, restores her to her husband, whom the king seeks to conciliate with presents, and who, being thus satisfied, interposes with God to relieve Abimelech and his house from the penalty under which they lay (Gen. xx). Abimelech, in order to make an acknowledgment to Sarah for her severance from her husband, kindly informs her that he had given him a thousand shekels of silver, which ought to act as 'a covering of the eyes;' that is, according to eastern phraseology, a veil to conceal what had been done amiss, and a means of satisfaction and forgiveness; so that Sarah, who appears to have complained of the treatment she had received, was thus gently reproved (ver. 16). On the termination of this business, Abimelech sought to form permanent relations of friendship with Abraham. — In Gen. xxvi. 1, we find an Abimelech in the days of Isaac, reigning over the same country, who was in danger of standing, in regard to Isaac and his wife Rebekah, in the same position as that which has just been narrated. This Abimelech can scarcely be the same as the prince before spoken of: probably Abimelech was a name common to all the princes of Gerar, as Pharaoh was in Egypt.

The conduct of both Abimelech and Abraham will be better understood when it is known, that Eastern princes possess an unquestioned right to all the beauties which may be found in their dominions (Gen. xii. 15. Esth. ii. 3).

Another Abimelech (A. M. 4237; A. C.

1311; V. 1236), a son of Gideon by a concubine, was born at Shechem; and, after the death of his father, he became ruler — the sixth judge — of Israel, by means of his mother's relatives, who, however, at the end of three years took up arms against Abimelech; and he, after much bloodshed and ferocity, caused himself to be put to death, in consequence of a blow received from a millstone thrown on his head by the hands of a woman (Judg. viii. ix.). Probably owing to his own ambition, he is termed king, though the properly so-called kingdom of Israel was not established till long after his time. His assumption, however, of supreme power led to the composition of a parable, which, though produced in a time of national degradation, does not suffer in comparison with the famous apologue, spoken by Menenius Agrippa (Liv. ii. 32), in order to reconcile the revolted people to the aristocracy. It runs thus: — 'At a time when all the members of man did not, as now, join to form the whole, but each had a distinct power of speaking and thinking, the rest of them were indignant that by their care and labour the belly was nourished, and that, remaining quiet in the middle, it did nothing but enjoy pleasures provided for it. On this account, they agreed that the hands should convey no food to the mouth, that the mouth should not receive what was offered to it, and that the teeth should not perform their office. By this foolish anger, each one of the members, and the whole body, were reduced to the greatest state of emaciation. Then it appeared that the belly also was not idle; that it was no less nourishing than nourished, sending out to all parts of the body, equally distributed through the veins, the blood by which we live, and which it obtained from the food it consumed.' The scriptural fable is introduced by the statement that its author, Jotham, went and stood on the top of Mount Gerizim, and lifted up his voice, and cried and said, 'Hearken unto me, ye men of Shechem, that God may hearken unto you: The trees went forth on a time to anoint a king over them; and they said unto the olive-tree, Reign thou over us: but the olive-tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig-tree, Come thou, and reign over us; but the fig-tree said unto them, Should I forsake my sweetness and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us; and the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us; and the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my sha-

dow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon' (Judg. ix. 8—15).

One or two circumstances deserve to be specially noticed, as they supply incidental marks of reality, and therefore tend to establish the credibility of the book in which they are found. We content ourselves with a mere reference to the parable of the choice of the trees. Abimelech, when he had destroyed Shechem (ix. 45), sowed it with salt, according to an ancient custom, symbolising perpetual ruin. The death of this prince has a parallel in the history of Pyrrhus II. king of Epirus (Justin. xxv. 5), who, after having enjoyed most signal success, being repulsed by the Spartans, proceeded to besiege Argos, when, valiantly fighting in the thickest of the battle, he was slain by a stone hurled from the walls. But the blow which slew Abimelech came from a woman's hand, which was accounted a disgraceful death (comp. 2 Sam. xi. 21). Thus, perishing ignobly, was this ferocious ruler deservedly punished for the cruelties he had perpetrated. The millstones in use in those days were of such a size, as that one of them could be hurled by a woman's hand; and the putting of such an instrument of destruction into a woman's hand is accordant with the usages of a period, when grinding was a female occupation, being originally performed by one stone being turned on another.

ABINADAB (*H. noble father*), a son of Saul, who, together with his brother Melchishua, was slain by the Philistines, in Mount Gilboa (1 Sam. xxxi. 1, 2). A second of the name was a Levite, to whose house 'in the hill' the men of Kirjath-jearim brought the ark, committing it specially to the care of his son Eleazar, who was 'sanctified' for the purpose (1 Sam. vii.). The second son of Jesse, David's father, also bore the name of Abinadab (1 Chron. ii. 13). The ark remained in the family of Abinadab for about seventy years, when it was transported by David to the house of Obed-edom; he fearing, after the sudden death of Uzzah, to take it into Jerusalem. Having, however, been the occasion of good to the family of Obed-edom, the ark, after a stay there of three months, was at length conveyed into 'the city of David with gladness.'

It is strange that so sacred a thing as the ark should have been so long severed from the tabernacle, and in the care of unofficial individuals. The unsettled state of the government may have been the cause of this separation. But, had there been any collusion or falseness at the bottom, this entrusting of the ark to private hands would hardly have been allowed by the priests, and, if allowed, could not have failed to cause detection and exposure.

ABISHAI (*H. father of a gift*), son of Zeruah, sister of David, to whom he proved

a faithful and brave servant in war (1 Sam. xxvi. 6—12. 2 Sam. xvi. 5—12. 1 Chron. ii. 16). He slew the giant Ishbi-benob, who was on the point of killing David in battle (2 Sam. xxi. 16). In 2 Sam. xxiii. 18, he is reckoned chief among three mighty chiefs of David's, and celebrated for slaying three hundred persons with his spear at once.

ABLUTION.—Bodily cleanliness, which is of high importance in every part of the world, not only for the comfort and convenience of social intercourse, but to preserve and promote each individual's physical welfare, by purifying the body from the natural effects of that insensible perspiration which has so large a share in the working of the animal economy, as well as from the contaminations which ensue from contact with an atmosphere more or less loaded with impurities, is of special consequence in the warm regions of the East, and with the oriental temperament (Neh. iv. 23). It came therefore very naturally to be accounted among men's first duties, and was soon invested with the sanctity of religion, in order that its requirements might the more readily, surely, and durably receive attention. The priests of Egypt (Herod. ii. 37) 'bathed in cold water twice each day, and twice each night;' nor was this regard to cleanliness confined to the sacred order (Wilkinson's *Egypt*. iii. 358). It was a natural feeling that purity of body was essential, in order to a worshipper's being accepted by the object of his homage: accordingly, ablutions soon came to be accounted important among the preparations for appearing before the divinities. Water thus became a type of moral purity, and an element in religious observances. Eventually, the employment of water was regarded as a means of washing away sins (Acts xxii. 16). As personal cleanliness had a religious worth ascribed to it, so was the health which ensued accounted a sign of the divine favour; while bodily diseases, especially such as were held to ensue from bodily impurity, were considered as symbols of moral pollution, and tokens of God's displeasure (Lev. xiv. Numb. v. 2, 3). These feelings and opinions, as they found their birth in circumstances, in the main, peculiar to the East, so were they common to oriental countries in general. The Hindoos bathe in the Ganges, in order to purify themselves from the stain of sin; others, when dying, have themselves sprinkled with the branches of a certain tree, or cause their corpses to be thrown into holy rivers, after death. The Mohammedans are strictly enjoined to cleanse themselves from sin by pure water (Meiner's *Geschichte der Relig.* ii. 119). Water was held by the Rabbins to be a symbol of the Holy Spirit (Othon. *Lex. Rabb.* 51).

Washings of various kinds are mentioned in the Sacred Scriptures. Abraham washed the feet of his angelic visitors (Gen. xviii. 4);

for washing the feet was reckoned among the duties of hospitality due to travellers in a country where the heat was intense, the legs bare, and the feet were protected only by sandals (see also Gen. xxiv. 32; xliii. 24). The office, however, was, at least in later periods, commonly performed by slaves, and came therefore to be a type of humility, as well as kind attention (John xiii. 5). This passage shows the extent to which the moral import of ablution was carried, since our Saviour intimates to Peter that the efficacy lay not so much in the application of water,—‘He that is washed, needeth not save to wash his feet, but is clean every whit’ (ver. 10),—as in the spiritual tendency and effect of the symbolic act. Washing was sometimes purely of a moral and symbolic nature; thus, in Ps. xxvi. 6,—

‘I will wash my hands in innocency,
So will I compass thine altar, O Lord!’

the latter member of the sentence shows that washing of hands, as a token of personal purity, was a preliminary to worship. Not dissimilar in import was the act of Pilate, when he declared his innocence of the death of Jesus, not by word only, but, more strikingly, by washing his hands (Matt. xxvii. 24). The spiritual significance of washing may be found instanced in Ps. li. 2:—

‘Wash me thoroughly from mine iniquity,
And cleanse me from my sin.’

(comp. Ezek. xxxvi. 25. Zech. xiii. 1. 1 Cor. vi. 11. Heb. ix. 13, 14; x. 21, 22. 1 John i. 7, 9.) With that proneness to abuse which is natural to man, the use of the very element which caused and betokened purity came, in process of time, to give force and sanction to corrupt practices and superstitious notions. Accordingly, the Lord Jesus Christ found but too much reason to reprove the Pharisees for, among other outward observances, their scrupulous attention to various washings,—as the washing not only of hands, but ‘of cups and pots, brazen vessels and tables;’ which practices rested on nothing higher than the tradition of the elders, or the oral law, and had a strong tendency to supersede the commandment of God (Mark vii. 2—9. Matt. xv. 2—9).

As washing was accounted a means, so also was it naturally regarded as a token (figuratively) of inward purity, and, by easy sequence, of those spiritual acts and states which that purity implies: accordingly, washing stands for pardon and sanctification (1 Cor. vi. 11. Rev. i. 5; vii. 14). In Isa. i. 16, repentance and the consequent reformation chiefly are betokened (Prov. xxx. 12).

Various washings and bathings were required by the Mosaic law, doubtless as a consequence of their salutary tendency, as well as their naturally forcible and striking symbolic significance. The leprous man, who was to be cleansed by the priest, was to wash his clothes and himself, as well as to shave

off all his hair (Herod. ii. 37). He that touched a dead body, or a bone of a man, or a grave, had to purify himself by water. Other instances may be found in the following references:—Lev. xiv. 8, seq.; xv. 5, 13, 18; xvii. 16; xxii. 6. Num. xix. 7. Deut. xxiii. 11; xxiv. 8, 9.

These ablutions took place sometimes in rivers (2 Kings v. 12. Lev. xv. 13. Exod. ii. 5), sometimes in the house. The inner court of the houses of distinguished persons held a bath (2 Sam. xi. 2; and, in later times, there were public baths (Joseph. Antiq. xix. 7. 5), and princes had servants whose special duty it was to superintend the royal bath (Joseph. Antiq. xiv. 15, 13). In places having a mixed population, Jews frequented the baths which the Heathen used. Bathing was considered so necessary, as, in later times, to be permitted on the Sabbath; only it was required, with that unmeaningness of distinction for which Rabbinical religion is marked, that the cloths used in the baths should not be handed to the servants, lest they should contract sin. A certain fee was paid to the bath-keeper for the accommodation. Baths, among the Heathen, were places where sometimes the worst of vices were practised and encouraged, against which precautionary laws may be found in the Rabbinical writings (Othon. Lex. Rabb. 78). Besides water, women sometimes employed bran in washing the body; and Arabs of the present day, if they are without water, perform their prescribed lustrations by rubbing themselves over with earth; which practice may throw light on the request which Naaman prefers for two mules' burden of earth (2 Kings v. 17).

Natural baths were found at Tiberias, Gadara, and Bethesda (Plin. v. 15. Joseph. Bell. Jud. i. 33, 5), and appear to have been much frequented.

ABNER (H. *father of light*. A.M. 4406; A.C. 1082; V. 1095), captain of Saul's host, son of Ner, Saul's uncle (1 Sam. xiv. 50; xvii. 55; xvi. 5). On the death of Saul, he made Ishboabeth his son king over Israel, while the house of Judah followed David. Abner, on the part of Saul, met Joab, on the part of David, when an encounter took place between twelve young men on each side, who all slew each other, and, the battle becoming general, Abner was beaten. Being pursued in his flight by Asahel, who was as light of foot as a wild roe, he turned round and slew him (2 Sam. ii. 8, 12, seq.). After this, he disagreed with Ishboabeth, who became jealous of him as a pretender to the throne, in consequence of his great power, and particularly his intimacy with Saul's concubine Riisah. Hence he was led to make overtures to David, which were accepted on condition that he brought back David's wife Michal, daughter of Saul. Abner, having taken measures for complying with this stipulation, visited David

at Hebron, and was well received, having already negotiated for making David the sole monarch. He reported his success, and left David, who is shortly after visited by Joab, by whom he is reproached on the ground that Abner was a deceiver. Leaving the king, Joab despatched messengers after Abner, who, as if in obedience to the wishes of David, returned, and was treacherously slain by Joab in revenge for the death of Asahel his brother (2 Sam. iii. 30). Abner's fate was much bewailed: King David himself followed the bier. Abner was buried in Hebron.

ABOMINATION (L. *something impious, causing a person to turn away shocked as from a bad omen*). In Isa. xlv. 19; lvi. 3, it refers to idols and idolatrous practices; a signification which it retains in the New Testament, when 'the abomination of desolation'—that is, the troops and standards of idolatrous Rome—is spoken of (Matt. xxiv. 15, Mark xiii. 14. Luke xxi. 20);

ROMAN STANDARDS.

'ABOMINATION OF DESOLATION.'



the reference being to Dan. ix. 27, where, in connection with the ceasing of the temple offerings, the 'overspreading of abominations' is spoken of. In Rev. xvii. 4, 5, heathen Rome is again described by this term, as 'full of abominations,' and 'mother of abominations' (see also Rev. xxi. 27; and comp. Tit. i. 16. Rom. ii. 22).

ABRAHAM (H. *the father of a multitude*. A.M. 3186; A.C. 2362; V. 1096).—This renowned ancestor of the chosen people is the subject of the first distinct and adequate biographical picture which the Bible presents, though of his early life nothing is recorded, except that he was the son of Terah; having for brothers Nahor and Haran, the father of Lot, who was consequently nephew of Abraham; all of them being descendants of Shem, who is called the father of all the children of Eber (Gen. x. 21). Abraham having married Sarah, his sister by his father (Gen. xi. 29; xx. 12), who proved barren, proceeded,

under the direction of his father, to leave his native place, Ur of the Chaldees, and, going south, came to Haran, where he dwelt, though the ultimate end of his journey was Canaan. From the first verse of the twelfth chapter of Genesis, this migration would appear to have been commanded to Abraham by the Divine Being, who, at the same time, gave him a promise of great temporal prosperity, with a shadowy intimation of something better: — ‘I will bless thee and make thy name great, and thou shalt be a blessing: in thee shall all the families of the earth be blessed;’ — a promise which would of course be understood by Abraham according to his own notions, but which may equally have had, in the intention of the speaker, a far larger and higher import. Thus, at the age of seventy-five, Abraham, accompanied by Lot and Sarah, left Haran in Mesopotamia, where he had resided long enough to acquire much substance; and, coming into Canaan, advanced, in a southerly course, to Shechem, in which he built an altar to Jehovah, by whom he was visited, and promised the land then occupied by the Canaanite. Thence, going towards the south-east, he pitched his tent on a mountain between Hai on the east, and Bethel on the west, where he built an altar, and offered worship. Again he journeyed, going on still toward the south. Nor is it a little remarkable that he should thus proceed through the land with his property, which mostly consisted of cattle, apparently unmolested, and without alarm.

A famine induces Abraham to direct his steps towards Egypt, the great corn-bearing country: the mention of this fact furnishes, by its accordance with what is known of Egypt, an incidental, and therefore strong, evidence of the reality of the things of which we are pursuing the record. The beauty of Sarah, and the custom of eastern despots to take beautiful women into their harems, made Abraham fear that his own life would fall a sacrifice to the reigning Pharaoh's lust: he therefore requests Sarah to call herself his sister. Accordingly, when they arrived in Egypt, the courtiers of Pharaoh, following the instinct of their nature, recommend Sarah to the notice of their master, who, hoping to conciliate her so-called brother, loads him with presents of men and cattle. Plagues fall upon the monarch's house, when Sarah is returned to him who is found to be her husband as well as her brother. They are, however, sent out of the land.

This is the first view which is afforded of Egypt in the Biblical history, and deserves a special study on the part of the reader; affording, as the country does in its already formed, graduated, and to some extent civilised, state of society, a striking contrast to the wandering herdsmen of whom Abraham

wonderful manner, with the idea which we are led to form of Egypt in the earliest period of authentic history, from other sources, especially the paintings found on still surviving Egyptian monuments.

Abraham returned into Canaan, and went northward as far as Bethel, being very rich in cattle, in silver, and in gold; having most probably obtained the precious metals in Egypt. Lot was with him, having flocks, and herds, and tents. The number of their cattle was too great for the fodder which the land, rich as it was, supplied. Accordingly, a quarrel arose between their herdsmen. Abraham has hitherto appeared a pious, obedient man: he now shows himself a lover of peace. He will have no strife. Let Lot choose his portion—he will then take another. Nor does he withdraw his offer, when his selfish nephew, unable to appreciate the high-minded disinterestedness of Abraham, takes for his share the well-watered plain of Jordan. This transaction, on the part of the patriarch, seems to have been pleasing to Jehovah; for the Divine Being immediately renews his promise in very emphatic terms, that the land, in the length of it and in the breadth of it, should come into possession of Abraham and his seed for ever. The peculiar value of this promise receives illustration from the fact just recited,—namely, that the land was not able to support both Abraham and Lot; for to herdsmen, before the productiveness of the soil is brought out by agriculture, land is of the greatest importance, especially that which nature irrigates; since it is usual, in the nomad condition of life, to pasture one plot of ground, and then, when the sustenance is consumed, to remove to another.

Leaving Lot in quiet possession, Abraham proceeded toward the south, and settled at Mamre, which was in Hebron. Lot, however, was made captive, in wars which raged among certain petty princes in the vicinity. Abraham pursued the victors, having armed his trained servants born in the house, in number 318, and, falling on the enemy by night at Dan, put them to flight; and, again pursuing, finally vanquished them near Damascus, rescued his nephew, brought him back to his settlement, together with his goods, and the women, and the people; thus returning good for evil, and showing that he possessed energy of character as well as placability. Returning thus from overcoming Chedorlaomer and the kings who were with him, he is met by the king of Sodom. Melchizedek also, king of Salem (Jerusalem), offers the conqueror bread and wine for refreshment, after his toils and perils; and, being priest of the Most High God, implores a blessing on Abraham. The booty is now to be divided. A tithe is given to the priest; the king of Sodom has the chief part; Abra-

ham, with characteristic unselfishness, takes nothing for himself.

Again is the divine pleasure signified to the patriarch, who now ventures to intimate that he is childless, and has no other heir than his steward, Eliezer of Damascus, who, it appears, derived his right from being born in his master's house (Gen. xv. 2). A child is promised to Abraham, whose seed is to be as the stars of heaven for number: this also is a promise which had peculiar appropriateness and value in the then thinly populated world. Abraham 'believed in the Lord, and he counted it to him for righteousness.' The promise was, however, still further confirmed by a solemn sacrifice, a dream, and a covenant, in which the land is defined as extending from the river of Egypt (the Sihor, Josh. xiii. 3) unto the great river, the river Euphrates (Gen. xv. 7—18). In this communication is made known to Abraham the descent of his posterity into Egyptian bondage, and their rescue thence by divine aid, after a servitude of 400 years.

Sarah being still barren, Abraham, now eighty-six years old, and having long waited for the divine promise, has, according to eastern custom, a child by his slave Hagar. Sarah, however, becomes jealous of Hagar, who, in consequence, leaves the tent. Thirteen years now pass away, and still the patriarch and his wife are without issue, when God again appears to them, changes the name of Abram to Abraham, and Sarai to Sarah, as a token of their being the progenitors of many nations. On this occasion, the rite of circumcision is appointed, as a covenant with God. Abraham's faith, however, proves weak. He himself was a hundred years old; Sarah, ninety. The patriarch could not restrain an incredulous laugh, and pleaded that Ishmael might, by the divine favour, be considered as his heir. The request is refused; but a promise is given, that, within a year, Sarah should bear Isaac, with whom God's covenant should be established. Ishmael, however, was circumcised by Abraham, together with his entire household; whence it appears that the young man was residing with his father on friendly terms. Abraham also, though now an old man, was himself circumcised. Then ensues another visit from on high, which gives us an engaging insight into the better parts of pastoral life, and brings out a new feature in the estimable character of Abraham; namely, a simple, hearty, and self-forgetting hospitality. The promise of a child is renewed, though Sarah seemed past the age of child-bearing.

The Divine Being sees fit to disclose to the patriarch the destruction which he is about to bring on Sodom and Gomorrah. In the narrative respecting this determination, the piety of Abraham, and the fact that

he would train his children religiously, are assigned as the grounds of his having been thus chosen and favoured of God. In how amiable a light does this truly good man appear in his earnest but nugatory pleadings with God to spare the wicked cities of the plain! (Gen. xviii. 23, *seqq.*;) and how must he have been grieved and terror-struck when, on rising early in the morning, he looked toward the devoted cities, and 'lo the smoke of the country went up as the smoke of a furnace!'

This dreadful visitation may have been the cause why Abraham, in order to be more distant from the dismal scene, removed southward to Gerar, where he had with the king (ABIMELECH) a similar affair to that which took place with Pharaoh respecting Sarah, though now she was 'well stricken in age.'

At length Sarah brought forth Isaac, who was circumcised, in obedience to the divine command, when eight days old. Trouble, however, follows on the heels of joy; for Ishmael, probably encouraged by his mother, and in no way pleased to behold a competitor, mocks at the event, and is in consequence expelled from home, together with Hagar (Gen. xxi. 14). For Ishmael's age when thus expelled, comp. xvi. 16; xvii. 23; and xxi. 12, 20: 'the lad,' notwithstanding the painters, could not have been under fifteen years old.

Abraham, having some disagreement with Abimelech because of a well of water, makes peace with him, ratified by a present of cattle, as 'a witness' (Gen. xxi. 30), and by an oath on each side. At the spot where this took place, which, from the oath, was called Beersheba, the patriarch planted a grove, and 'called there on the name of God, the everlasting God;' thus reminding the reader of his piety, and showing that groves were connected with the worship of the Almighty.

Now comes the sore trial,—the great event of Abraham's life,—the test of his piety and faith. He is commanded of God to slay Isaac as a victim in sacrifice. The narrative itself must be read. It is too concise to be condensed; too graphic—too real to be touched (Gen. xxii.). The patriarch proves equal to the temptation; a substitute is found; Isaac lives; and confirmation of the former promise is made on the express ground, 'because thou hast done this thing, and hast not withheld thy son, thine only son.'

The shadows of night begin to fall. Sarah dies, being 127 years old, in Kirjath-arba, that is Hebron, and is mourned and wept for by her husband. The necessity of a burial-place for his wife brings to light that Abraham, though 'a mighty prince,' was 'a stranger and sojourner,' not having even

ground for a tomb, in a land, the possession of the whole of which he had been promised. By arrangement with Ephron, Abraham purchases the cave of Machpelah, in Hebron, in the country of the Hittites, for 400 shekels of silver, which are paid, not by tale, but by weight; the bargain being concluded 'in the audience of the children of Heth,' 'at the gate of the city' (Gen. xxiii). 'Thus was made sure unto Abraham' 'the field, and the cave therein, and all the trees in the field, in all the borders round about,' 'for a possession of a burying-place.'

After interring Sarah, Abraham became anxious about a wife for his son. He, on this, makes a solemn engagement with the eldest servant of his house to take a wife for Isaac, not among the Canaanites, but from his relations in Mesopotamia; in doing which he gives us reason to conclude that the eldest house servant performed, in these patriarchal days, an office similar to that of executors with us. The result is, that Eliezer of Damascus (Gen. xv. 2) goes to Mesopotamia, unto the city of Nahor (Gen. xxiv. 10), and engages for Isaac the hand of Rebekah, Abraham's grand niece (xxiv. 15), who, accordingly, becomes the young man's wife.

Abraham then took another wife, Keturah. She bare six sons (Gen. xxv. 1—4), who became founders of so many Arab tribes (Joseph. Antiq. i. 15), and who were dismissed from the paternal home towards the east country, with certain presents, as being, together with Ishmael, sons of the concubines, that is, Hagar and Keturah (xxv. 6); a remarkable illustration of the care which Abraham took to preserve the line of transmission intact and unmingled in Isaac; thus obeying the will of God, who had declared, 'In Isaac shall thy seed be called;' — 'My covenant will I establish with Isaac' (Gen. xvii. 21; xxi. 12. Rom. ix. 7. Heb. xi. 18), and showing an accordance of one part of the sacred narrative with another, which must tend to confirm its credibility, as being an account of real events.

The disposal of his property now engaged the attention of the venerable patriarch. By some formal act or other, having the effect of a deed of gift or testament, he had bequeathed the substance of his wealth to Isaac, before he sent his servant to solicit the hand of Rebekah (Gen. xxiv. 36; comp. xxi. 10). Accordingly, contenting himself with making presents to the sons of his concubines, who, on receiving them, were dismissed from home and sent eastward, he seems, ere he left the world, to have put Isaac into possession of his goods. Having thus accomplished his last wishes, Abraham, conformably with the divine promise (Gen. xv. 15), died 'in a good old age,' — 175 years (A. M. 3360; A. C. 2188; V. 1821), — and was gathered to his people, being laid

by the side of his wife in the cave of Machpelah (xxv. 8, 9), leaving behind a reputation that finds no equal throughout the East, which is full of memorials of his influence and greatness. Of these memorials not a few are perversions and corruptions of the realities whence they are taken: yet even these serve by contrast to show the truth and confirm the reality of the events recorded in the Bible. Of these events the general tenor is so natural, simple, and unsophisticated; the narrative is so congruent with the manners and spirit of a primitive age; the character of the patriarch is so consistent, harmonious, and entire, — a gradual development, not a heap of disjointed and unconnected facts, — a *life* — something really lived — a transcript of a human being's experiences, — that those who study the Biblical records in their own light, and not in the light of theological philosophies, will have little difficulty in rejecting the theory of De Wette and others; namely, that this is only a part of the great Hebrew epic; and may with the writer feel a pleasure in the conviction, that, amidst the scattered fragments and discordant notices of early profane history, the sacred page begins to shed a clear, trustworthy, and useful light on the path trodden by human kind, some fifteen centuries before the Christian era. In this fact is found a very high eulogy on the Bible, which its friends, as well as its detractors, would do well to ponder.

Piety, which led to entire trust and implicit obedience towards God, and prompted gentleness and justice in his dealings with man, was Abraham's chief characteristic. Converted from idolatry (Josh. xxiv. 2), he became a constant and unswerving witness of the one true and only God; and was, in consequence, honoured as the great father of the faithful, whether found in the Jewish or in the Christian church. Accordingly, Abraham appears in the New Testament as the type of unshaken confidence and holy submission towards God (Rom. iv. 2. Heb. xi. 8); while to be admitted to the intimacy of so great a personage was naturally accounted the highest honour and the largest happiness. So, in the conceptions of the Jews of our Lord's day, to be in Abraham's bosom — that is, to have a place next to him at the celestial banquet — was a figure denoting the enjoyment of the bliss of heaven. The same estimation of Abraham led the Jews to be proud of their descent from him, and to boast of being Abraham's seed (John viii. 33).

The fact that religiousness was the essential feature of the patriarch's character may serve to make apparent God's own way of carrying forward human civilisation. Doubtless, Providence works for that purpose by

various instrumentalities; but, when God elects and sets up a special agency, it is not Egyptian art, but patriarchal piety — the simple manners of home and of rural life — nourished, strengthened, and refined by a warm and operative faith. This fact seems to teach us, that religion must be at the basis of all true social advancement. It is not to Greece nor Italy, but to Mesopotamia and Judea, that we owe our religion, and what is best and most durable in our civilisation. Man may spare the pleasures of taste; but he cannot live and be happy without the sentiments of piety, and the principle of obedience.

The nature of true and acceptable faith is exemplified in Abraham, — ‘the friend of God.’ If compared with the views which are entertained by enlightened Christians, Abraham’s idea of God was very limited and rudimental; for though he may have had some shadowy notion of God’s spirituality and omnipresence, yet it was mostly as *his* God, — the God of his family, — that the patriarch regarded the Creator. Yet his imperfect and defective knowledge falling as good seed into good ground, brought forth that trust, that confidence, that love towards God, which prompted to obedience, and made its possessor willing to sacrifice even his fondest affections and his dearest hopes, in compliance with what appeared to him the divine will. Such is the character of all genuine faith, which is very dissimilar to mere opinion, with which it is often confounded; and thus we see, that true religion is as old as at least the patriarch Abraham. As he pleased God, so may we.

Most important for mankind was the call of Abraham. It was one of those events on which human destiny is found from time to time to hinge. Idolatry was all but universal. The knowledge of the Creator had nearly vanished from the earth. Egypt, the centre of the arts and refinements of life, worshipped even the lowest animals. There it was fully proved how little man can do for himself in regard to the solemn obligations of duty, and the high hopes and destiny of the religious life. But God chose Abraham, and a new era began which will never come to an end; for Jesus finished what Abraham commenced. It is a gratifying fact, that the series of biographical pictures begins with one which is so pleasing and so ennobling as that of Abraham. Had the dispositions which actuated him been shared by all who came afterwards, we should not have found the great life-roll of humanity blotted, blurred, and disgraced by such names as Alexander, Nero, and Napoleon.

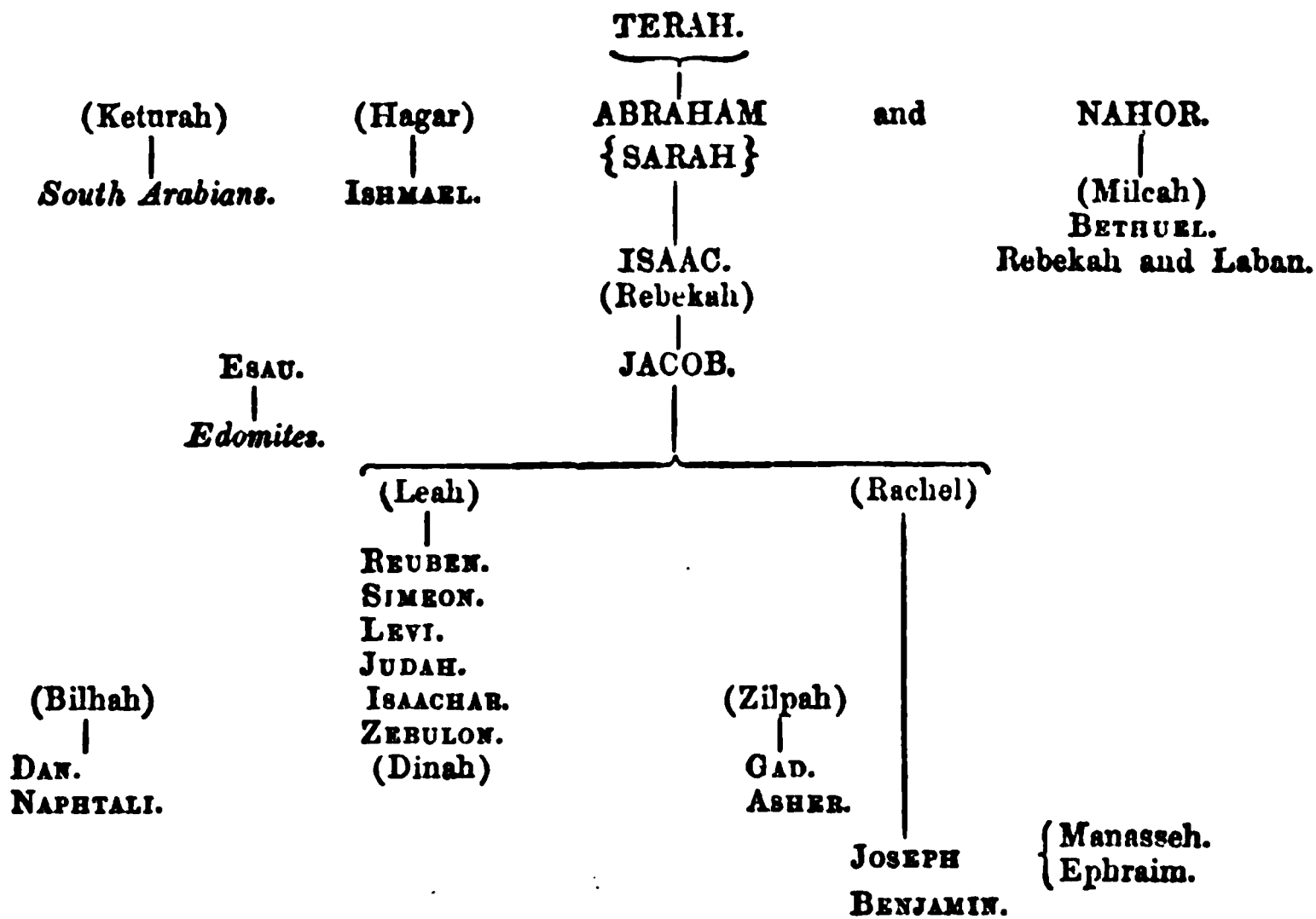
Already, at the times of Abraham, had the world made some decided progress in civilisation; a knowledge of which, so far as it is definite and satisfactory, we owe to the di-

vinely illuminated pages of the Bible. The most useful arts of life had long been invented, and were in general use. Those large societies of men which are called nations were gradually forming themselves on spots which were determined by a regard to the natural limits and advantages afforded by seas, rivers, and mountain-ranges. And, as men fixed themselves in different places up and down the earth, so did they become more and more divided from each other by the continually increasing diversity of languages, which led to other alienating diversities in social usages, and in religious opinions and observances. The first empires were thus founded, and the great question of human education began to be seriously worked out. War had begun its desolations; slavery was quietly but effectually wasting human energies away, perverting the natural relations of life. The union of the sexes, which is the great hinge of man’s highest good, was uncertain and ill-regulated. Hospitality had assumed a distinguished position, and sheds a mild lustre over these early days; but if, from such a tent as that of Abraham, we turn to the world at large, we behold scarcely any other virtue in a high condition, and such vices abounding as easy abundance and extreme leisure may produce, under the aid of burning skies, vivid imaginations, and uncontrollable passions.

The sacrifice of his son, demanded of Abraham, has given occasion to many objections, most of which have arisen from falsely viewing the subject through the atmosphere of modern times. As a means of putting Abraham’s reliance on God to the test, it was peculiarly efficacious and appropriate, seeing that the child was demanded, which God had openly and extraordinarily given. The Power that had bestowed Isaac on parents advanced in years was, Abraham may well have felt, both willing and able to do ‘all things well,’ and make ‘all things work together for good.’ To have faltered would have betrayed a weakness of moral character, ill befitting one who had been so signally favoured of God. Unquestioning, undoubting reliance on God was Abraham’s duty, and it proved his ‘crown of rejoicing.’ He was tried, and was found faithful. In his fidelity, he remains a model to all generations, though the specific sacrifice required of him is required no more. Yet the principle remains the same. Our Lord gave expression to it when he said, — ‘He that loveth father or mother more than me is not worthy of me’ (Matt. x. 87). Without sacrifices there is no true religion. Without trial there is no conscious strength. We have no proof that we love Christ, till we have surrendered some cherished thing on his behalf. It is a baneful delusion to regard religion as an easy thing. Hence the superficiality that prevails, the

conventionalism, the fear of man, and the forgetfulness of God. His religion is to every one his chief concern, and ought

to be his chief care. We subjoin a view of the family of Terah, embracing the twelve tribes:—



Abraham's bosom (Luke xvi. 23) denotes the place where happy and immortal spirits dwell. The idea seems to be taken from the manner in which, in the time of our Lord, the Jews, imitating the customs of their Western masters, used to recline, while at feasts; namely, leaning on the elbow and the haunch, each guest below his neighbour, so that the head of one lay towards and near the bosom of another. The place of honour was next to the master of the feast—that is, in his bosom. The term *bosom* was used in a larger sense than is customary with us; embracing the whole of the body covered by a fold of the long flowing robe, which, being taken up by the extremity, was thrown over the left arm, so as to form a large fold or bosom, in which articles of use and value were carried. Abraham, as the 'friend of God,' is represented in the parable (Luke xvi. 22) as presiding at the 'feast of fat things,' having near him the special favourite of God. This was in agreement with current ideas, which set forth heaven as a place of social enjoyment, in which were gathered together the patriarchs, prophets, and an innumerable company of just men made perfect (Matt. viii. 11. John xiii. 23; xxi. 20). From the phrase now explained, the reader may form some conception of what is meant when the Son of God is said to be in the bosom of the Father (John i. 18); for, as the 'bosom-friend' was ad-

mitted to the utmost intimacy and confidence, so was Jesus put into possession of the divine will in all its secrets, as well as in all its grandeur and comprehension.

ABSALOM (H. *father of peace*. A. M. 4528; A. C. 1020; V. 1032), David's third son, whose mother was Maacah, the daughter of Talmai king of Geshur—a district lying on the east of Jordan, and reckoned as a part of Syria, which formed still in the days of Solomon a petty kingdom (2 Sam. iii. 3; xiii. 37; xiv. 23). Absalom possessed extraordinary beauty, and was distinguished for a fine and copious head of hair (2 Sam. xiv. 25, 26). Enraged at his brother Amnon, in consequence of his having ravished Tamar his sister, Absalom, not improbably remembering that Amnon was by birth his father's successor, took occasion, after having long concealed his animosity, of a sheep-shearing, which he observed with festivity in Baal-hazor, in Ephraim, on an estate of his own, to slay, by means of his servants, the guilty man. After this, he fled for shelter to the court of his father-in-law, at Geshur, where he remained three years. Near the end of this time, David desired to see Absalom; a feeling which was enhanced by the earnest pleadings of the 'wise woman of Tekoah,' whom Joab employed to further his views with the king; so that that minister was himself commissioned to visit Geshur, in order to bring back Absalom, who was

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however, admitted into the royal presence for the space of two years. Absalom, of this disgrace, endeavoured to prevail on Joab to use his influence again in his favour; and, failing in his requests, he privately and revengefully caused his servants to set on fire a field of barley belonging to him. The minister, however, yielded to him, as he had refused to entreaty — saw him, and interceded with him for his son, who was accordingly restored to favour.

The high and ambitious spirit of Absalom, which had been imperfectly repressed under his father, now, when he was in the full sun of his father's court, broke forth with violence.

He procured a splendid equipage of chariots and horses, with fifty men to run before him; who, as needs might be, would do him honour or use or show. Thus prepared, he went to court the people, hearing their complaints, listening to their social pleasures, and even saluting with a kiss every person who came to do him homage; and, at the same time, that David was worthy in having appointed no one to redress wrongs, and that, if he were a judge in the land, justice should be impartially administered. 'So he stole the hearts of the children of Israel.'

When he had advanced his preparations 'after forty years,' probably four years: (Mennicott), he asked his father's permission to proceed to Hebron, in order to show which he had promised while at Jerusalem. The permission was granted. Quit-

Jerusalem with 200 confidential friends, he appeared to have been ignorant of his intention, he sent secret despatches throughout the tribes of Israel, to the effect, that, on a given signal, they should all declare, 'Abner reigneth in Hebron.' He also succeeded in gaining to his side Ahithophel of Gath in Judah, whose counsels David tried in vain to prevail, by inducing Hushai to get into the confidence of Absalom, in order to betray his secrets. David, however, aware of the conspiracy, was most formidable,

Jerusalem, which his traitorous son had fled, and proceeded, under the advice of Ahithophel, to commence his royal function by taking possession of David's harem. Ahithophel being called, Ahithophel offered David a force, and complete the war by attacking David, to which Absalom wickedly assented. Hushai, however, was called in, and advised a general muster of troops, so that it was not David only, but all his army. This plan was finally adopted; the result of which determination was decided to David by Hushai. A great battle was fought in the wood of Ephraim, near Bethany, in which 20,000 men fell. While the result was in suspense, Absalom, going along on a mule, in the ardour of the fight, was caught 'in the thick boughs of a terebinth tree' (a terebinth tree), and, his beast

going from under him, he was left suspended from the tree; on hearing which, Joab took three darts, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak; thus delivering his royal master from a treasonable son, and taking vengeance on one who had set his property on fire. After this, an act of wanton cruelty took place, — 'ten young men that bare Joab's armour, compassed about and smote Absalom, and slew him.' The news of the young man's death was borne to the king (the narrative found in 2 Sam. xviii. 10—32, is beautifully graphic), who, on receiving it, was much moved, and went up to the chamber over the gate and wept: and as he went, thus he said, 'O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom! my son, my son!' (2 Sam. xviii. 33).

A reckless ambition was the chief feature in Absalom's character. This ambition prompted him to erect a pillar in order to perpetuate his name (Joseph. Antiq. vii. 10, 3; comp. 2 Sam. xviii. 18), in the event of his children being killed. This pillar (of marble), which bore the name of Absalom's Hand (a figure of a hand, surmounting pillars of this kind, denoted power and skill), was in the king's dale, a short distance from Jerusalem. That which is now shown in the vale of Jehosaphat as Absalom's Pillar — a pyramidal stone structure — is proved to be of comparatively recent date, by its Ionic colonnade, though it may stand near the same place where Absalom erected the original structure, but cannot be the tomb of that prince; since, in 2 Sam. xviii. 17, we are informed that, immediately after the battle, his enemies 'took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him.'

Absalom erected his own monument, and was buried ignominiously in a hole dug in haste. He tried to perpetuate his fame by a pillar — he really made his name infamous by his rebellion. The record in books tells its tale when stones and marble are no more. Personal beauty is a questionable good, may prove a snare, and, when disgraced by wicked acts, excites no higher feeling than commiseration. Absalom's passions were his master; and so imperious did they prove, that they made him raise his impious hand against even the author of his own existence.

ABSOLUTION (*L. freeing from*) is, as a word, not found in the Bible; but ecclesiastics have used it to describe a scriptural fact; namely, the absolving of men from sin, or from the penalty of sin. It is undoubted that the Saviour gave to his apostles a power to remit sins. The nature and extent of that power can be learned in no other way than by diligently studying, and comparing together, the passages of Scripture in which it is mentioned. Without here entering into

the details of the subject, we may adduce, as sufficient for our present purpose, the great scriptural principle, that no one can forgive sins but God (Mark ii. 7); whence it appears that the act of the apostles in remitting sins was merely ministerial and declaratory. As such was it limited to those to whom the office was delegated. Of this kind is the act of Nathan (2 Sam. xii. 13), when he said to the repentant David, — 'The Lord hath put away thy sin: thou shalt not die' (Matt. xvi. 19; xviii. 18. John xx. 23). If absolution consisted in actually forgiving sins, then no one but He, who knowing the heart knows also whether the mind has come into a suitable state, can forgive sins. If it consisted in remitting the penalty of sin, then only He who knows the bearings, tendencies, and effects of his own punitive and remedial measures, can forgive sins. If it lay in the announcement of pardon, then can that announcement be made by man only in those cases in which he may have received special delegation for the purpose. The remission of sins is obviously an individual favour, inasmuch as it has a relation to the state of an individual's soul: and consequently, apart from a formal divine commission, it can have no existence. Yet this, the most extraordinary of all earthly functions, have men, placed in ordinary circumstances, claimed to exercise. The claim should be proved before it is conceded, and it is not easy to see any very close connection between the two propositions — 'The apostles forgave sins;' 'therefore A. B., living in the nineteenth century, has the power to forgive sins.' There is here a great logical gulf which cannot be filled up by other assumptions — such as that A. B., whose whole manner of life is dissimilar to that which an apostle led, is a spiritual successor of the apostles. But if the inference should be allowed, what does the term 'successor' mean, and what does it prove? If a line of transmitted spiritual influence is intended, you must show the commencement of that line, and its unbroken continuance down to yourself; which can in no way be done, and which cannot even be attempted, without begging the very point which has to be proved. The priesthood proves its priestly character by assuming that priestly character itself. The modern doctrine touching the power to remit sins is one vast assumption.

ABSTINENCE (*L. keeping from*), the practice of self-denial, either occasional or continued. Abstinence took its rise partly in those notions of religion which represent the Deity as being conciliated by the pain and privation which his creatures undergo; partly also in considerations connected with health; for abstaining from gratifications in certain conditions of the body serves to restore it to its ordinary soundness and vigour, especially when it has been impaired by

excess. So far, too, as the foregoing of ordinary pleasures may act beneficially on the moral feelings, the practice of occasional abstinence may have been enforced by considerations drawn from practical religion. But abstinence can be looked on in no higher light than as a negative good, a needful remedy, a means of reparation; and must disappear in proportion as that sanctity of character in thought, word, and deed, is produced, which is not least among the aims and the achievements of the gospel.

Various kinds of abstinence may be found in the Sacred Scriptures. In Gen. ix. 4, blood is forbidden to be eaten, as containing the life; an inhibition which is repeated in Lev. iii. 17, fat being also forbidden — ('All the fat is the Lord's'), which was to be burnt. That which died of itself, or was torn by wild beasts, was not to be eaten (Lev. xxii. 8). The hollow of the thigh was forbidden food, because it was the part by touching which, the angel prevailed in wrestling with Jacob (Gen. xxxii. 32). Indeed whole classes of animals were prohibited (*CLEAN*). (Lev. xi.) The Hebrews were to abstain from food partaken on occasion of idolatrous sacrifices; since to partake thereof would have been to give an indirect sanction to the pollutions of Heathenism (Numb. xxv. 2, *seq.* Exod. xxxiv. 15. Ps. cvi. 28). Owing to the misconduct of Nadab and Abihu, Aaron's sons, probably in indulging to excess, wine was forbidden to the priests when they were about to go into the tabernacle (Lev. x. 9), When any man took the vow of a Nazarite. — 'He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink; neither shall he drink any liquor of grapes, nor eat moist grapes or dried: all the days of his separation shall he eat nothing that is made of the vine-tree from the kernels even to the husk.' The Nazarite was also to abstain from shaving (Numb. vi. 2—12). The Rechabites abstained from wine and strong drink at the command of their ancestor Joadab, a man of fervent piety and strong zeal (Jer. xxxv. 6—10. 2 Kings x. 15).

The abstinence from certain kinds of food which they had practised while Jews, the primitive converts from the Jewish Church to Christianity thought that they themselves, as well as converts from Heathenism, were still bound rigidly to observe. This question troubled the early church, and occasioned the first Christian synod which assembled at Jerusalem, and relaxed the ceremonial bond — laying 'no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication' (Acts xv. 29). The decree did not suffice to bring the dispute to a termination, and much bad feeling and illiberality arose in consequence; which, however, under the

good providence of God, was made to contribute to the welfare of the church at large; as may appear, if we consider, as one of its effects, the noble and comprehensive defence of religious liberty which it drew from the apostle Paul (Rom. xiv.: see also 1 Cor. viii.). From another quarter, probably from ascetics connected with Heathenism, came a requirement of abstinence even from marriage, which Paul reprobates in 1 Tim. iv. 3—5; where he lays down the general principle, that 'every creature of God is good, and nothing to be refused, if it be received with thanksgiving.' Asceticism, however, seems to be a disease which is incidental to man in all stages of civilisation, and under all systems of religion; and so abstinence of various kinds has been, from the earliest time till now, practised and enjoined even in the visible church of Christ, as of peculiar efficacy and value in the sight of God; notwithstanding the clear, full, and unmistakable opposition of the great apostle of the Gentiles.

ACACIA (*the Egyptian thorn*), the proper name of the wood, termed in Scripture *Shittim*, — a word which is a mere transference of the sounds of the original Hebrew. The tree, *Mimosa Nilotica*, was called *Shittah* in Hebrew. It is frequently mentioned in the Bible as supplying the materials out of which articles required in the Mosaic worship were made (Exod. xxv. 5; xxvi. 15; xxvii. 1; xxx. 1; xxxv. 7, 24; xxxvii. 1. Deut. x. 3). Naturalists distinguish two kinds of acacia, I. the *Acacia vera*; and, II. the *Acacia Arabica*. The Septuagint has translated the Hebrew word very appropriately, as 'incorruptible wood'; the fact being that it is very durable, and therefore eminently suited to the purposes to which it is applied in the Bible. It is indigenous in Egypt and Arabia. Thevenot found it growing wild near Mount Sinai. The *Acacia vera*, which yields the well-known gum Arabic, has spines growing in pairs. It forms a tree thirteen or fourteen feet high, of inelegant appearance. The *Acacia Arabica* is not unlike the former. The wood of the acacia is exceedingly hard, yet light. When it is old, it is nearly as black as ebony. It was therefore much esteemed in antiquity, and used in ship-building. Botanists are acquainted with nearly three hundred species of the acacia, which inhabit the warmer parts of the world.

ACCHO (*H. an enclosure*), the modern St. Jean d'Acre, is mentioned in Scripture only in Judg. i. 31, under this the early name of the town; but in and after the time of the Maccabees (i. 5, 15) it was called Ptolemais (Acts xxi. 7). From the passage in Judges, it appears that it originally formed a part of the territory of Asher, which stretched north and eastward from Mount Carmel, at the foot of which Aecho lies; and, doubtless, the natural strength of the place, which has

since been more than once proved, was the cause why that tribe did not expel the original inhabitants. It was anciently a large city, with a fine harbour, protected on three sides by lofty hills, of which Mount Carmel lies to the south, running far out into the sea. The place was not far from the mouth of the little river Belus. It still forms the best haven on the Syrian coast; is the key of Galilee, and the termination of the caravan line which extended from Damascus to the Mediterranean. The Emperor Claudius presented its inhabitants with the rights of Roman citizenship, whence the place acquired the name of Colonia Claudii Caesaris (Joseph. Antiq. xiii. 12, 2. 1 Maccab. x. 56; xi. 22). By the natives it is still called by its original name. In 1832 the town was severely injured during a siege of six months, carried on by Ibrahim Pasha. In 1840 Admiral Stopford bombarded the place for some hours, when it was laid in ruins by the explosion of the powder magazine.

ACELDAMA (*C. field of blood*) — a piece of ground which had before been, and was called, 'a potter's field,' from supplying materials for pottery — received this name from the fact, that the money which Judas had received for betraying Christ, and which he returned into the hands of the priests, was expended by them in the purchase of the ground, as a burial-place for Jews from distant lands, — on the allegation that the thirty pieces of silver, being the price of blood, ought not to be put into the temple treasury. Thus do baseness and a certain religious scrupulosity sometimes go together in the same breast. They who polluted their souls with the blood of Jesus, would not soil their hands with the returned bribe with which they had bought their victim's life. The piece of land was of small value, having been exhausted in making pottery ware. It lay southward of Jerusalem. There still remains on the spot a charnel-house. Superstition gave the notion, that the soil destroyed corpses in a day or two; for which purpose, ship-loads of it were, in the thirteenth century, transported to Pisa in Italy, in order to be spread over the famous cemetery there.

ACHAN (*H. troubler*) — called in 1 Chron. ii. 7, 'Achar, the troubler of Israel' — was the son of Carmi, of the tribe of Judah. He ventured, in spite of the divine prohibition (Josh. vi. 17), to appropriate to himself some of the booty ('the accursed thing') acquired at the fall of Jericho; and hence brought on the Israelites, who expected any thing but a reverse, a severe defeat before the town of Ai (Josh. vii.). On this, a kind of ordeal was appointed, in order to ascertain who the person was that had brought the divine anger on the Israelites. The result was that Achan 'was taken,' who, thus found guilty of God, confessed his sin, declared what articles he

had secreted, and where they lay. The plunder was found; and thus, full proof of his guilt being had, the unhappy man was stoned, and then burned, together with the booty, and his sons, his daughters, his oxen, his asses, his sheep, tent, and all that he had, in the valley of Achor (*trouble*), in the valley, that is, which was after this event so named; thus denoting the sad event, with its cause, which there took place (see Josh. vii. 25; comp. Hos. ii. 15. Isa. lxxv. 10).

ACHAIA (G.) — originally termed *Ægialea*, or 'the coast' — denoted, in its narrower application, the strip of land which stretches along the north-west of the Peloponnesus; but, in a wider sense, indicated the entire country of Greece (except Thessaly): in the time to which the narratives of the New Testament refer, it was a province under the government of Rome; having given name to all Greece from the time when the Achæans took the lead, and the Achæan league was formed, in the year 146 before Christ. Greece, under the Romans, was strictly divided into two provinces, Macedonia and Achaia: the first comprised the country to the north; the second, the country to the south of a line drawn from the Sinus Ambracius to the Sinus Maliacus; that is, from the Gulf of Arta to that of Volo.

There were two kinds of provinces under the Roman empire — the senatorial and the imperial. A senatorial province was governed by a proconsul, appointed by the senate; an imperial province was governed by a procurator, appointed by the emperor. At first, Achaia was a senatorial province; Tiberius changed it into an imperial one; but it was given back by Claudius to the senate. To this latter period Gallio belongs (Acts xviii. 12. Rom. xv. 26. 2 Cor. ix. 2. 1 Thess. i. 7, 8), who is denominated in the Acts *proconsul*, with a strict propriety, which proves that the author wrote from actual knowledge, in a case where changes, at no distant intervals, might have convicted an impostor of fraud.

ACHMETHA (C. *summer place*), a fortified place in Media, that some identify with Ecbatana, the chief city of Media, which was a summer's residence of the Median kings (Ezra vi. 2).

ACTS OF THE APOSTLES, THE. — A work which is commonly accounted the fifth historical book of the New Testament, and details the foundation of the Christian church after the resurrection of Christ. The titles, which the scriptural compositions bear, rest not on the authority of the authors of those books, but were added at a later period. So the title, 'the Acts, or doings, of the Apostles,' has in itself no authority; nor is it a correct description of the book to which it is prefixed, since that writing relates only a part of the acts of the apostles; after a certain period, almost exclusively those of Paul. Indeed, Peter and Paul are the two

great personages which appear in the work — Peter, from chap. ii. to xii.; Paul, from chap. xiii. to xxviii.: other actors are only occasional and subordinate. The book, in reality, contains a brief, and by no means complete, account of the rise, growth, and spread of the primitive church of Christ. Its contents, however, render its worth inestimable. Though it does not furnish all we might desire, we do not mend our position, by gratuitous assumptions and false pretensions. It is the duty of the Christian, as well as the man, to take God's bounties as they are offered to him, and improve them to the utmost. God's wisdom and goodness are frequently displayed even more in withholding than in giving.

The passages are numerous which serve to show that the object of the work is what we have indicated; but the words of the risen Saviour (Acts i. 8), — 'Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth,' — set forth, at the same time, the great object of the apostles' lives, and the great purpose which the author of the book had before him. A brief outline of the contents of 'The Acts' will show both its value, and the truth of the remark we have just made.

Having referred to the former treatise, that is, the Gospel according to St. Luke, and given a very brief summary of its contents, the author proceeds to take up the thread of the narrative at the point where it had been dropped. And here the importance of the work appears incalculable. The scattered disciples are found united. What has brought them together? Here is the hinge on which the history and the fate of Christianity turned. How happy a thing is it that we have the statement and testimony of a trustworthy historian! Whence grew the church of Christ? From visions and dreams? — from fanaticism? — from selfishness? — from a love of power? It grew from a fact: this was the grain of mustard-seed, — the fact that Christ had risen from the tomb, and sat down on the right hand of the Majesty on high. The writer states most explicitly the resurrection and ascension of Jesus. He adds visible proofs of his existence and benign activity; for Jesus, he says, 'showed himself alive after his passion by many infallible proofs, being seen of the disciples forty days, and speaking of the things pertaining to the kingdom of God' (i. 3). The ascension of Christ is then distinctly narrated as an object of sight. There follows another proof of the existence of the risen Messiah, and of the concern he took in the foundation of his kingdom; for, agreeably to his promise, the Spirit is poured out on the assembled infant church, so that its members could not doubt that their Master was alive, and that it was his

will that they should live and die in the deliverance of the gospel. The manner in which the apostles attached, from their position and work, is seen that, before ever they address to their duties, they proceed to lay up their body, by electing (by the place of the traitor Judas; so the final number fixed by Jesus might be put in upon, but there might be one who had 'compared with the Lord his followers all the time that Jesus went in and out amongst us, from the baptism of John unto now.' Matthias was 'ordained to be with us of his resurrection.' The coming of the Spirit is made an occasion, and commencing his proclamation. He delivers his first sermon, and the conversion of three thousand is added so to the formation of a Christian church, the usages of which are described in a striking manner (i. ii.). The apostles are bold and active in preaching the gospel in Jerusalem, and in consolidating the Christian community, not without resistance and persecution (iii. vi.). Then the conversion of Ananias is narrated — his activity, his courage, his cruel death — all which contribute to strengthen and advance the kingdom of Christ (vi. 5; viii. 2). The death of Stephen, and the general persecution which ensued, alarmed and scattered the church, and thus, departing from Jerusalem, began to preach the gospel in other parts of the empire, particularly at Samaria, by the agency of Philip (viii. 3—40). Peter made his first appearance at the death of Stephen. At the beginning of the next chapter, he enters once for all on the subject of threatening and slaughtering the disciples. His miraculous healing is detailed with much particularity, which prepares the way for the change in the gospel affairs they ever after; namely, the admission of the Gentiles to Christian privileges. This revolution was not effected without special instruction. Peter, after undergoing suitable preparation, concurs, and takes part, in the conversion of the Heathen, beginning with Cornelius, a centurion of Cæsarea, and giving the propriety of his conduct to his brethren in Jerusalem (x.—xi. 18). The scope of the gospel extends. The fugitive apostles proclaim it in Phenice, Cyprus, and in a great number believe. On hearing of the mother church at Jerusalem, they travel as far as Antioch; who, having fulfilled his mission, proceeds to Tarshus. Saul, whom he brings to Antioch. The next chapter opens with the imprisonment of Paul by king Herod, and relates the deliverance of that apostle. He is then released; and Paul, together with Barnabas, begins active operations (xii. 25;

xiii. 2) in Heathen countries; — Salamis in Cyprus being the first recorded place where they preached the word of God. The question of compliance with the Mosaic rite of circumcision, and, generally, of what obedience Christians owed to the law, is forced on for consideration, and determined at Jerusalem, where the first and only properly constituted and authoritative council was held; who, unlike all succeeding councils, were careful not to lay any unnecessary burden (xv. 28) on the church. Paul now proceeds still further into Heathen countries, going as far as Macedonia and Greece, and founding many churches. Intending to pay a visit to Rome, Paul feels bound first to visit Jerusalem (xix. 21; xx. 22), where he is apprehended, put on his trial, and at last sent to the capital of the world. Here he is abruptly left by the end of the history (xxviii. 31), preaching the kingdom of God. Thus the declaration of the Lord was accomplished (i. 8).

The book naturally divides itself into two parts at the twenty-fourth verse of the twelfth chapter; which verse may be considered as a point of transition from the first to the second part. The first part is also more miscellaneous than the second, having many subdivisions and transitional passages; whereas the second possesses more unity, in having for its central figure one leading personage, Paul; and for its subject, the apostle's proceedings. The narrative follows pretty much the order of events, and, in points of chronology, is generally exact; as might be expected, considering that the writer stood near to the events narrated. Notices and marks of time are found in xviii. 11; xix. 10; xx. 6; xxiv. 27; xxvii. 9; xxviii. 11, 30. The entire piece is conceived in the tone of friendship; being clearly designed, not only to narrate, but to explain and defend, the progress of the gospel. This, however, is done in a fair, impartial, and truthful manner. The writer was obviously a believer, and as such has written. Nor is there visible an undue leaning to any one of the primitive heralds of Christianity. If Paul occupies the latter part of the book, Peter is the leading character in the former part. But nothing can show more strikingly that the book is unfinished, than that the life of neither Peter nor Paul is brought to a termination. Of Peter, except in chap. xv. 7, 14, we hear no more after the record, xii. 19; namely, that the apostle, having escaped from Herod, 'went down from Judea to Cæsarea, and there abode;' while Paul is left a prisoner at Rome. We cannot, under these circumstances, resist the feeling, that it is only a fragment with which we have to do in the Acts of the Apostles. It is hardly to be believed, that a writer, who had detailed at length Paul's conduct and its effects in Athens, should have voluntarily left all but untold the yet more important influence which he exerted in Rome — an im-

probability which is much increased by the fact, that the writer was united with Paul in the bonds of human friendship, as well as of the gospel. Most natural was it that he should have continued his narrative till the decease of Paul, which would have formed a suitable termination of his work.

It would seem that the author must have been interrupted in the prosecution of his task. What interruption so natural as his own death? Scarcely any thing less would have been allowed to bring the narrative to a sudden termination. And a sudden termination points to an unforeseen and inevitable cause. The life, then, of a man is the limit of the work. But there are evidences in the work of the pen of an eye-witness. It must, then, be within the threescore years and ten of some one who was contemporary with the events narrated. These events range from 31 to 64, A.D.: consequently the book was written within the third quarter of the first century.

We may probably approach somewhat nearer. Paul came to Rome in the spring of 62, A.D. and remained two whole years teaching—that is, till the spring of 64. Now, in June, 64, Rome was burnt by Nero; who, to cover his crime and folly, began to persecute the Christians. So important an event would not have been omitted, especially as the thread of the narrative is brought very near it, had the writer then been alive. Consequently the last hand must have been put to the writing before mid-summer, and after spring, 64. Indeed, the concluding verses look very like a hasty summary, drawn up under the pressure of some unexpected event;—a fact which will appear obvious to the reader if he compares the long detail given of the voyage to Rome, with the far more important matter,—the preaching and influence of Paul in the imperial city.

There is a fact mentioned in the book which speaks for a similar period to that which we have already fixed. In Acts viii. 26, the Philistine city Gaza is said to be ‘desert,’ in ruins. From Josephus (Jewish War, ii. 18, 1), we know that the place was destroyed in the reign of Nero, a short time before the siege of Jerusalem. Now, Vespasian came into Judea A.D. 67. Before this date, then, Gaza was destroyed. But if the writer noticed, in passing, the fact that Gaza was in ruins when he wrote, much more would he have made similar statements in relation to the far more important and interesting places of Jerusalem, of which he speaks. The inference is, that the city was standing when the work was composed. Jerusalem was destroyed by Titus, Sept. 7th, A.D. 70. Whence we are brought to the conclusion, that, to the period between 60 and 70, the Book of Acts may be safely referred—a conclusion which is favoured concurrently by the several *lines of evidence* which have been adduced.

Luke, the writer of the third Gospel, is generally admitted to be the author of the Acts of the Apostles. This was the opinion of the ancient church. Eusebius places it among the books which were universally received as authentic and credible. Writers in the second century make obvious references to the work. The fathers of the church, from the time of Irenæus (born at Smyrna, in the first quarter of the second century), expressly quote the Acts, and speak of it as written by Luke. The writer of Luke’s Gospel wrote the Acts also. There is between the two works a general agreement of manner and diction which bespeaks the same hand. The Gospel and the Acts are dedicated to the same Theophilus. The Book of Acts refers to the Gospel (i. 1) in such a manner as to enforce the inference that they both came from one pen. Indeed the two are only parts of one work, which originally was not divided, nor distinguished by separate titles, but formed a general historical narrative, which, following the substance of the introductory verses of the Gospel, might have been termed ‘An accurate account of things that have come to pass among the Christians.’ In this view, the terminating lines of the Gospel, and the commencing lines of the Acts, are only transitional words employed in passing on from the first to the second part of the general treatise. If, then, Luke wrote the Gospel called after his name, the probability is that he wrote the Acts also. The writer certainly does not give his name; but, in the second part of the second book (the Acts), he speaks, in connection with Paul, in the first person plural—thus (xvi. 10), ‘After Paul had seen the vision, *we* endeavoured to go into Macedonia’ (see also xx. 5—15; xxvii. 1—37). Unquestionably some passages were written by an eye-witness. Besides those just referred to, see xxi. 1—18; xxviii. 15. Who was this eye-witness? The person who wrote ‘the former treatise.’ This is reputed to be Luke. The colouring under which Christianity appears in the Acts is said to be such as shows that its writer was an associate of and fellow-worker with Paul. Now, in Col. iv. 14, we read, ‘Luke, the beloved physician, greets you.’ In Philem. ver. 24, Lucas is reckoned among Paul’s fellow-labourers; and in 2 Tim. iv. 11, are the words ‘only Luke is with me;’ that is, at Rome, during his imprisonment (see 2 Tim. i. 8). Whence we learn that Luke was a co-operator with, and intimate friend of, the apostle. We cannot, however, hence infer, that therefore Luke wrote the Acts of the Apostles. The utmost that the evidence before us authorises is, that Luke may have been its author. Indeed too much stress and importance have been laid on the point of fixing a name to each individual book. Sometimes, when a name has been gained, it is little more than a mere name. A name,

is, in such a case, only of value represents certain facts and ideas, enable us to judge of the credibility of it; but of Luke, and of other alleged we, in our actual state of knowledge, a little to make any certain inference; personal position, qualities, and history need the Christian be uneasy at marks, if only he is concerned more ties than names. The credibility of it in question is beyond a doubt. If we have, independently of any personal statement for giving us which, such name may be of value to us. We must distinguish between the credibility of a book, and the credibility of men. Of the second we have few or no means of judging. The book carries with it its own justification, and its own condemnation. The evidence in it is written in every page, and often in words and things which are far beyond the reach of artifice or fraud. If, for instance, the reader, by studying our references, should be satisfied that the passages in question emanated from an eye-witness, we have little need to be concerned whether he name the author, or fix the exact date of the book. It is very certain, that, as we could make a book credible which its contents incredible, so a credible book needs no authentication. And it is obvious, that this evidence of credibility is found in the general tone and character of the book, is one which addresses the head and heart of every intelligent reader, and as for the gospel a ready recognition of its rank; whereas arguments derived from speculations of authorship and criticism are merely for scholars, being in themselves whatever they may borrow from authority destitute of logical force with the bulk of men, since the great bulk of men are quite incapable of making those investigations which give to scholarship all its value.

The credibility of the things narrated in the Acts will appear the stronger, if we give attention to the sources whence the author composed his narrative. The author is supposed to have made use of written documents emanating either from his own pen or the pen of others. Thus, in chap. xix. 29, we have a very valuable and very ancient, perhaps the oldest, written document inserted, to all appearance, as it was — namely, the letter written by the assembly assembled in council at Jerusalem. Acts xxiii. 20—30, is another original that of Claudius Lysias to Felix, and Paul. Many things the writer may have received before him in the form of notes, or derived by word of mouth from others; but it is obvious that he dealt fairly with his sources, and, by the force of his own vigorous style, infused into them one general character. Passages are found which bespeak

their own paternity. The speeches of Peter (ii. 14, *seq.*; iii. 12, *seq.*; iv. 8, *seq.*; v. 29, *seq.*) are quite characteristic. This Peter is obviously the Peter of the Gospels. Not less characteristic of Paul is his noble speech at Athens (xvii. 22, *seq.*). With equal confidence we refer any reader of his Epistles to the beautiful address with which he took leave of the church at Ephesus (xx. 17—35). What can be more Pauline than the emphatic words, — ‘I have coveted no man’s silver, or gold, or apparel?’ The entire twelfth chapter may have been taken from some written account of Peter: its particularity shows an intimate acquaintance with the circumstances, and is beyond the reach of imposture.

This book has been subjected to a very close and minute examination, in connection with Paul’s Epistles. The duty, begun by Paley (*Horæ Paulinæ*), has been completed by Tait. The result is eminently favourable to the credibility of both the Acts and the Epistles; for numerous instances of minute, accidental, and unobvious agreement have been discovered by these critics, which put the idea of falsehood and fabrication out of the question. But, if the Acts of the Apostles is worthy of belief, the Christian religion is a fact, as well as a system of divine truth.

Within the space of thirty years after the death of Christ, the gospel had been carried to all parts of the civilised, and to no small portion of the uncivilised world. Its progress and its triumphs were not concealed. Its great transactions were not ‘done in a corner.’ It had been preached in the most splendid, powerful, and corrupt cities. Churches were already founded in Jerusalem, Antioch, Corinth, Ephesus, Philippi, and at Rome. The gospel had spread in Arabia, Asia Minor, Greece, Macedon, Italy, and Africa. It had assailed the most mighty existing institutions; it had made its way over the most formidable barriers; it had encountered the most deadly and malignant opposition; it had travelled to the capital, and secured such a hold, even in the imperial city, as to make it certain that it would finally overturn the established religion, and seat itself on the ruins of Paganism. Within thirty years it had settled the point that it would overturn every bloody altar; close every Pagan temple; bring under its influence men of office, rank, and power; and that ‘the banners of the faith would soon stream from the palaces of the Cæsars.’ All this would be accomplished by the instrumentality of Jews — of fishermen — of Nazarenes. They had neither wealth, armies, nor allies. With the exception of Paul, they were men without learning. They were taught only by Providence; armed only with the power of God. The success of the gospel never has been, and never can be, accounted for by any other supposition, than that it had God for its au-

thor, truth for its substance, human nature for its advocate, and eternal life for its boon. If the Christian religion be not true, the change wrought by the twelve apostles is the most inexplicable, mysterious, and wonderful event that has ever been witnessed in the history of the world. Admit the accounts furnished in this writing, and the establishment of the gospel in the world, as well as the changes which society underwent, are all clear and easy to be understood: deny them, and you have the greatest revolution that society ever underwent, and the sublimest religious truths that ever dawned on men's minds, unaccounted for and unexplained.

The period over which the book of Acts extends, from 31 to 64, A. D. embraces the following Roman emperors: — 1. Tiberius, who reigned from 19th August, xiv. to 16th March, xxxvii.; 2. Caligula, to the 24th Jan. xli.; 3. Claudius, to the 13th October, liv.; 4. Nero, to the 9th June, lxviii.

It is impossible to write the last date without expressing a regret that the history of the church should have been broken off at so early a period. We may, however, take comfort in the thought, that, had it been consistent with the wise and benign purposes of Providence, a full and complete history would have been written, and handed down; nor should we have been left to find our way, almost unaided, from the last quarter of the first, to the middle of the second century — a period of the greatest importance for the church, when first it was left to fight single-handed with the powers of darkness. Yet such is the intrinsic and resistless power of truth, it emerged from the dark and fearful struggle victorious.

ADAM (*H. red earth*) was originally the individual name of the first man, but afterwards was naturally applied to denote the race. The account which is given in Gen. i. ii. of the creation of Adam, is not to be regarded as a legend, nor a symbol, nor the translation of an hieroglyph, but as the earliest tradition respecting the origin of the world and its inhabitants; and, consequently, the best account which, after due diligence and care, the writer could give of these stupendously important events. The view, accordingly, takes its shape and colouring from the ideas and associations prevalent in the minds of the best informed persons at the time when it was written — a state of intellect and feeling which does not involve infallibility, but will be regarded with respect, and studied with care, by every lover of truth, as involving, not only the earliest information of an historical nature that we possess, but also such information as those who were least remote from the events in question were able to gather and hand down. It is easy to conceive that Adam himself would, either directly or indirectly, possess much knowledge on the great change which the

production of the present earthly arrangement of things caused; and, in the then fresh and unslaked curiosity of man, his knowledge would be eagerly sought, and diligently transmitted by his descendants. Nor must the fact be omitted, that fragments of tradition, in other primeval nations, concur substantially with the Biblical account. If, indeed, we look into this account in the expectation of finding nothing but absolute truth, we may suffer some disappointment: equally, if we do not penetrate through the covering to the substance, distinguishing the fact and the thought from its mere investment, we may form false conceptions. But regard the narrative as an account of creation from an earthly point of view, — as contemplated by a human mind and told by a human tongue, placed near the events spoken of, and having peculiar advantages of a higher guidance, — you will find information no less true than useful, while it is of the deepest interest and greatest spiritual value.

It must also be borne in mind, that the Bible does not profess to be a manual of knowledge in the physical sciences, but to be the great repository of religious light. It is, therefore, spiritual truth which it always aims to convey; and it speaks of other things only so far as they may be useful in conveying or illustrating this spiritual truth. The message from on high to its writers was purely of a religious kind: the earthly shell in which they of necessity enclosed it, is, as of the earth, perishable. The mind of the Spirit it is that we are concerned to know; and therefore our great business is to sever the human from the divine; to learn to recognise and revere religious truth in the midst of its earthly concomitants; to evolve the element of inspiration from the baser elements with which it is necessarily blended. 'The pearl of great price' lies hid in a field, where those who would be divinely rich must dig unceasingly.

We will, however, attempt to ascertain, somewhat definitely, the point of view from which the account of the origin of our species ought to be contemplated. That point of view must obviously not be our own; for we are separated by thousands of years, and equally by an entire world of new circumstances, from the record and from the events. Our difference of position must change the appearance of the objects. Every historical record has its parallax; which, reversing the astronomical law, increases in the direct ratio of its distance from the observer. The further we recede from historical events, the less does our vision of them correspond with that of contemporaries. Hence it is clear that theirs is not merely the best, but the only right position. Accordingly, we must study their circumstances and their states of mind; and so, taking our stand in their place, look at objects which the past, in each case, offers

notice. It is, in consequence, with not of Europeans of the nineteenth after Christ, but with those of East-centuries on centuries before, that we study the Mosaic record of the creation may go further, and add, that as he himself appears to have written in spirit of the earliest ages of the world, in, in the hoary mists of a primeval, must we take our stand, if we mightly comprehend this first Biblical

look into the sources whence the drew his account, we may find aid a right conception of its import. y were partly documentary appears equally, that the documents were of l kind. As they are twofold in their o, most probably, had they a twofold

Certainly, they have produced a description of creation; a fact of e reader may easily satisfy himself. wo leading documents are distinguished by the names used to designate ne Being; who, in one, is denomi-ohim; in the other, *Jehovah*. Other its may have furnished contributions. uments, whatever they were, cannot ted in writing much before the time s (Books); whence we are led to

their substance must have come the compiler by tradition—from o mouth, and so be liable to some colouring. The transmission, how-s facilitated by the primitive cha-the times, and by the sacredness of a.

Still more was it facilitated pro- picture-writing, which, beyond a isted in the earliest ages; and not bly by rude inscriptions, cut in stones, e living rock—a practice to which , and, not least, the Arabs, were ac-l, in primeval times. It is easy to sources of information such as these re, not only a hue, but a certain form e, to the narrative, which might in-re entire and untouched great facts ha, but still put them into a dress m the condition of mind, degree of and apprehensions of those whose earts, tongues, and fingers were the of transmission. We may illustrate n instance. That the guilty Adam from his Judge, who, however, ar-and condemned him, is a great and it truth which remains equally cer-r the human attire in which it is e cast away,—such as God's walk-ic garden in the cool of the day, ing a conversation face to face with That Adam committed sin by break-s law, is also an important truth; s imagery of the serpent and the ay, in part, be taken from mere influences.

we are brought to another remark

—one of very great consequence. Revelation, as being the disclosure of divine truth to human beings, must have two sides; the divine, as proceeding from God; the human, as addressed to man. In its divine relations, it is truth, and nothing but truth. In its human relations, it must necessarily be adapted to, and partake of, the character of those to whom it comes. Revelation is, therefore, essentially historical: it varies step by step with the advances made by mankind in ability and knowledge. Hence, also, it is gradual. The human disappears—the divine shines forth more and more. As our minds improve, so do we more fully and more clearly see the will of God. The husk perishes—the grain comes forth into day. In the very nature of the case, then, revelation has two elements: the divine, which is like its author, immutable; the human, which is like its source, varying and perishable. The business of the religious truth-seeker is to separate the one from the other, by the aids afforded by his own mind, his own experience, history and providence. But, if revelation pre-supposes these two elements, then does it involve the one no less than the other. Consequently, the existence of both is essential to constitute revelation. If so, difficulties, and even darkness, are no disproof of revelation, but the reverse. The human element is as essential to revelation as is the divine: the dark cannot be dispensed with, any more than the light. There must be a mortal vesture for God's eternal truth. Like the universe, all true revelation has its darkness, as well as its light; while the former is allowed, merely for the sake of the latter, into which it tends incessantly to pass, and does, from age to age, gradually and inevitably pass. If God was ever to speak to man, he could do no other than employ a language in which he would be understood. That tongue is human—its laws, working, history, tendencies—all human; suited to the narrow capacities and narrow range of observation of a primeval and untutored age. It is for us to learn that language, and, having learned it, to gather there the everlasting truths which it enshrines.

These are general principles, the application of which may communicate light to the student of the Bible. They lead to the establishment of another important principle;—there is, even in regard to human conceptions, a relative, and there is an absolute truth. The first is truth as conceived and recognised by each successive generation; the second is that truth towards which the race of man is ever making advances, and in the attainment of which, the high culture of the present day assures us we have made, or may make, successful efforts. But, clearly, these two species of truth must not be confounded. It is enough for the verification

of history that it clearly possesses relative truth. What burden that relative truth has for us, is another and a different question. But there is a great advantage afforded to the earnest and candid inquirer, in the distinction now suggested; namely, that he who admits the distinction can see how ancient writers may, in perfect good faith, set forth as facts what the knowledge and experience of later times show to have been nothing higher than the modes of conception, and points of view, then prevalent. Thus the historian is an honest and trustworthy chronicler, provided he believes what he narrates; and he supplies us with very valuable materials for the formation of our opinions.

The absolute truth contained in the narrative of the creation is ample in amount, and most important in character. We can here mention, by way of suggesting how the subject of inspiration should, as it appears to us, be viewed and treated, only one or two of the leading particulars. The world is not eternal: it came into its present state within a definable, though it may not be a strictly historical period; and it proceeded immediately from the volition of an intelligent Creator. A comparison of this grand view with the absurd and fantastic cosmogonies of other nations will readily show the immeasurable superiority and inappreciable value of the sacred books of the Hebrew people. The human race, in all its varieties, is the offspring of one pair, the work of one creating Mind, the object of one preserving Providence. Our great progenitor, as 'the son of God' (Luke iii. 38), was made in the divine image. Hence man has a spiritual no less than an animal nature (Job xxxiii. 4), and is, in his very essence, a religious being. Here is laid the basis, not only of filial piety and childlike obedience, but of that great and humanising truth which lies at the centre of the gospel, namely, that all men are equally dear in the sight of the common Father, and should regard and treat each other with brotherly kindness. Here, too, lies the ground why man was entrusted with lordship over the entire earth, and all its inhabitants and productions. Nor did the Creator abandon the work of his hands, but took man, as soon as he was made, under his own immediate guidance, and began the education of his moral and spiritual nature. Even when man broke the divine law, his great Father did not desert him, nor leave him hopeless and without aid. Most important is the idea of duty which we find written in the first page of the records of time. As soon as man is placed on earth, he is made subject to law—to that influence which, in the process of ages, was to be the great bond of social life, the source and the guardian of its highest advantages, individually and collectively. Objections have been taken to the fall. Yet a first sin

there must have been; and the first sin was the fall. That sin also must have been one which Adam, in his actual condition, was likely to commit. It is very easy to indulge in exceptions to the form and details of the actual narrative; but it is not so easy to point out how a more natural and probable account could, in the circumstances of the case, have been given. Even the creation of Eve out of one of Adam's ribs may, through the gross verbal covering, indicate the highly important truth of the strict unity of nature that there is between man and woman, and teach the duty of mutual love and mutual service; since woman is not so much another being, as a second self. So marriage did not spring from those low passions which assimilate man to the brute, but from the wise and benign ordinations of the Maker of the universe. It has not only a spiritual import and aim, but a divine origin. We are not here required to show precisely how these truths came to be embodied in the form in which they stand in Genesis; but it may well be doubted, whether there could have been chosen a manner of representation more fitted to impress the mind and move the heart of those primitive beings for whose use the narrative was intended. Equally may it be maintained, that in no way could the direful consequences of sin have been so well set forth, as in that which is actually taken, in which man is made to lose his all, so soon as he has lost his innocence. The light without, and the light within, are quenched at the same time. God, who was a Friend, becomes a Judge. Paradise is forfeited by one sin. So is it still; so it always must be. Peace departs the moment sin enters the soul. Sin committed is death begun (James i. 15).

Revelation must be taken as a whole. In the New Testament, Christ is analogically described as the second Adam (1 Cor. xv. 45). The first Adam was tempted, and fell. The second Adam was tempted, and triumphed. With Jesus Christ there began a new order of events, and a higher range of spiritual life—a new creation, all who partake in which are to put off the old Adam with his deeds (Eph. iv. 22. Col. iii. 9). Thus grace superabounds; the evils of the fall are more than repaired by the redemption which is in our second head and representative, by whom we are raised into moral union and spiritual sonship with God. The world, then, is not without a ruler, nor its history without a plan. Man is under the empire of law; that law is the divine will; that will is infinite wisdom, guided by unlimited benevolence; and as wisdom and love constitute power, so man, in becoming a consciously moral being under divine discipline, works forward in faith and hope, fulfilling the gracious ends and purposes of the government of a Father, till God shall be all in all.

In the teachings of which we have made

, are found the central truths of religion as well as high and noble conceptions, must work most benignly on the human mind, and without which man would be lost. They are found in the earliest ages, if ever, have discovered how desirable soever the possession of them may be.

Adam's immediate offspring, only three are mentioned, Cain, Abel, and Seth. It is clear that he had other children (Gen. i. 15; v. 4); whence we may learn, that the writers of the Bible had not the intention to record every event, even in relation to the chief characters of its history.

In a passage in Joshua (iii. 16), the ark appears to have been given to a place on the shore of the Jordan, 'beside Zarethan,' the part where the Israelites passed the river, on proceeding to take possession of the land of promise.

The word was applied in the Anglo-Saxon general name for the serpentine classes: in German, at the present day, it is found, with a slight variation, denoting generally the class termed 'adder' from the ensuing lines, *adder*, in the Dryden, seems to have denoted those (*Naja Haje*, or *Naja Tripudians*) the power of inflating the neck by throwing the fore part of their body into a proud attitude of assault—

By the crested adders' pride,
That along the cliffs do glide.'

are four words in the Hebrew rendered by the English term *adder*. Of these, more often translated *asp*, and will be understood under that word. Of the others we begin with—I. *Gachshoov*, which comes from a root denoting *to swell under* or *of heat*: it occurs only in Ps. cxl. 3,

'poison is under their lips; from the words it was evidently venomous;—*phag*, the root-meaning of which is *this* word, and a slightly altered form is used five times in the Bible, out of which it is translated four times *cockatrice*, and *adder*. The reptile had the power of swelling, but, apparently, not of killing;—*phcephon*, rendered the only time it occurs (Gen. xlix. 17) *adder*; and in the Septuagint *arrow-snake*: the root signifies *to wound* as with the fang of a snake.

The bite must have been severe, venomous, to warrant the comparison. 'Let an adder be in the path, that he may bite the horse's heels, so that his rider shall be wounded.'

ine, and its immediate vicinity, and in reptiles of the serpent kind. Many species are known to exist, of which the bite of eight is accompanied by the venom of a venomous and virulent

ADJURE (L. *to put to an oath*) signifies to request with that solemn earnestness which ensues from an immediate reference to the all-seeing and retributory providence of God (OATH). When Jesus held his peace before the tribunal of the high priest, the latter said, 'I adjure thee, by the living God, that thou tell us whether thou be the Christ' (Matt. xxvi. 63. Mark v. 7. Acts xix. 13. 1 Thess. v. 27).

ADMONITION (L. *giving advice to*) is rendered from a Greek word which signifies putting in mind, and indicates the act of a friendly adviser (1 Cor. x. 11. Eph. vi. 4. Tit. iii. 10).

ADONI-ZEDEK (H. *Lord of Zedek* or *of righteousness*), a Canaanite King of Jerusalem, whose name recalls Melchi-zedek, king of Zedek or righteousness, giving the idea that Zedek may have been an ancient name of Jerusalem.

Alarmed at the progress which the Israelites were making in their invasion of Canaan, and indignant at the defection of the Gibeonites, Adoni-zedek made an alliance with four other petty princes, and boldly laid siege to Gibeon; but was defeated and slain by Joshua, who was aided by a very destructive hail-storm (Josh. x.).

ADONIJAH (H. *my Lord Jehovah*) fourth son of David, by Haggith. On the death of Absalom, and when his father was old and weak, he proceeded to lay claim to the crown, on the ground of being older than Solomon, to whom it had been promised. His attempt failed, and he was pardoned. He soon renewed his efforts, which being discovered, Solomon, now king, put him to death (2 Sam. iii. 1 Chron. iii. 1 Kings i. ii.).

Absalom and Adonijah were two rebellious sons, whose conduct must have made David doubt if he had taken the way to happiness in ascending a throne. All three afford, in their history, a painful proof of the folly of ambition, and serve to teach that real happiness depends not on station, but character.

ADONI-BEZEK (H. *Lord of Bezek*), a Canaanite chief, whose domain appears to have lain in Judah, and whom the tribe of Judah, aided by Simeon, subdued in the period between the death of Joshua and the government of Othniel. Being captured after the battle, he had his thumbs and great toes cut off; when he was reminded of a similar piece of cruelty, only on a larger scale, of which he had himself been guilty, saying, 'Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me.' The wicked often see their wickedness, only when it falls on themselves. These seventy kings, thus disgracefully enslaved to a petty chieftain, show how numerous and inconsiderable the emirs or chiefs of Canaan were at the time of its invasion by the Israelites (Judg. i. 5, seq.).

ADOPTION (*L. choosing to yourself*) is, according to the Roman conception, the selection of another's child with a view to treat it as one's own: according to the Grecian notion, it is the placing of another's child in your family, intending it to have the same rights and privileges as your own. A corresponding term is not found in Hebrew; but the Greek word occurs in the New Testament, and the practice which it sets forth is the source of interesting and important allusions. As, however, the ideas appear to be borrowed from classic usages, we shall say a few words on the subject of adoption as practised among the Romans; the rather because the learned Jews, such as Paul, were, in the primitive times of the gospel, well acquainted with Roman manners and customs; and the practice under consideration was pretty much the same, in essential features, in most ancient nations.

Adoption with the Romans sprang out of their peculiar religious constitution; according to which, every family was bound to observe its own religious services and festivals (private duties), with a view to their preservation; which, failing an heir, would be secured by the adoption of another's son. To this was added the natural desire on the part of a man to transmit his name to posterity; as also the continued enjoyment in the family of certain rights, whose existence depended on the possession of children. Adoptions were, therefore, frequent among the Romans: they gave to the father the full paternal power over the adopted child, and to the adopted the full privileges of a natural child. If a person took into his family, as a son, one who had the full rights of a Roman citizen, this act was called *arrogatio*; but, if the person adopted was in a state of dependence, the act was properly an act of adoption, by which name it was designated. The oldest form of adoption, strictly so called, was a kind of judicial purchase, taking place before the proper tribunal, where there appeared the adopter, the child to be adopted and his father, together with a witness; when the father openly renounced his right to his son, and he was formally adopted by his new father, who handed to the natural parent a piece of money in payment of the purchase. The formalities of purchase in time went out of use. Adoption could take place only on the part of those who were in a condition to exercise a father's power. It was, therefore, prohibited to eunuchs; to women also, except under a special dispensation, granted in the case of their having been bereaved of their own children. The adopted child took his new father's name. Under certain legal conditions, there arose two degrees of adoption,—the imperfect and the perfect; the first giving the rights, the second the possession of the advantages which accrued from adoption.

Among the Hebrews, adoption was less likely to be practised, because a man's desire for heirs could seldom fail to be gratified under a system of polygamy. It was rather the mother who, being herself barren, might feel a desire to have children by another female, who would be accounted as her own. Sarah had Ishmael by the intervention of her slave Hagar; but the insecurity of the adoptive tenure—law then being mainly custom—is made evident by Ishmael's being, together with his mother, driven from the family on the birth of Isaac. Rachel also had, by her handmaid Bilhah, Dan and Naphtali; when, with that love of offspring which is characteristic of the East, Jacob's other wife, Leah, as she had left off bearing herself, gave Zilpah to her husband, and so increased her family by Gad and Asher. These are instances in which there was a near approach to the ordinary ties of nature. The handmaid in the case seems to have been regarded as little more than an instrument in the hands of her mistress, who, as if to betoken her eagerness and care for the child, received it from the parturient mother on her own knees (Gen. xxx. 3). Before he had children, Abraham seems to have practically adopted a slave born in his house. When, however, it is said that this person was Abraham's heir, it can mean only on the supposition, that he had no children by Sarah; for, when Isaac was born, the inheritance became his. In the East, home-born slaves are frequently adopted, partly through convenience, but more through that favour and affection which are in such circumstances natural. And here we may speak of a reference to this usage made by Paul, whose language gains in clearness to those who are familiar with these ancient usages. In Rom. viii. 15, *seq.* (see also Gal. iv. 5, 6. 1 Cor. ii. 12), the apostle alludes to the adoption of slaves, which was very customary among the Romans. Out of Christ, men were enslaved either to the Jewish yoke, or to the world. Adopted by the spirit of God, they exchanged the name *master* for the endearing appellation *Father*, and entered on all the rights and privileges of sons. But there was an initial and a perfect adoption: the first took place when men received the invitation of the son (John viii. 36), and were made free of his house; the second took place when the introduction to the family had issued in all its practical results, that is, in redemption and final salvation. Conversion begins, sanctification and death consummate, the great act of Christian adoption.

There is, for the purposes of property, a decided case of adoption in Gen. xlviii. 5, where Jacob, when near his end, adopts Joseph's sons, Ephraim and Manasseh—placing them in the same position as Reuben and Simeon, his own eldest sons: thus Jacob showed favour to his beloved Joseph, securing

to his posterity a double share of the promised land. In the 1 Chronicles (ii. 34, *seq.*) we find a case of adoption which more nearly approaches to the Roman model. Sheshan has no sons, but daughters. Wishing that his family should not become extinct, he marries one of his daughters to a house-slave, Jarha, an Egyptian, whose offspring are not reckoned to him, but to their maternal grandfather, Sheshan. A comparison of texts brings out a curious genealogical fact (1 Kings iv. 13. 1 Chron. ii. 21, *seq.* Josh. xiii. 30). Machir, Joseph's grandson, marries to Hezron of Judah, his daughter; from which marriage is Jair, who acquires large property by means of his wife; on which account he and his children are reckoned to Manasseh, their maternal, and not to Judah, their paternal ancestor. In Numb. xxxii. 41. 1 Kings iv. 13, this Jair, who was the son of Segub, is termed 'the son of Manasseh,' after his maternal great-grandfather, Machir, son of Manasseh; for the property 'belonged to the sons of Machir' (1 Chron. ii. 23): whence it appears that, in the case of an heiress, the genealogy followed the mother's, and not the father's side. This fact has been used to explain Luke iii. 23, where Joseph, the husband of Mary, is called the son of Heli, because he had married Mary, an heiress, daughter of Heli; thus making Luke's register to be that of Mary's line, and leaving that of Matthew to be the register of the natural line of Joseph.

ADORATION (L. (*applying (the hand) to the mouth*), a token of civil respect, and of religious worship; which consisted in humbly applying the hand to the mouth, or in devoutly kissing the hand, while standing before an image, an object, or a person. This form of worship is spoken of in Job (xxxi. 26, 27), as constituting a species of homage paid to the heavenly bodies. The act and the name are both of Heathen origin. It will readily be seen on reflection, that such an observance could not have its origin in a spiritual religion, such as that of the Bible; in which God being invisible, and not represented by any likeness, could not be an object of adoration in the etymological sense of the term; for, in order to kiss the hand to an object, the object must be present before your eyes.

It is not a little curious, as showing the changes that language often undergoes, that this word, which had its origin in idolatry, should in process of time have come to denote the highest reverence which Christians offer to the unseen and omnipresent Maker of heaven and earth.

ADRAMMELECH (*Fire-king*), a divinity of the inhabitants of Sepharvaim (Sippahra, on the Euphrates), whose worship the Assyrian colonists, whom the king of Assyria transplanted from Babylon to Samaria,

brought with them, and practised in the latter country. To this divinity children were burnt in fire. The kind of honour paid to this god, as well as to Anammelech, was the same as that rendered to Moloch. The root of the word, in all three cases, signifies *king*, referring to 'the king of day.' The idolatry is therefore a species of Sabaism, or star-worship, and may be compared with the worship paid by western nations to Chronos or Saturn (2 Kings xvii. 31).

ADRAMYTTIUM (G.) a city having a harbour formed by the triangular shape of the land, towards which the island Mitylene, turning in the apex of its triangle, aids to make a good and safe port. It lies on the sea-coast of Mysia, not far from ancient Troy, on the extreme north-western part of Asia Minor. Its modern name is Adramit. It was inhabited by a colony of Athenians; a circumstance which, combined with the peculiar facilities of the place as a seaport, may account for its celebrity in marine commerce. It was in a ship of Adramyttium that Paul embarked, when, having appealed to Cæsar, he proceeded from Cæsarea, on the coast of Palestine, to Rome. The agreement with facts, wherever they can be ascertained, which the scriptural narratives present, concurs strongly to evince the historic credibility of holy writ, and thus to confirm the foundations of our faith. In the present case there was a reason why it should be a ship of Adramyttium, since this being a seaport not very distant from Cæsarea, may well have had some of its vessels at the latter place. The vessel appears to have gone to Cæsarea, in order to take in a cargo of Syrian merchandise; having done which, she was about to return home, when the centurion Julius, who had Paul in charge, engaged her commander to carry him and his prisoner along the coast of Asia, hoping that, in some of the harbours they should have to pass, they might find a vessel to transport them to Rome; in which hope he was not disappointed (Acts xxvii. 2—5). All this has an air of probability, and corresponds with fact.

ADRIA (G.), the Adriatic Sea, up and down which Paul was driven just previous to his being shipwrecked on his voyage to Rome (Acts xxvii. 27). That part of the Mediterranean Sea which lay between Italy, Illyricum, Epirus, and Greece, was by the ancients called the Adriatic Sea, from the town Adria, which lay on the Venetian coast. It was divided into two parts, the north and the south; the latter being often termed the Ionian Sea. It was in the southern Adriatic that Paul was tossed about so long, at the north-western extremity of which lies Malta, the island on which the ship was driven, and towards which she would be necessarily borne by the stormy Euroclydon, or north-east wind. The more narrowly the

voyage of Paul is scrutinised, the more will it be found accordant with fact.

ADULLAM (H. *their testimony*), the name of a city which lay in the plain between the high lands of Judah and the sea. It is the name also of a cavern, where David took refuge with four hundred men (1 Sam. xxii.). The cavern was probably found at the foot of the hills of Judah, on their western side. Some have placed the cavern in the mountainous region towards the Dead Sea. Here, certainly, tradition fixes it, in the remarkable cave Khureitun; but the oldest Christian authorities place it on the west of these mountains, and Robinson agrees with them.

ADULTERY (L. *turning to another*) is unfaithfulness to the marriage bed, either on the part of the husband or the wife. Sexual connection with an unmarried woman is fornication. In the East, the prevalence of polygamy rendered the wife mostly liable to a breach of the matrimonial vow; but if a man defiled the bed of another man, he became an adulterer. The peculiar enormity of the crime lay in imposing a spurious offspring on another family, and so interfering with the established rights of property; for every house had its own possessions, which, independently of the will of the father, descended in the line of hereditary succession. Death was the penalty (Deut. xxii. 22). The head of the family had originally the power of determining the kind of death, as in the case of the harlotry of Tamar (Gen. xxxviii. 24), who was ordered to be burnt. The defilement of a betrothed virgin was to be punished by stoning (Deut. xxii. 24), whence it may be inferred that stoning was the appropriate punishment for adultery; which was undoubtedly the case at a later period (John viii. 5). The punishment was not inflicted till after a judicial inquiry and regular sentence. If the crime was committed with a betrothed bondmaid, she was to be scourged, and the man to make a trespass-offering (Lev. xix. 20). If obvious violence was done to a betrothed virgin, the man only was punished, and that with death (Deut. xxii. 25). In later periods, when changes had been introduced into the domain of property, the option was enjoyed of putting the wife away privily (Matt. i. 19). In the case of grave suspicion against a wife, her husband was to bring her before the priest, who, taking her into the temple, put 'the jealousy-offering into her hand,' and, having charged her to utter the truth with 'an oath of cursing,' made her drink 'the bitter water that causeth the curse;' which manifested itself, in case of guilt, in bodily distempers; but, if the woman were innocent, would prove harmless (Numb. v.). A similar ordeal existed among the Heathen nations. The effect seems to have been wrought through influence of the solemnities on the imagination, agitated by a guilty conscience. Instances of this guilt

are not wanting in the Hebrew annals. That of David with Bathsheba had circumstances of peculiar heinousness (2 Sam. xi.). The language of prophecy spared not adulterers (Jer. vii. 9. Mal. iii. 5); and the faithful voice of the gospel held out the severest judgments against 'whoremongers and adulterers' (Heb. xiii. 4. Eph. v. 5). The greatest crime in domestic life is made to serve occasionally as descriptive of the greatest breach of the allegiance which man owes to God, namely, idolatry (Ezek. xvi. 28. Rev. xvii. 1).

The system of law to which reference has now been made, having for its object to preserve the sanctity of domestic intercourse, the peace of homes, and the legitimate devolution of property, if marked with an original severity, which was partly derived from custom, and partly excused, as well as occasioned, by the spirit of an early age, is not without indications of prudence, care, and moderation; and appears, from the comparative fewness of breaches of chastity and faithfulness which the scriptural record offers, to have proved effectual in restraining from guilt, and in preserving the marriage 'bed undefiled.'

ADVISEMENT (L. *looking to*) is the same in meaning as the more common word, *advice*. The Hebrew term is, in all other instances but this (1 Chron. xii. 19), translated by *counsel*.

ADVOCATE (L. *a helper*). — The Greek word literally signifies one who has been called to the side of another, for the purpose of aiding him by an appeal. If the appeal is made to the party by whom the advocate stands, then our word *comforter* is a good rendering. If the appeal is made to another, *advocate* is the more suitable. Accordingly, the corresponding abstract noun is translated in the New Testament by 'exhortation,' 'consolation.' And the word itself, in four out of the five instances in which it occurs, is rendered *comforter* (John xiv. 16, 26; xv. 26; xvi. 7): in which cases it refers to the Holy Spirit which our Lord promised to send to his first disciples after his removal from the earth, and which was poured out on them at the day of Pentecost (Acts ii.). In the fifth instance, it is applied to the Saviour: — 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous' (1 John ii. 1; comp. Rom. viii. 34).

Advocacy, or intercession, with God constitutes an essential element in Revelation. At Abraham's prayer the disease inflicted on Abimelech, king of Gerar, was turned away (Gen. xx. 17; see Gen. xviii. 23, *seq.*). Revelation is, from first to last, an adaptation to human weakness. As such, its measures and requirements have a relation no less to the wants of man, than to the perfections of God. Consequently, influences are established, and representations made, which are fitted specially to move the human heart, and

and men onwards, through a religious sense, to conceive of God in all the forms of monotheism, and all the purity and fullness of his paternal love. Of such a nature is the view given of intermediate beings between man and his Maker. Admiration and intercession are gracious accompaniments, on the part of our heavenly Father, of the infirmity in his children which, by keeping them from seeing God face to face, the obscurity of their mind, renders the intervention of a mediator and an advocate necessary; who, standing on our side, pleads for us; who, by his goodness, and so, winning our hearts by his kind and glowing sympathy, conducts them directly to God (Heb. ii. 14, *seq.*).

EN (H. *a fountain*), a place not far from Jericho, where John baptized (John iii. 23). It lay eight Roman miles southward from Bethsaipe, near the Jordan, and on the eastern side (John i. 28; iii. 26).

AFFECT (L. *to make to or towards*) indicates the earnest desire for a person or object. It is found in Gal. iv. 17, where, of the rivalizing teachers, Paul says, — 'They affect you, but not well,' 'that ye may affect them.' The subjoined words come into light, — 'but it is good to be affected in good' (ver. 18). In Gal. iv. 2, the same Greek term is thus used, — 'Ye kill, and desire to have' (Gal. ii. 9. 1 Cor. xii. 31).

' 'Tis most true,
 In musing meditation most affects
 The pensive secrecy of desert-cell,
 From the cheerful haunt of men and
 Herds.' MILTON.

CONJUGALITY (L. *relationship*), according to the sense of the Hebrew word, denotes the relationship contracted by marriage. The term occurs in only three places, — namely, Gen. xxiv. 1, where it is used of Solomon's marriage with a daughter of the then reigning Egyptian Pharaoh; also 2 Chron. xviii. 1, and 1 Sam. ix. 14; though the fact stands as an important element in the institutions of the Jews. On the part of Israelites, the contracting of affinity was forbidden in certain instances (Lev. xviii. 7—18; *seq.* Deut. xxvii. 20, *seq.*). The reasons for these prohibitions are various, partly from moral, partly from physical considerations; but such as have generally been respected in civilised nations, and manifest the wisdom and foresight of the great legislator. The moral considerations are chiefly to the preservation of the purity of the domestic relations: marriage relations, who are in constant and intimate intercourse with each other, could not be expected to corrupt family morals. The physical considerations regarded the propagation and continued vigour of the species, which has been found to degenerate in cases where the limits were narrow, — as in the royal families, — within which mar-

riage was allowed. There were also considerations more or less special to the Hebrews themselves, derived either from the usages of antiquity, from the practice of polygamy, or from the idolatrous observances and crimes of the Canaanites and other Heathen nations (Lev. xviii. 22). The prohibitions contained in the Mosaic law are enforced by temporal penalties, such as childlessness or death. In the pursuit of a theoretical comprehensiveness and accuracy, systematisers have expounded and perverted the Mosaic laws touching the degrees of affinity. Questions of this nature are now to be determined by reference, not to Mosaic usages, but to such considerations as the good of individuals and society suggests, on a wide and impartial survey of human capabilities, rights, and duties, in the advanced state of moral and physical knowledge, which mankind actually possesses. The usages recorded in the Bible are by no means uniform. Abraham married Sarah, 'his sister;' that is, the daughter of his father (Gen. xx. 12. Lev. xviii. 9; xx. 17). The Mosaic commands were sometimes guiltily broken (2 Sam. xiii. 14. Ezek. xxii. 11). In order to preserve the land from leaving its original owners, heiresses might not marry out of the family of the tribe of their father (Numb. xxxvi. 6). Intermarriage with foreigners was avoided, or expressly forbidden, on the ground of the great and essential diversity of religion, as between monotheists and idolaters. Therefore an Israelite was to avoid a Canaanitish wife (Gen. xxiv. 4; xxviii. 1. Exod. xxxiv. 16). That this avoidance and prohibition, however, rested on no narrowness of spirit, but on certain specific religious considerations, appears from the fact, that there are cases in which marriage with foreign women was allowed (Numb. xii. 1. Deut. xxi. 11. Ruth. i. 4; iv. 13). David himself was descended from Ruth, a woman of Moab. It was after the captivity that the Mosaic law was rigorously observed, when the evils of alliances with idolaters had, with other lessons pertaining to religious truth and purity, been practically and effectually taught to the Jewish people (Ezra ix. 2, *seq.*; x. 23. Neh. xiii. 23). The moral considerations which predominate in the Mosaic prohibitions are a high praise to the general system. The mere continuance of the race might be effected by unrestricted intercourse. Its moral improvement requires such limitations in regard to intermarriage, as may abate evil, and further good. An idolatrous wife would almost inevitably make an idolatrous family. And so in Christianity, in which the moral significance of matrimony is brought to its highest pitch, so that man and wife are one, — one in soul and one for life, — religion combines with morality in the injunction, — 'Be ye not unequally yoked together with unbelievers' (2 Cor. vi. 14). Nor can any

thing but a blighting indifferentism make woman or man unconcerned about the religious principles of their partner.

AGABUS (*H. beloved*), a prophet in the primitive Christian church; one of several who went from Jerusalem to Antioch, where, from external circumstances, he signified by the spirit that there should be a great dearth throughout all the land (not world), which came to pass in the days of Claudius Cæsar; in reality, in the fourth year of his reign, and in the forty-fourth year A.D. (Acts xi. 27; comp. Joseph. Antiq. xx. 2. 5). Agabus is again brought forward in the Book of Acts, as performing a symbolical act, in connection with Paul. This apostle had arrived at Cæsarea, on his return from his second missionary tour, intending to proceed to Jerusalem; where Agabus, having come from that city to Cæsarea, and aware of the adverse state of feeling there, endeavoured to turn Paul from his purpose. Accordingly, after the manner of the ancient prophets, he took Paul's girdle, and bound therewith his own hands and feet, declaring, — 'So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.' However, neither by this significant act, nor by the entreaties and tears of the brethren, was Paul deterred from his undertaking. The prophecy was shortly after fulfilled.

Agabus is said to have suffered martyrdom at Antioch. He is enrolled in the catalogue of saints. In the Latin Church, the ninth of February, — in the Greek Church, the eighth of March is consecrated to him.

AGAG (*H. mountaineer*), the name of an Amalekite king, or it may be a collective name of the Amalekite princes, as Pharaoh is that of the Egyptian monarchs. There must have been, at a very early period, in Palestine, a monarch or monarchy bearing this name; since, in the blessing which Balaam pronounced on Israel, the name is used as proverbial of political greatness, — 'His king shall be higher than Agag' (Numb. xxiv. 7). When the Israelites were on their journey from Egypt, the Amalekites fought with them in Rephidim, in such a manner as to put them in great peril, but were at length repulsed; on which occasion God is represented as requiring the memory of this injury to be retained by the Hebrews, declaring that the remembrance of Amalek should be blotted out. An altar was erected in commemoration of the event, and of the intended revenge (Exod. xvii.). All this representation is evidently taken from a human view of the transactions in question. However, when the Israelites had entered the promised land, Saul was directed by the prophet Samuel to execute the divine vengeance. Saul, accordingly, smote the Amalekites; but he spared Agag the king, and the best of the cattle. For this offence, Saul is deprived of the pro-

mised kingly office. With a similar bitterness of spirit, Samuel commanded Agag to be brought, who came apparently in a light mood, and was hewn in pieces by the prophet (1 Sam. xv.). This transaction may serve to show how improper it is to look in the Old Testament narratives universally for rules of duty — for a code of morals such as Christians can approve, or ought to attempt to justify. Such things as these now before us may serve for warnings, but must any way be severely condemned, if regarded under the light which the Saviour has shed on the path of duty. His maxim is, — 'Revenge not yourselves.' Nor can the employment here made of the divine authority be understood in any other sense than representing the view which was taken by persons who were intent on establishing the theocratical government in Judea, at a time when it was usual to refer every event that departed from the ordinary routine of common life, immediately to the divine will and act.

AGATE is derived from a Greek word, said to take its name from that of a Sicilian river, in which agates were anciently found. It is the representative of two words in Hebrew: — one, *sharoo*, is used only in relation to the second stone in the third row on the pectoral of the high priest (Exod. xxviii. 19), and is explained from an Arabic root, denoting *to shine*, as an ornamental stone resplendent with green and gold colours. The other word is *kadkohd*, which is found in Isa. liv. 12, — 'I will make thy windows of agates;' and Ezek. xxvii. 16, in which place agate is enumerated among the merchandise of Syria. This last word comes from a root which signifies *to sparkle*, and was considered by Jerome to be jasper; and hence, from the value of that stone, costly goods of any kind.

The Scotch pebble is a species of agate. Those of India are the most valued. In agate, silica is almost the sole constituent. The colour seems to be chiefly owing to a small infusion of iron, which gives rise to great varieties as to hue, translucency, and internal forms. Agates were held to possess a preserving power, especially against scorpions.

AGE, OLD, ELDER (T.). — These words are here put together as differing only in form, while they refer to the same general subject.

Age is considered, in one sense, as the ordinary duration of human life; in another, as the advanced and declining period of man's existence.

In the time of the writer of Psalm xc. the duration of human life was not different among the Hebrews from what it is now: — 'The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off, and we fly away' (ver. 10). But the duration of

the time of the patriarchs is recorded been much longer: so that, when asked by the reigning Pharaoh he was, he answered, — 'The days of my pilgrimage are an hundred thirty years: few and evil have the my life been, and have not attained days of my fathers' (Gen. xlvii. 8, 9). when 147 years old (ver. 28). His at, that his life was shorter than that others, is confirmed by the record; he lived to 180 (Gen. xxxv. 28), and to 175 (Gen. xxv. 7). The period however, of the antediluvians is stated been much longer. Adam's years as 930 (Gen. v. 2); those of Methuselah, as 969 (Gen. v. 27). In the absence detailed and accurate knowledge of the antediluvian period, especially in our want of the length of the year, and in our uncertain state of chronology, we cannot to speak of the causes or the effects of the length of days, with much advantage. We have, however, been persons who ascribe the longevity of the antediluvians to the energy of recently created life; we have sought its cause in the simple nature of existence, the abundance of food, the purity of the air of day, which are said to have prevailed at the first. We have been content to refer for the explanation to the will and power of God. Advancements considered to have ensued from the longevity. Human improvements would be easily and certainly carried forward; knowledge safely transmitted; generally, the progress required by men would be thus best advanced, since it would have to pass through the lips of only a few persons. Thus we are led till 930 of the year of the world: Methuselah was born 687, that is, 243 years before Adam's death; the former lived till 1656, and Noah was born 600 years before Methuselah's death, — namely, in the 1656. Thus there intervened between Adam and Noah only one person, Methuselah. The correctness of this view, however, demands the correctness of the ordinary calculation of time pursued in our English Bibles; for if the dates of the Septuagint be preferred, as many of the best and soundest divines have thought, the ark would hold good only in a qualified manner. Thus, while the period from the creation to the deluge is given by the Hebrew text at 1307 years, and by the Hebrew at 1656, it is given by the Greek at 1224. Our knowledge of this primeval age is limited and fragmentary to allow of any definite or positive conclusions. The only information preserved, is the only than rash speculation or loud assertion.

It is not difficult to conceive, that, in the primeval age, human life may have gene-

rally been longer than it is now. The days of the years recorded of these primitive worthies are scarcely more than have been attained by individuals in other times; and the peculiarly favourable position in which, for the most part, Abraham, Isaac, Jacob, and others were placed, must have conduced to lengthen their days. Air, exercise, sufficient and good nutriment, exert a wonderful influence on the human frame, particularly when there are no vices to weaken it, and no great mental agitations to undermine its strength. The following facts bear on these observations: — Haller collected the cases of 62 persons who had reached from 100 to 120 years; 29 from 120 to 130, and 15 from 130 to 140. Few instances are authenticated which reach beyond this period. Yet we find one Eccleston, who lived 143 years; John Effingham, who attained his 144th year; a Norwegian, who counted 150 years; and our Thomas Parr would most probably have passed his 152d year but for an excess. Henry Jenkins lived to 169. There is on record the case of a negress, who died when 175. The Hungarian family of John Rovin were remarkable for their longevity: the father lived to 172; the wife, to 164; they had been married 142 years, and their youngest child was 115. In the census of Italy, taken by Vespasian, there were found 54 persons of 100 years old; 57 of 110; two of 125; four of 130; and three of 140. The contrary effects of tranquil and of disturbing pursuits on the duration of life may be judged of by the fact, that, while the sum of the ages of the twenty chief natural philosophers of Great Britain amounted to 1514, giving an average of nearly 71 years, — the sum of the ages of twenty chief poets reached only to 1144, which affords about 52 years as the average duration of their lives.

Respect for old age is as a natural, so a universal feeling — a feeling which is approved by the judgment, no less than dictated by the heart. Diversities, however, have been found in the manifestation of the feeling. Cicero, in his *Cato Major*, — 'Treatise on Old Age,' — describes the tokens of respect which were paid in Rome to those who were advanced in years. They received salutations; their society was sought for; they had place given to them in the public thoroughfares; when they entered an assembly, the company arose; they were conducted to their homes, and attended back to public places; their counsel was solicited. He also mentions a remark of Lysander, to the effect that Lacedæmon was the most honourable residence for age; for nowhere was so much attention paid to the aged, nowhere were they held in greater honour. He adds this illustrative anecdote: — 'When at Athens, an aged person entered the theatre during the perform-

ance of the public games, no one, out of a large concourse of people, rose to give him a seat; but when, at Sparta, he had gone into a place where a number of commissioners were seated in their place of dignity, they all arose, and received him sitting.'

The general courtesy of Oriental manners displayed itself with peculiar force in marks of respect towards age. Wisdom was accounted its special attribute (Job xii. 12; xxxii. 7). The fine description of the beneficent chief, or Arab Sheik, given in Job xxix. may here be advantageously consulted. Moses expressly commanded, — 'Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am Jehovah' (Lev. xix. 32). Jeremiah, among the signs of national degradation, mentions this, — 'The faces of elders were not honoured' (Lam. v. 12; comp. iv. 10, and Isa. xlvii. 6. Deut. xxviii. 50). Old age is guarded by express prohibition from contempt (Prov. xxiii. 22). As among other nations, so among the Hebrews, — counsellors, judges, and statesmen were chosen from the elders of the nation from the earliest times (Exod. iii. 16; iv. 29; xii. 21; xvii. 5; xviii. 12. Josh. xxiii. 2. Ezra v. 9; vi. 7). Moses appointed a senate of seventy elders to assist him in organising and governing his people (Exod. xxiv. 1, 9. Numb. xi. 16). Indeed the entire guidance of the Hebrew nation was conducted by the instrumentality of elders; for, as there were elders forming a sort of national parliament (Josh. vii. 6. 1 Sam. iv. 3; viii. 4. 2 Sam. iii. 17; v. 3; xvii. 4. 1 Kings viii. 1), so were there elders of individual tribes (Deut. xxxi. 28. 2 Sam. xix. 11. 2 Chron. xxxiv. 20. Deut. xxix. 10. Judg. xi. 5), who had the government each of his own tribe, formed an official body for communicating with the chief of the nation, and may have been the constituency out of which the general senate was chosen. The organization extended to cities, in which the elders constituted a kind of municipality (Deut. xix. 12; xxi. 3; xxii. 15. 1 Sam. xi. 3; xvi. 4. 1 Kings xxi. 8. Ezra x. 14. 2 Maccab. xiv. 37). That the principle of representation existed in this system is clear, from the fact that the elders sometimes acted as the representatives of the people (Lev. iv. 15; ix. 1). Agreeably to the custom of the East, the elders of a city sat in their official capacity 'in the gate;' that is, at the chief entrance to the place, which was the spot of greatest publicity, whence we learn how popular was the character of the Mosaic institutions (Deut. xxii. 15; xxv. 7. Ruth iv. 2. Judith x. 6). The elders do not appear, in all cases, to have been the same with the judges (Ezra x. 14. Sus. 5). The elders formed the constitutional advisers of royalty, standing in its presence in behalf of the people (1 Kings viii. 1;

xii. 6; xx. 7. 2 Kings xxiii. 1. xii. 35).

Such, in its origin, was the cor influence of age in the Hebrew time, however, regard was had to, lities than age: persons of wi prudence were elected to situation irrespectively of mere years; and *elder* became descriptive, not of office. A similar change took place and in Rome.

In the New Testament the elds as forming, in conjunction with t and high priests, the great nation or Sanhedrim (Matt. xxvi. 3, 47. Mark xiv. 43; xv. 1. Luke xx. 1, 66. Acts iv. 5; v. 21).

The Christian church was model Jewish, so as to be placed origin the government of elders or presb first term being of Saxon, the Greek origin; both, however, me same thing. These Christian elds a sort of college, a board, or com ordering and governing the affai church, which, of course, included tual as well as its material inter xi. 30; xiv. 23; xv. 2; xvi. 4. 1 Ti

At what time young Israelites age,' it is not easy to determine. East, the seasons of human life ar earlier period than with us, so that is sooner attained. The age of limited as the period of youth, in the punishment inflicted on the Israelites in the desert (Numb. x whence, probably, the twentieth m year when a young man entered int session of his legal rights. Still evidence to the same effect is the the atonement-tax was imposed on twenty years of age upwards (Exod comp. Lev. xxvii. 3).

AGONY (*G. contest*). — This, w Greek word in English letters, is a rowed from the Grecian games, applied originally to the wrestling which formed a part of them. The which *agony* has with us, as denoti bodily suffering, is an imperfect re tion of the original, which, being a Luke (xxii. 44) to the mental which our Lord underwent in the Gethsemane, denotes that contest gling of the whole inner man, w the action of a pair of wrestlers, another, contorted, and hurled hi thither, the excited affections; oo by its violence the most excruciat (comp. Heb. v. 7). Such a strain mind, and such intolerable pain, have led 'to sweat as it were grea blood falling down to the ground.' the perspiration consisted of, com are not agreed. Some have said it

mingled with sweat; but there are no well-authenticated instances in which blood has exuded from the frame in the way that is termed 'bloody sweat,' as a result of mental torture. Others have taken the words metaphorically. We say—'Weep tears of blood:' in the same way, 'to sweat blood' may have come into use. The description appears to be, not of a scientific, but a popular character; for, though Luke was a physician, he did not therefore cease to be liable to the errors of his day. His inspiration did not extend to physiological subjects. Sir Thomas Brown, a physician, remarks that 'a sober and regulated astrology' in medicine is not to be rejected or condemned. Among popular misconceptions, it is still common to think, that blood is parted with, — for instance in what is called 'spitting blood,' — when, in strictness of speech, nothing takes place worthy of the name. But as, before the channels and functions of the blood were rightly known, it was thought that blood might be wept, so also was it believed that blood might be exuded; and, in consequence, an unusually copious and profuse perspiration, such as often attends on mental distress, may popularly have been described as 'sweat like drops of blood.' It was, as Theophylact expressly states, a proverbial usage in ancient times to say of those who were engaged in great labours, that they sweat blood; and Luke appears to have attempted to guard himself against being taken literally in the peculiar wording which he employs, — 'and his sweat was as it were drops of blood,' — the drops were large and thick like globules of blood. The same writer (Acts ix. 18), intending to describe, in a striking manner, Paul's restoration to sight, popularly affirms, — 'There fell from his eyes as it had been scales;' the same word in the original being used for 'as it were,' and 'as it had been.'

In order to form a correct conception of the state of our Lord's mind just prior to his death, the accounts furnished by all the evangelists must be put together and studied. In John's Gospel (xvii. xviii.), the utmost self-possession, self-forgetfulness, and mental calm, are indirectly portrayed; so that the agony could not have been of long continuance, nor have had permanent effects. It seems, indeed, to have been a sudden convulsion of a highly sensitive and severely tried frame, instinctively shrinking back from the tomb, and from mockery, insult, torture; and from the still more appalling fear, lest the great work should fail at the last through any inevitable infirmity on the part of the sufferer. In this life-and-death struggle, however, Jesus sought strength in prayer, and was heard on account of his piety (Heb. v. 7); so that he henceforward went through his trials to the last in entire and unruffled composure of mind.

GROTTO OF THE AGONY.



This grotto lies in the Garden of Gethsemane. It is deep and high, and divided into two cavities by a sort of subterranean portal. There are also several altars sculptured in the rock. This sanctuary, the work of nature, has not been disfigured by so many artificial ornaments as some other sanctuaries. The vault, the floor, and the walls, are of the rock itself; distilling, like tears, the cavernous humidity of the earth which envelopes it. There is above each altar, in pieces of leather, painted flesh colour, and of the natural size, a bad representation of the scene of the agony of Christ, with angels, that present him with the chalice of death. Were these bad figures, which disturb those that the pious imagination loves to create in the shadow of this empty cavern, destroyed; and were the tearful eyes of the visitor allowed to mount freely, without the obstruction of sensible images, towards the thought of Him of whom the spot is so painfully commemorative, this grotto would be the most impressive relic of the hills of Zion; but man cannot help more or less spoiling whatever ignorance bids him put his hand to.

AGRICULTURE (*L. the tillage of the ground*) in the East still remains what it was in ancient times. we shall therefore begin this article with a brief account of agriculture as it is now carried on.

The plough, in Western Asia, even at the present day, is ordinarily of the most simple construction, utterly unfit for the strong clay lands of our own country, and applicable only to light or sandy soils. Even there it penetrates but to a small depth, and rather tears up and throws aside, than cuts and destroys, the weeds and roots which it meets with in its course. The animals employed are, for the most part, oxen; rarely horses or mules. They have a rough kind of yoke on their necks, to which the plough is fastened, the two arms of which are held by the workman, who also carries in his hand a long pointed stick, with which he goads and directs the cattle. Behind the ploughman

comes a boy, with a hoe or mattock, to complete the preparation of the soil, by breaking the clods and removing weeds. On this rough tillage there generally follows an abundant harvest. Dung is for the most part used only for producing what we should term hot-bed plants, such as artichokes, melons, &c. The ordinary grains are wheat and barley, which, in favourable spots, are of a very large and fine kind. The stalks grow, in such places, to so great a height, as to hide a man on horseback. Harvest is a season, as of abundance so of hilarity. Song lightens the labour—song, led by a single voice, the burden of which is repeated in chorus. The work of mowing is speedily despatched. The corn being conveyed to the granary, the grain is obtained by treading on the stalks, when the chaff is separated from the wheat by being shaken with a fork, and tossed about till it is quite pure. If requisite, a sieve is also employed. The meal is got by grinding, which is done in handmills by women and slaves, when they have first removed any small stones, or bits of earth, that may remain. The straw is used as fodder for oxen and horses.

In the earliest mode of life presented in the Bible, we find agriculture and the care of cattle the sole business. Adam's children, Abel and Cain, are the originators and representatives of these two pursuits (Gen. iv. 2). The care of cattle is in the hands of the favourite son, Abel; agriculture is prosecuted by Cain, who fell under God's displeasure. This representation is in entire keeping with the habits of nomad life which the primeval race pursued, and with what reason and analogy would lead us to expect. It may safely be assumed, that food was procured in the easiest way. Primarily, this way was to use the spontaneous productions of nature, whether offered in the vegetable or the animal world; but, as soon as some specific care became necessary, the keeping of flocks and herds was clearly the most obvious and the least costly mode of procuring subsistence. Agriculture, even in the East, is a comparatively laborious process, and one that does not afford the needful supply of food till after much delay and various manipulations. The agricultural is an advanced state of civilisation, and could have been reached only by slow degrees, which would be retarded the rather because the business of working the ground is little in unison with the Arab's love of ease, liberty, and independence. Accordingly, in the patriarchal age, the care of cattle held the predominance, and that to such an extent, that famine, even in so naturally productive a land as Canaan, was repeatedly endured. In progress of time, men began to feel that agriculture was the only sure source of sustenance; and, in Egypt, the Israelites received important lessons in the successful tillage of the soil.

Moses, accordingly, with characteristic wisdom, because he knew that a nomad could not be a highly civilised people, and because his people were now prepared for the civilised and civilising pursuits of agriculture, also because he was aware that these pursuits alone could furnish a constant supply of food, resolved to make agriculture the foundation of his civil and religious institutions. Yet the shepherd's life always held a high rank in the estimation and the practice of the Hebrews; and, in truth, Palestine afforded great facilities, as much for the one as for the other mode of existence (Prov. xxvii. 23—27).

While the reflex influence of later times is probably to be seen in Gen. ii. 15, and while, as we have intimated, the patriarchs were nomad chiefs, yet they were by no means unacquainted with agriculture (Gen. xxvi. 12; xxxvii. 7); a fact which might have been safely inferred from the comparatively high degree of culture which their history displays. But agriculture did not receive full attention till Moses came, and provided each Hebrew with his own estate, which was to be for ever inalienable (Lev. xxv. 10, seq. 23. Numb. xxvi. 53; xxxiii. 54). This division of the land, as it is the only just and safe one, so is it the only one that rests on divine authority. A state having such an arrangement for its basis, could not permit its members to fall into a condition of permanent slavery; and the extreme of poverty, as well as the destructive evils of pauperism, were to a great extent unknown.

The choice of an agricultural constitution, on the part of Moses, had also this advantage, that it effectually served one great instrumental purpose which he had in view; namely, the severing of his people from the idolatrous nations into the midst of whom they were going, and by whom they would unavoidably, and for many ages, be surrounded. The country, too, was eminently fitted to give scope and opportunity to the resources of agriculture. Its position on the globe is such as to secure a full supply of heat, while the proximity of the Mediterranean Sea tends to mitigate its fervours. Lebanon covered the land from the cold winds of the north. Other hills gave shelter, and formed warm vales; while they themselves afforded pasturage for cattle, and, by means of terraces, soil for culture under different degrees of heat. A large river runs through the length of the land, and is fed by many tributary streams; other rivulets cut Palestine from east to west, flowing from the hills into the Mediterranean. The rocky (limestone) nature of the land gave an abundance of fountains and brooks. The dews are heavy. Rain falls plentifully in the opening and in the decline of the year. All these advantages contributed to make Isaac's wish a reality: — 'God give thee of the dew

of heaven, and the fatness of the earth, and plenty of corn and wine' (Gen. xxvii. 28; comp. Deut. viii. 7, *seq.*). No real objection to this account can be drawn from the actual condition of Palestine. Its civil history accounts for its actual unproductiveness. The sword is a bad substitute for the plough. Tyranny and oppression inevitably produce a desert. It was a nation of freemen that, under Mosaism, made the entire land a garden. A nation of bondmen could do no other than make it and keep it barren and desolate. Yet, wherever due care is now applied, ample proofs are given that the Land of Promise might again produce the richest rewards of human labour.

Supported by law, and esteemed among the people, agriculture was successfully prosecuted. From being a secondary (Job i. 14), it rose to be the chief pursuit, and great support of life. It is the main object of care to the 'virtuous woman,' the graphic account of whose engagements shows a union of agricultural with manufacturing operations, not dissimilar to that which used to prevail in the manufacturing districts of England (Prov. xxxi. 10, *seq.*). As population grew, so increased both the necessity for, and the application to, agriculture. The hero Gideon is found threshing, by the angel of the Lord (Judg. vi. 11). Even after his election to the regal office, Saul is represented as 'coming after the herd out of the field' (1 Sam. xi. 5). Elisha is ploughing with twelve yoke before him, and he with the twelfth, when Elijah cast his mantle upon him (1 Kings xix. 19). King Uzziah 'had much cattle, both in the low country, and in the plains; husbandmen also, and vine-dressers in the mountains, and in Carmel; for he loved husbandry' (2 Chron. xxvi. 10). The Babylonish captivity did not destroy this love in the nation; and unusual diligence was employed by the people, on their return, to repair the evils occasioned by a neglect of seventy years. How thoroughly the Jewish mind was imbued with thoughts and images borrowed from the culture of the soil, may be learnt from the teachings of our Lord, many of whose most striking, pertinent, and beautiful figures are hence taken (Mark iv.).

As in all the practical arts, so in husbandry, the Hebrews were a practical people; and their knowledge and skill were purely the result of a lengthened experience, transmitted from age to age by that strong bond of tradition which unites successive generations in oriental nations. Accordingly, the knowledge which the Hebrews had obtained in the lowlands of Egypt, their descendants applied on the plains of Canaan, such as Esdraelon, Sharon, Jericho; and while the villages were richly cultivated, the hills were made productive, not only of pasture, and of the olive and the vine, but, in a measure, of corn as well: so in Ps. lxxii. 16, corn is found 'on the top of

the mountains' (comp. Ezek. xxxvi. 8, 9). In order to render these capable of successful cultivation, terraces were formed along and up their sides, having hedges and walls to sustain the soil, and arrest the rain (Isa. v. 2—6).

Land was divided by acres. An acre was roughly measured by what a yoke or pair of oxen could plough in a day (1 Sam. xiv. 14). The Hebrews employed manure, consisting of the ashes of burnt stubble (Isa. v. 24; xlvii. 14. Joel ii. 5) and of dung (2 Kings ix. 37. Jer. ix. 22. Luke xiv. 35). The ordinary implements were the plough, the harrow, the spade, the hoe, the sickle, and the pitchfork. An Egyptian painting describes what was probably the ancient Hebrew plough: it consists of a share, curving upwards to the left hand of the ploughman, who holds it by a hole in its upper end, the lower end has an arrow-headed termination for cutting the soil: in his right hand the man has a long whip, for driving the two oxen which draw the plough. Immediately in front of the oxen walks a man, holding in one hand a bag, and with the other, casting straight before him the seed, which is thus turned in and covered by the plough in probably its second passage over the land. The same picture exhibits a man cutting off the heads of corn with a sharp-toothed sickle, the handle and blade of which are set at a small angle, the blade curving up and going out beyond the handle, and so ending in a point. Another painting represents a plough, the share of which is held by the ploughman, with two hands; and from the share runs a pole up to a transverse beam, which comes under the neck of the animals, and acts, with the aid of ropes, as a yoke. The animals employed are an ox and an ass, a union which was forbidden by the law of Moses, probably because of the difference of strength, tread, and habits of the two, by which the greater labour would be thrown on the weaker back, to say nothing of the unseemliness of using together animals so dissimilar in appearance as well as in qualities. The striking remark of Samson — 'If ye had not ploughed with my heifer, ye had not found out my riddle' — shows, by its obviously proverbial character, that oxen were chiefly employed at the plough (Deut. xv. 19. Amos vi. 12): a goad was used for driving (Judg. iii. 31). Though the soil of Palestine contains a great deal of clay and marl, in various proportions, yet the prevalence of heat over moisture renders it easily penetrable and fit for tillage by simply constructed instruments. They were, however, mostly of iron, and required for use to be sharpened from time to time (1 Sam. xiii. 20). In Isa. xxviii. 24, *seq.* the chief operations of husbandry are set forth. Of the principal grains, the Hebrews cultivated wheat, barley, and spelt. The soil was favourable also for pulse, such as lentils and beans. Flax and

cummin, garlic and cucumbers, were grown. Seeds of divers kinds might not be sown together (Deut. xxii. 9). The produce was so abundant that Palestine became an exporting country. Solomon bought timber of his friend Hiram, with twenty thousand measures of wheat for food, and twenty measures of pure oil, year by year (1 Kings v. 11. Ezek. xxvii. 17). For the winter, fruit sowing took place, a short time after the autumnal equinox, in October and November, when the early rains had moistened and prepared the soil; sowing for the summer fruit took place in January, but mostly in February, when the spring began. The harvest had its commencement in April. These customs still remain substantially the same. Our Lord intimates that the produce was sometimes so much as a hundred fold (Matt. xiii. 23), which is confirmed by other passages. Isaac received a hundred fold (Gen. xxvi. 12). As the Babylonians, the Israelites seem to have sown their seed in furrows or lines, wide apart, which would give full scope to the productiveness of the separate seeds. Agriculture was patronised and furthered by the laws which related to possession, the year of jubilee, landmarks, &c. Nor could there be any great disadvantage to the cultivator in the laws which gave privileges to the poor, such as plucking ears on passing through a field of corn, and the rights of gleaning, in a country which was so prolific, and in which, at least at the first, there were so few poor, who could also easily obtain employment at harvest season.

AGRIPPA (*G. born with difficulty*) was a son of Herod Agrippa I. 'Herod the king' of Acts xii. 1 and 23, on which account he was called Herod the Younger or II. He was the last king of Judea, and lived till after the destruction of Jerusalem. In Acts xxv. 13, it is this prince who comes with Bernice to Cæsarea, to salute Festus; in xxvi. gives Paul a hearing; in ver. 28, declares, 'Almost thou persuadest me to be a Christian;' and, ver. 31, 32, adds, 'This man doeth nothing worthy of death or bonds: he might have been set at liberty, if he had not appealed unto Cæsar.'

Agrippa was not more than seventeen years of age when his father and predecessor died; and it was only after a time, and by degrees, that he was permitted by the Romans to become king. He laboured to adorn Jerusalem and other cities. In consequence of his conduct, particularly of his arbitrarily appointing and deposing high priests, he was not esteemed by the Jews. When the last war against the Romans broke out, he took part with the enemies of his country. He died in the seventieth year of his age, the fifty-first of his reign, and the third year of the Emperor Trajan.

Was it in a mocking or a serious mood that Agrippa said to Paul, — 'Almost thou persuadest me to be a Christian'? Unbelief,

feeling that this confession was a signal testimony to the gospel, has tried to make the words appear to be ironical. If this be so, the fact is a discredit to Agrippa, and to Heathenism. The occasion did not excuse, much less justify, a spirit of levity or scorn. The evidence, however, of one who was present decides adversely to this supposition; for Paul himself, as appears by his answer, most clearly took the words of the monarch as spoken seriously. Nor can any one who has studied the writings and character of Paul, feel any wonder, that powers such as his should have struck and shaken Agrippa's heart, and inclined him, at least momentarily, in favour even of the cause of one who stood accused before him. Such is the majesty of religion, when pure and undefiled. No durable effect, however, was to be expected. Near him sat Bernice, his sister, with whom he is suspected of having had an incestuous connection. The Heathenism in whose lap, at the court of Claudius, Agrippa had been educated, treated the whole affair as a piece of fanaticism, by the mouth of the Roman Festus; and taking counsel of these persons, and yielding to these influences, Agrippa sank back into congenial indifference, gave his heart to its old flatteries, and left the court a friend of Festus, a paramour of Bernice, and a slave of the world. How many other almost Christians have fallen in a similar manner!

There is no reason to wonder, that, under such a prince, and in the corrupt and degenerate state of the public character, Judea was finally vanquished by the Romans. Agrippa II. found the greater part of the country in their possession, under procurators. Of these there were the following in the time of Agrippa; namely, C. Fadus, T. Alexander, Cumanus, Felix, Festus, Albinus, and lastly, G. Florus; nearly all of whom came into conflict with the Jews, whose risings became more and more frequent, which the Roman power and party had difficulty to suppress. Armed bands made the hills into strong holds, and, as was convenient, infested the lower country. At last, the Romans seem to have provoked an insurrection. Florus purposely outraged the national feelings, and the fatal war commenced. Even the moderate party, with the high priest Ananias at their head, declared in favour of opposition to the common enemy; and a regular war was undertaken, with a view to obtain national independence. But soon the zealots gained the upper hand, when extravagance, disunion, and disorder, prevailed on the part of the Jews, till, at length, Jerusalem was taken, and the conquest completed, after a million of Israelites had been sacrificed, as much owing to internal dissension and consequent weakness, as to the skill and courage of the victors.

AGUE (*L. to drive, shake*) is connected in the English Bible with the term *burning*

'burning ague' (Lev. xxvi. 16). There is no separate word in the Hebrew for burning; the word rendered *ague* denotes *to burn*; and the usage of similar import in Deut. xxviii. 25. The same word is translated simply

This rendering is the more correct; the original does not refer to the cold fits which are connected with intermittent fever, but to the popularly the name of ague, but the fiery and wasting heat of such a fever as typhus (from the Greek, *to burn*), the root meaning of which our present word is intimately allied. The description given of this 'burning ague' shows its nature — 'that shall consume the eyes, and cause sorrow of heart.'

AB (H. *a collector*), son of Jakch, who uttered the words of the prophecy found in xxx.

He is held that Agur was a symbolical name for Solomon: but that monarch is called as the son of David; Agur, as the son of Jakch.

AB (H. *father's brother*. A.M. 4641; 17; V. 918), seventh king of Israel,

Omri, reigned twenty-one years (918 B.C.). He did evil above all that were before him; took to wife Jezebel, daughter of Baal, king of the Sidonians, and went and served Baal, and worshipped him; he made an altar for Baal in the house of Baal, which he had built in Samaria, and made a law for the idolatrous worship (1 Kings 16:33). He oppressed the prophets of Yahweh, and supported four hundred and forty prophets of Baal, and four hundred wives of the grove, all of whom ate at the same table (1 Kings xviii. 4, 19). He was punished for his idolatry with a sore famine (1 Kings xvii. 1; xviii. 2); and was wroth with Elijah, who had foretold the punishment (1 Kings xviii. 17). He made war with Hadad, king of Syria, in three campaigns: the first and second, which were defensive, were successful; in the third, which was offensive, he was defeated and slain (1 Kings xxi. 1-23). He had caused Naboth to be put to death, because he refused to let him have his vineyard; for which crime Elijah prophesied against him — 'In the place where I have licked the blood of Naboth, shall dogs lick thy blood.' He repented: the threatened punishment in consequence postponed (xxi.). He was misled by four hundred false prophets, in opposition to the counsel of Micaiah, to go on in the war, which led to his death at Ramoth-gilead. He was buried at Samaria, and his chariot was washed in the pool of Samaria, and the dogs licked up his blood; they washed his armour' (xxii. 38). His twenty sons, with Jezebel his wife, were destroyed (2 Kings ix. 1-10).

But in this world is never found to stand still: its presence, always under the wise and benign providence of God, calls its operations into good, into active energy. So Ahab

and Jezebel are the occasion of our knowledge of the sublime virtues of Elijah. And if the perusal of the misdeeds of the former is offensive and painful, not less decidedly instructive and elevating is the study of the noble features of character displayed by the latter (1 Kings xix.—xxi.). The episode of Naboth's vineyard (xxi.) is one of those instances of striking and impressive reality, which assure us, while reading the Bible, that we have before us a transcript from actual life — passages whose truth an impartial reader can no more doubt, than he can doubt the sincerity of his infant's smile, or a tried friend's trustworthiness.

Ahab's vices are those of weakness. In himself incapable of good, and unable to do well, he was led by his wicked and idolatrous wife, and presents to all ages a painful evidence, that weakness of character is nearly allied to baseness.

AHASUERUS, the title of several Medo-Persian princes found in the Bible, which appears to be a general designation for such kings, applied to individuals, as Pharaoh and Agag, in the Old Testament; and Shah, Pasha, and Khan, among modern oriental nations. The name seems also to be an imperfect imitation of the Persian word, which is represented by the term *Xerxes*. The Hebrew form of the name corresponds more nearly with the original Persian, whence it is taken. So far as can be ascertained, Ahasuerus denotes a wise or holy king.

In Dan. ix. 1, the person so named was the father of the Median Darius; in other words, Astyages, king of the Medes, and father of Cyaxares II. (Dan. v. 31).

The Ahasuerus mentioned in Esra iv. 6 is probably Cambyses, who reigned from the year 529 (A.C.), in all seven years and five months, and is described as of a severe and passionate temper.

The prince with whom Esther was connected (Esth. i. 1) is considered to be Xerxes (486—465, A.C.); whose known character well corresponds with the implications and narratives found in the book of Esther, in regard to Ahasuerus.

In the Apocrypha (Tob. xiv. 15), Nebuchadnezzar and Ahasuerus are mentioned as conquerors of Nineveh. Nabopolassar and Cyaxares are intended.

AHAZ (H. *one that takes and plunders*. A.M. 4811; A.C. 737; V. 742), twelfth king of Judah, was son of Jotham. He was twenty years old when he began to reign. He reigned sixteen years. He diverged from the way of David to idolatry, walking in the way of the kings of Israel; he even made his children to pass through the fire, according to the abominations of the Heathen, and sacrificed and burnt incense on the high places, and on the hills, and under every green tree. Rezin, king of Syria, and Pekah, son of Remaliah, king of Israel, came

and besieged him in Jerusalem; on which Ahaz applied for help to Tiglath-pileser, king of Assyria, sending to him at the same time, as a present, the silver and gold that was found in the house of Jehovah, and in the treasures of the king's house. The king of Assyria complied, went to Damascus, took it, carried the people captive to Kir, and slew Rezin. After this, Ahaz paid a visit to Damascus; and, finding there an altar that pleased him by its magnificence, he sent a pattern of it to Urijah the priest, who built one after this pattern, in Jerusalem. On returning home, Ahaz offered his offerings on the new altar; and, having removed the old brazen altar, he commanded that in future the usual sacrifices should be made on that which owed its existence to himself (2 Kings xvi.; comp. xx. 11. Isa. vii.; xxxviii. 8). His innovations, which did not stop with this affectation of splendour, were of a nature to prove that his heart was alienated from God, and given to the idolatry of the senses. He had one refuge, and to that he did once apply. Having consulted the prophet Isaiah, he was assured that God did not intend to allow the house of David to become extinct, and that the enemies of Judah would shortly find in the king of Assyria an adversary whom they could not withstand. As an assurance of this succour, there was a sign given him, namely, the birth of a son of the prophet (Isa. viii. 3); and it was foretold, that, before the child should have knowledge to cry my father, and my mother, the riches of Damascus and the spoil of Samaria should be taken away before the king of Assyria. But Ahaz had not the moral qualities needful to enable him to profit by the timely succour. He became hopelessly corrupt, even sacrificing to the gods of Damascus that smote him, saying,—‘Because the gods of the kings of Syria help them, will I sacrifice to them, that they may help me’ (2 Chron. xxviii. 23). Neither good nor ill fortune availed to bring him to repentance. At last he went to such a pitch of wickedness as to set up idolatry in its most revolting shapes, in every city and town of his dominions. His name became odious; and, dying in universal contempt, he was not honoured with a burial in the royal sepulchres. The night ushers in the day: the wicked Ahaz was succeeded by his son, the wise and pious Hezekiah.

To Ahaz belongs the unenviable distinction of being the worst king that ever occupied the throne of Judah; and his history affords a striking proof that sin and wretchedness are yoke-fellows in human life (1 Chron. iii. 13. 2 Chron. xxviii. xxix. 2 Kings xvi. Isa. vii. viii. ix.; xxxviii. 8).

AHAZIAH (H. *the Lord's possessor*. A.M. 4660; A.C. 888; V. 897), the eighth king of Israel, son and follower of the idolatrous Ahab, and Jezebel. He walked in the way of

his father, and in the way of his mother, serving Baal. Having fallen down through a lattice in his upper chamber, in Samaria, and endangered his life, he sent to inquire of Baalzebub, the god of Ekron, whether he would recover; for which he was told by Elijah that he should die. Two troops of fifty men with their commanders, sent by the king to seize Elijah, perished. A third company was spared, and to them Elijah repeated the threat. So the king died, ‘according to the word of Jehovah, which Elijah had spoken.’ He joined with Jehoshaphat, king of Judah, in a plan for equipping a fleet at Ezion-gaber, to carry on trade on the Red Sea, the failure of which is ascribed to Ahaziah's taking a part therein (1 Kings xxii. 49, *seq.* 2 Chron. xx. 35, *seq.*). In this king's reign, the tributary Moabites set themselves free (2 Kings i.).

There was another person of this name, sixth king of Judah (A.M. 4672; A.C. 876; V. 885). He was the son and successor of Jehoram. Two-and-twenty years old was Ahaziah when he began to reign. His mother's name was Athaliah, daughter of Ahab, granddaughter of Omri, king of Israel. Being ‘son-in-law of the house of Ahab,’ he pursued the idolatrous practices of that family. The corresponding passage in 2 Chron. xxii. 3, adds, ‘his mother was his counsellor to do wickedly.’ He joined his relative Joram, king of Israel, in war against Hazael, king of Syria. The battle was fought at Ramoth-gilead, and Joram was defeated. Ahaziah, going to see Joram when he lay in Jezreel ill of the wounds which he had received, was involved in his fate, being put to death by Jehu's command (2 Kings viii. 25, *seq.* 2 Chron. xxii.).

AMIEZER (H. *brother of help*), captain of the children of Dan, in the time of Moses, who is distinguished for the liberality of his contributions on occasion of the consecration of the tabernacle in the wilderness (Numb. i. 12; ii. 25; vii. 60).

AHIJAH (H. *brother of the Lord*), a prophet of Shilo (a city in Ephraim), hence called the Shilonite, in the days of Solomon. Meeting with Jeroboam alone in a field, he seized a new robe, with which he had clad himself, and, tearing it in twelve pieces, gave Jeroboam ten; signifying thereby, that God had, after a similar manner, rent the kingdom out of the hand of Solomon, in consequence of idolatry, and given ten of the tribes to Jeroboam (1 Kings xi. 26, *seq.*). He also announced condign punishment against that prince himself, when he, too, gave his heart to idolatry. (1 Kings xiv.). Little in detail is known of Ahijah, except that he was blind in his old age; but his affliction had not subdued his spirit, which appears to have been worthy and fit for the high office which he had to fulfil. ‘The prophecy of Ahijah’ mentioned with the visions of ‘Iddo the seer,’ in 2 Chron. ix. 29, is not extant—a fact

may serve to show that the care which employed by the Israelites did not preclude their sacred books, and, consequently, that our canon is incomplete.

HUD (H. *brother of praise*), son of Asher, prince of the tribe of Asher, appointed with other eminent persons to divide the land among the Israelites, and who may, in consequence, be presumed to have possessed the best acquaintance with geography and mathematics, which the science of the Hebrews possessed (Numb. xxxiv. 17, 27).

MELECH (H. *king's brother*). About 1066; A. C. 1092; V. 1003), son of Ahimelech, residing as high priest at Nob, where the tabernacle, together with the body of the priests, was kept. He received David when flying from Nob, and gave him refreshment from the bread designed for use in the ceremonial worship; he gave him also the sword of Goliath which lay in the sacred place wrapped in a cloth. Incensed at this, Saul commanded his servants to slay Ahimelech and his attendants. They refused, when, at Saul's command, Doeg the Edomite, who had been the king of Ahimelech's succour to put to death eighty-five priests, at the same time slaughtering the inhabitants of Nob without regard to age or sex (1 Sam. xxi. 1-6).

In Mark ii. 26, where this event is mentioned, the name of the priest is given as Abiathar. From 1 Sam. xxii. 20, we find that it was the name of a son of Ahimelech. Abiathar, therefore, was a name common to both father and son; or, Abiathar succeeded, in consequence of his father having been slain, the priesthood was transferred indifferently by the name of the father. In 1 Sam. xxi. 10, mention is made of Ahijah, where we expect to find Ahimelech. We admit the difficulty here. The succession of Jewish high priests has its difficulties, after all that has been done to clear it up. No one who knows how many subjects in profane history are hopelessly obscure, and who remember, at least, in treating of the topics before us, to go back some three thousand years to a state of society most dissimilar to our own, can expect to find the Biblical narrative free from dark, doubtful, or difficult points.

ABITOPHEL (H. *a traitorous brother*), a son of the tribe of Judah, who was a friend of David, but revolted to Absalom. He was the father of Eliam, whose daughter Bath-sheba, wife of Uriah, David took for his concubine (2 Sam. xi. 3; xxiii. 34). Abitophel advised Absalom to take possession of David's harem, as being at once a means of insuring his succession to the royal power (2 Sam. xvi. 21). He also counselled that David should be pursued and overtaken immediately on his flight; and, instead of the more cautious plan of Hushai was adopted, he went home, and hanged himself

(xvii. ; see also xv. 31; xvi. 23). Abitophel resembles Judas, both in his treachery and his fate. His hatred against David, however, may have taken its rise in something higher than gross selfishness. As the grandfather of Bath-sheba, he may have felt impelled to visit on David's own head the injury which had been done to his family. Indeed, his eager animosity against his sovereign seems to point to some strong personal offence as its source. Thus did David's vices raise up bitter enemies against him, and put his throne and his life in danger. Providence leaves no sin unpunished.

AI (H. *heap of ruins*), a Canaanitish royal city, which lay on the east of Bethel. Abraham, on his arrival in Palestine, pitched his tent between the two cities (Gen. xii. 8; xiii. 8). Ai was captured and destroyed by Joshua (Josh. viii. 3, *seq.*). It was rebuilt at a later period, and is mentioned by Isaiah, and also after the exile (Isa. x. 28. Ezra ii. 28). In the days of Jerome, its site and ruins were still pointed out not far from Bethel, on the east. Robinson conjecturally fixed for its locality a place with ruins just south of Deir Diwan, which is an hour distant from Bethel, having near by, on the north, the deep valley Wady el Mutyah.

AJALON (H. *pasture field*), a name borne by two places in Canaan, of which one was in the lot of Dan (Josh. xix. 42), the other in that of Zebulun. We have no means of fixing more exactly the locality of the latter; but the former lay in the southern part of Dan, not far from the limits of Judah, near Ai and Gibeon. From it was derived the name 'Valley of Ajalon,' which is famous in the history of the conquest of the land of promise by Joshua, and for the much-misunderstood words taken from the poetic book Jasher:

'Sun! stand thou still upon Gibeon,
And thou, Moon! in the valley of Ajalon.'

Attacked by five confederate kings, but now sure of victory, and naturally wishing to complete his conquest in the entire destruction of his enemies, the hero is represented as breaking forth, in a truly Hebrew manner, into an address to the sun and moon, that they would stay their course, in order to afford him the needful light. This, at least, is the form in which the poetical work, whence the narrative is borrowed, had thrown the fact of an ordinary wish for the prolongation of the day. With an inability to feel, or an indisposition to recognise, the poetry of the passage, commentators have taken the words in their literal, prosaic meaning, and so brought the passage into conflict with the discoveries of astronomy, and into contradiction with the established laws of nature; thus creating miracles and difficulties at the same time. The record found in Josh. x. 13, 14, is only an expansion of the poetic lines given in the twelfth verse. There is an

example of a poetic representation of a similar fact found in Judg. v. 20 : comp. iv. 12, *seq.*

‘They fought from heaven :
The stars, in their courses, fought against Sisera.’

The passage which affords most light is found in Habbakuk iii. verse 10, compared with verse 11, where the mountains are said to have seen God, and trembled ; the deep to have uttered his voice, and lifted up his hands on high, with the same boldness of poetic license as (ver. 11) the sun and moon are said to have stood still in their habitation, and to have gone at the light of God’s arrows, and at the shining of his glittering spear.

Pococke reports, that, when on his way from Jerusalem to Joppa, he beheld, on the height where Rama once lay, towards the north, a very beautiful valley, which he judged to be, from east to west, ten miles long and five broad, and which was accounted to be the Valley of Ajalon. In this valley were two beautiful hills : the one towards the west had two points ; upon the other, towards the north, was a village, named Geb, which is probably the ancient Gibeon. The Christians, at a late period, gave this district the name of the Valley of the Moon (*Val de Luna*).

The children of Dan found the original inhabitants, the Amorites, too powerful for them ; and were, consequently, obliged to withdraw, after the conquest of the country by Joshua, into the mountains ; nor could they, for a time, succeed in forcing their way down into the lower country. At length, however, they overpowered their enemies, and made them tributary (Judg. i. 34, *seq.*). Ajalon, with her suburbs, was assigned to the Levites (Josh. xxi. 24. 1 Chron. vi. 69). Beriah and Shema, who had distinguished themselves in martial exploits against the inhabitants of Gath, were chief men in Ajalon (1 Chron. viii. 13). Ajalon was among the cities which Rehoboam built for defence, after the revolt of the ten tribes (2 Chron. xi. 10). Notwithstanding its strength, it was captured by the Philistines, under Ahaz (*cir.* 741), (2 Chron. xxviii. 18).

AKABAH (A.), and the Gulf of Akabah, is the eastern arm of the Red Sea, which, together with the Gulf of Suez, forms the triangle containing Mount Sinai. The gulf is also called Elath, or the Elanitic Gulf. On it lay Ezion-Gaber. Round this gulf stretched the scriptural ‘Land of Midian ;’ and on its eastern shore, the ancient city of Midian preserves, to this day, the record of its origin in its name. The ancient Midianites, or the tribes descending from the children of Keturah, lay intermingled with the kindred tribes of the Ishmaelites and Amalekites, from the borders of the land of Moab, to the country round the eastern head of the Arabian Gulf. The Gulf of Akabah is dangerous, owing to its shoals and its coral rocks ; while that of

Suez, which extends about a hundred and sixty miles in length, is of safer navigation, its depth varying from nine to fourteen fathoms, with a sandy bottom.

ALABASTER (G. according to Vossius, *that which we cannot hold*), the common name in ancient and modern times, for gypsum. It consists of very fine grains, is beautifully white, variegated with other less pleasing colours, and yields in hardness only to marble, whose brilliant polish it will not take. It was well known, in ancient times, to the Jews, as well as to the Egyptians, Greeks, Romans, and other nations. Some kinds are entirely white, which were most valued. The alabastrum onyx was used for making vases, urns, ointment and odour boxes. The practice of employing alabaster for bearing perfumes caused vessels, designed for this purpose, to be called alabastra, of whatever substance they were made. Such an alabastron is intended in Matt. xxvi. 7 (see also Mark xiv. 3. Luke vii. 37), where we read of a woman who came with an alabaster-box of very precious ointment, and poured it on the head of Jesus, as he sat at meat.

The reason why this stone was employed was, that the ancients held that perfumes were best preserved in alabaster. The alabastron was rather a bottle than a box, having a long neck, out of which the perfume was poured. When the odoriferous liquid had been put in, the top or orifice was sealed, in order to prevent evaporation. This explains what is meant by breaking the box, on the part of the woman just referred to. She broke the seal or the top of the long-necked flask. The record was not made without a reason, being perhaps unconsciously intended to show that the perfume was fresh ; for the seal remained as it was when first the ‘ointment’ was put in.

ALBEIT (T. *all be it*), an obsolete conjunction, signifying *although ; at the same time*. It is used only twice in the English Bible, namely, Ezek. xiii. 7, and Philem. 19.

ALEXANDER (G. *strong man*). Several persons of this name are connected with Biblical history, particularly the Apocrypha. Alexander, falsely called ‘the Great’ (born at Pella, 356, A.C.), was the son and successor of Philip, king of Macedon. He reigned a little more than twelve years. Though his birth made him only ruler of the small kingdom of Macedon, Alexander having, in the year 331, A.C. vanquished Darius Codomanus, near Arbela, put an end to the Persian monarchy, and became master of the eastern, as he was already master of the western world (1 Maccab. i. 1—8 ; vi. 2). His ambitious disposition showed itself at an early period of life. Philip’s victories troubled his mind, and he exclaimed—‘My father will leave me nothing to do.’ His chief instructor was the celebrated philosopher Aristotle, who, having removed his pupil

from the court, conducted him through a general course of instruction, and gave him special lessons in the art of government, on which he wrote a treatise (which is lost) for the use and benefit of the young prince. Unhappily, Aristotle thought it his duty to encourage martial feelings in Alexander, and, for this purpose, directed his pupil's attention to the *Iliad* of Homer, which became the young man's favourite book, and in which he used to read some pages every night, before retiring to rest. His father also employed his influence for the same purpose. When, at the battle of Chæronea (338, A.C.), Alexander had performed prodigies of valour, 'Seek, my son,' said Philip, in embracing him, 'seek another kingdom; for that which I leave you is too small for so brave a prince.' Having saved his father's life in battle, he ascended the throne on the assassination of Philip, in the year 336, when not quite twenty years of age. He found war with Persia left him by his father; but, before he entered on it, he subdued the enemies of his house in Greece, and, in particular, punished, with the greatest severity, the Thebans, who, on the death of Philip, had asserted their liberty; he rased their city to the ground, sparing only the house of the poet Pindar, slew six thousand of the inhabitants, and sold thirty thousand of them into slavery. Having thus diffused terror among the Greeks, he set out, with an army of thirty-five thousand men, for the conquest of the world. In this expedition, after having taken Damascus, he made himself master of the cities which lay along the Mediterranean Sea. Tyre ventured to withstand him, but was, after extreme difficulty, overcome in seven months. He then marched victoriously through Palestine, in which all the cities, as far as Gaza, yielded to his power. Egypt, weary of the yoke of Persia, received him as a liberator. In order to strengthen his power, he restored the ancient religion, and founded Alexandria, which became a very famous and influential city. When he came to Gordium, in Phrygia, he found, and cut with his sword, the famous knot, whosoever undid which was to become master of the world. Bathing in the river Cydnus, he fell ill, when he acted in a manner which showed that he had good qualities of character.

Being firmly convinced that war is anti-christian in spirit, tendency, and aim, we can regard the character of Alexander generally, with no other feelings than those of stern dislike and unqualified pity. Yet we allow that there are features in his character which take him out of the herd of ordinary warriors. A scholar as well as a soldier, he, with no small success, made the furtherance of civilisation one great aim of his life. In this laudable pursuit, he could do nothing better than spread the influence of those Hellenic institutions and manners,

of which, barbarian as he was by extraction, he had come to be the acknowledged patron and representative. But, while he did what in him lay to sow the East with seeds grown on Western lands, he did not hesitate to adopt so much of Eastern manners and usages as might recommend him and his government to the affections of his oriental subjects. Indeed he conceived, and tried to carry into effect, the vast idea of a universal monarchy, of which Babylon was to be the great capital. The conception was not realised, for the elements were too heterogeneous to coalesce; but, while he failed in this intention, he was indirectly, at least, the means of diffusing abroad the germs of a higher and wider culture than had prevailed. In regard to geography, the result of his victories was very distinguished. By his arms he laid the world open; new countries, new mountains, new rivers, new continents and seas, were made known; and never at any period, except on the discovery of America, was there the same excitement, and the same amount of discovery regarding the surface of the globe.

While taking from the hand of Philipppus his physician, a draught of medicine, he received a letter from his friend Parmenio, stating that Philipppus had been bribed by Darius to poison him. He handed the letter to his physician, and at the same moment swallowed the potion. At Persepolis his renown came to a termination. Master of the entire world, he was a slave to his passions; and, giving himself up to all manner of vicious indulgencies, he became morose, passionate, and depraved. Persepolis, that wonder of the world, was laid in ashes by him in a drunken fit. Vexed with himself, he set out, gained new victories, overran many lands, passed the Indus, and was pressing on to the Ganges, when a general dissatisfaction in his army, which had already displayed itself in two conspiracies, put a stop to his mad and destructive career. He was compelled to return to Babylon, on his way to which he lost a large portion of his troops in the deserts, and had difficulty to maintain any discipline. In this city, while engaged with thoughts of new conquests, he suddenly died after a carousal, in the thirty-second year of his age. His body was placed in a golden coffin, and conveyed to Alexandria. Divine honours were paid to him in several parts of the world. His sarcophagus has been in the British Museum since 1802. The writer of the *Maccabees* states, that he divided his kingdom among his generals on his death-bed — an account which is not without support from Oriental authors; but the Greek writers say, that, when asked to whom he left his kingdom, he merely answered, 'To the most worthy.'

We have kept for a distinct notice one fact in Alexander's life, because, as specially exhibiting the spirit of Heathenism on a most

important point, and aiding to illustrate parts of the book of Daniel, it seems to merit special attention.

While in Egypt, Alexander was induced to pay a visit to the oracle of Jupiter Ammon, 'whom,' says his biographer Q. Curtius, 'he, not content with the height of mortal pomp, either believed himself, or wished others to believe, to be in a special sense the founder of his family.' Reaching the temple after incredible labours and perils, he was dexterously saluted by the oldest priest with the title of 'son.' 'I receive,' he replied, 'and acknowledge the title.' 'But,' he asked — 'does my divine father intend me to possess the empire of the whole world?' The priest with a ready skill in adulation, replied, 'Yes; thou wilt be the ruler of all lands, invincible till thou takest thy place among the gods.' The priests received a reward worthy of a king's munificence. His courtiers had caught the tone. Being permitted by Alexander to consult the oracle, they limited themselves to the inquiry whether Jupiter bade them worship their king with divine honours. The priest answered in the affirmative. On which Alexander not only permitted, but commanded himself to be called *Jovis filium*, 'son of Jupiter.' The historian well adds, that he thus undermined the fame of his deeds, while he wished by this name to augment it (Q. Curt. iv. 7).

It will now easily be seen, that Alexander must have made a strong, deep, and widespread impression on the men of his day; and this impression, combined with the facts on which it was built, serves as a key to the explanation of parts of the Book of Daniel. In this work, the kingdom of Alexander is set forth in the colossal figure which Nebuchadnezzar saw in his dream, represented by legs of iron; while the divided empire of his followers is said to be described under the image of feet, part of iron and part of clay; also as the fourth kingdom, strong as iron (Dan. ii. 33, 40). The comparison of Alexander's power to 'iron which breaketh in pieces, and subdueth all things,' is very appropriate. In the seventh verse of chapter seventh, Alexander is figured as 'a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with its feet; and it had ten horns.' These ten horns are an oriental symbol of power, — in particular, of destructive power; the horn being the instrument by which the ram makes his assaults and defence. As an emblem of power, it also betokens pride and haughtiness; and the number *ten* is intended to increase the impression. Again, in viii. 5, 21, Alexander, after a similar manner, is exhibited as 'a he-goat,' which 'came from the west, on the face of the whole earth,' — 'the rough goat is the king of Græcia,' with 'the great horn that is between his

eyes.' Nor is it a little remarkable, that the oriental name for Alexander is in strict keeping with these symbols — 'the horned one.' On the Macedonian coins, too, we see horns — horns of Ammon and of goats — on the heads of the kings.

Josephus (Antiq. xi. 8. 4) has given, with other particulars relating to Alexander's passage through Palestine into Egypt, an account, not unmixed with the marvellous, of the meeting of that monarch with the Jewish high priest Jaddua, who, dressed in his robes of ceremony, and attended by the priests and a multitude of citizens, went out to receive the conqueror. Alexander appears to have been deeply impressed with the venerable appearance of the sacred company; and, having saluted the high priest, and adored the name of God, which the latter bore engraven in gold on his mitre, he went up to the temple, and offered sacrifice to God, according to the Mosaic ritual. And when the Book of Daniel was showed, wherein the prophet declared that a Greek should destroy the empire of the Persians, he interpreted the passage of himself: Judæa and Syria were committed by him to the government of Andromachus; and, when he had been slain by the Samaritans, to Memnon.

II. There is also mention of an Alexander in 1 Macc. x. 1. This person was surnamed Balas, and was a reputed son of Antiochus IV., Epiphanes. In the year 152 (A.C.), being supported by Ptolemæus Philometor, king of Egypt, Attalus, king of Pergamus, and Ariarathes, king of Cappadocia, he appeared as an opponent of the Syrian king, Demetrius Soter; formed an alliance with Jonathan, the Maccabæan; and utterly vanquished Demetrius.

III. A third Alexander is mentioned in Mark xv. 21, as a person well known, who, together with Rufus, was a son of Simon the Cyrenian, that was compelled to bear the Redeemer's cross.

IV. A fourth Alexander mentioned in Scripture was a member of the Jewish Sanhedrim, and of the kindred of the high priest; being one of those who called John and Peter to account for the miracle they had performed on the lame man (Acts iii. and iv.).

V. A fifth of this name is spoken of in Acts xix. 33, in connection with the uproar raised by Demetrius at Ephesus.

VI. There is also Alexander the copper-smith, who did Paul much evil (2 Tim. iv. 14), and is probably the same as Alexander, whom, together with Hymenæus, Paul declares that he had 'delivered unto Satan, that they may learn not to blaspheme' (1 Tim. i. 20); by which is to be understood, that Alexander, having put away conscience concerning faith, had made shipwreck, and was expelled from the Christian community. Comp. 1 Cor. v. 3, seq.

ALEXANDRIA, now called *Scandaria*, a great city in Lower Egypt, built by and after Alexander the Great, in the year of his conquest of Egypt; or rather rebuilt on a larger scale an ancient city which bore the name of Rhacotis. The city had many splendid palaces and other buildings in which all the glory of Greek and Roman art was displayed. Its situation admirably adapted for the encouragement of navigation and commerce, to which mainly it owed its greatness. At the same time, the salubrity of its climate was a great effect; and of special influence in increasing its prosperity, was the favour of the Ptolemies, its founder and patron. Its rise was rapid as it was distinguished. Under the immediate followers of Alexander, its free population amounted to three hundred thousands; among whom were many Jews, and families who dated their settlement in the time of the destruction of the temple, but most planted in the place by Ptolemy Lagus, about the year 320, A.C. The Jews in Alexandria enjoyed many privileges granted to them by Alexander, the Ptolemies, and the Romans. They had equal rights with the Greek and Egyptian inhabitants; while they were under their own code of laws, they were governed by their own governor, and inhabited a part of the city peculiar to themselves (Joseph. Antiq. xiv. 7. 2; xiv. 10. 2. Jew. War, ii. 18. 7. Apion. ii. 4). Alexandria remained for centuries the most civilized commercial city in the world, and was heaped together the collected treasures of Arabia and India. Under the Ptolemies it was the nurse of all the varied and refined culture of the Greek and Jewish antiquity. It possessed the most costly library of the ancient world, which was placed in the Serapæum, and amounted to 200,000 volumes. It perished in the Arab period. The Arab Calif Omar, who is accused of having intentionally destroyed it.

The present city of Alexandria, containing upwards of 500,000 inhabitants, exclusive of the British navy, is built chiefly on a rock of basalt, rising into the sea to the peninsula, and surrounded by a bank of sand, that lies nearly parallel to the shore. The celebrated Pharos of Alexandria was situated near the eastern extremity of this peninsula. Alexandria has nearly the whole foreign commerce of Egypt. It has risen rapidly into importance under the renovating genius of Mohammed Ali. Forty years ago it was in ruins, and without wealth or trade. From being next to the most magnificent city in the world, under the emperors, and even to the time of its falling under the dominion of the Arabs, it had, by the beginning of the nineteenth century, declined into a wretched village of seven or eight thousand inhabitants. The canal of Mahmoudieh, the

most valuable of Mahommed Ali's improvements, has restored to Alexandria her lost intercourse, not only with Cairo and Upper Egypt, but with Arabia and India. Alexandria is surrounded by a high wall, the work of the Saracens, built about six hundred years ago. The present city occupies a small part only of the ancient, the ruins of which extend to a great distance south and east of the modern town. Of all the splendid monuments which adorned the place of old, only two of considerable importance remain, Pompey's Pillar, and Cleopatra's Needle. The shaft of the first consists of a single piece of red granite, seventy-three feet in length, by twenty-seven feet eight inches in circumference; the entire height, inclusive of pedestal and capital, is ninety-eight feet nine inches. It ought to be called Diocletian's Pillar, having been reared in honour of that emperor. Cleopatra's Needle is an obelisk covered with hieroglyphics, of the same species of red granite with that of Pompey's Pillar; and, doubtless, from the same quarry at Syene in Upper Egypt. This monument is ascribed to the Egyptian king Thothmes III. who reigned B.C. 1495. Another obelisk of the same dimensions lies upon the ground, not far from Pompey's Pillar, of which the length is sixty-two feet. Both are monoliths (consisting of only one stone), and stood of old at the entrance of a magnificent temple.

In the Holy Scriptures, Alexandria is only incidentally mentioned as the birth-place of Apollos, eloquent and mighty in the Scriptures (Acts xviii. 24), and as being a seaport. The centurion who had the custody of Paul, when on his voyage to Rome, having brought his prisoner to Myra, a city of Lycia in Asia Minor, found here a ship of Alexandria, sailing into Italy, on board of which he went with his prisoners (Acts xxvii. 6); and, again, when this vessel had suffered shipwreck on the island of Malta, it was in a ship of Alexandria that they pursued their way (Acts xxviii. 11). This mention of a ship of Alexandria is in keeping with what we have already said of the city. A great trade in corn was carried on in Alexandrian vessels, which sailed for commercial purposes to different ports around the Mediterranean coast, and would naturally be used also as passage boats generally, and by the centurion and his prisoners (Lucian, Navig. 14. Acts xxvii. 37. Philo, ii. 521). With favourable winds, they sailed in a straight course directly to Italy in a few days; but, when the wind was adverse, they sought the shelter of the Syrian and Asiatic coasts. Their proper port and landing place was Puteoli (Suet. Aug. 98. Strabo, xvii. Acts xxviii. 13).

Christianity made its way into Alexandria at an early period; and, according to Eusebius (Hist. ii. 17), it owed its establishment there to Mark, who is said to have died in

the city for the faith of Christ. Certainly, his grave was shown there in a church dedicated to him.

ALIENS (L. *belonging to another (country)*). The corresponding word in Greek is often rendered 'strangers'—'in a strange land,' 'other men's (labours).' A similar term is translated (Acts x. 28), 'one of another nation.' There are two words in Hebrew which have the same import.

At first sight, the Mosaic polity seems to have a harsh bearing on foreign nations, inasmuch as the Israelites were a peculiar people, possessed of high and exclusive religious privileges, and were barred from social intercourse with men of other nations. Regard, however, must be had to the universally prevailing idolatry, against the seductions of which nothing but the most rigid exclusion could guard the children of faithful Abraham; and to the great aim and end of the system, in the eventual spread of a monotheism, which, under the administration of a Father, through the instrumentality of his Son, should make the world one family, every wall of partition being broken down. Nor, since the purest, the widest, and the most self-denying benevolence that ever rose upon the world, was developed and perfected under Judaism, can it be denied that the institutions of Moses must have held germs of philanthropy such as no heathen philosophy ever owned; nor do there fail indications in the higher productions of the muse of Zion, which breathe an enlarged and liberal spirit towards foreigners. With the single exception of the safeguards taken against the abominations of idolatry, the Mosaic legislation manifests a humane disposition in relation to those who were not of the Hebrew blood. A stranger might be naturalised, and then possessed equal rights with an Israelite (Exod. xii. 49). The stranger was to enjoy the immunities of the Sabbath (Exod. xx. 10; xxiii. 12). 'Thou shalt neither vex a stranger, nor oppress him; for ye were strangers in the land of Egypt' (Exod. xxii. 21). The stranger had a share in the gleaning of the land (Lev. xix. 9, 10; xxiii. 22). An express command enjoined good feelings towards strangers, and for a very sufficient and influential reason:—'Love ye, therefore, the stranger; for ye were strangers in the land of Egypt' (Deut. x. 19). Impartial justice was demanded on their behalf (Deut. xxiv. 17). A share in the tithes of increase was assured to them (Deut. xxvi. 12). It was an aggravation of crime to slay the stranger, the widow, the fatherless (Ps. xciv. 6). These three classes are set forth as special objects of the divine care (Ps. cxlvi. 9). To abstain from the oppression of the stranger, is represented as a token of a great religious reform (Jer. vii. 6); and condign punishment is threatened against such as deprive the stranger of his rights (Mal. iii. 5).

In the mysterious arrangements of Providence, it fell to the lot of the Hebrews to become strangers in every nation under heaven, where they experienced at the hands of so-called Christian legislatures very different treatment from that which their laws required towards men of other nations. The Mosaic institutions are often judged no less unjustly than harshly. A careful study of them would often prevent that condemnation which it should always precede.

ALLEGORY (G. *speaking one thing by another*) is a Greek word, in English letters, and denotes a figure of speech, which conveys, under the literal meaning, another and a different import,—sometimes a moral or spiritual truth, in a material dress. It differs from a metaphor in this, that, while a metaphor is confined to one object, an allegory comprises a series of objects. An allegory is a continued metaphor. To describe the sun as 'the powerful king of day,' is to employ a metaphor. If we carry out the metaphor, and represent that king as ruling supreme in heaven and earth, dispensing his favours impartially to all his subjects, and receiving their homage without respect of persons, we form an allegory. In the elevated language of Hebrew poetry, allegories are not uncommon. There is a brief but expressive one in Jer. ii. 21:—'I planted thee (Israel), a noble vine, wholly a right seed: how, then, art thou turned into the degenerate plant of a strange vine unto me?' (see ver. 24). A parable is a species of allegory; for instance, that of the prodigal son.

Though allegories are found in many parts of Scripture, the word itself occurs only once, in Gal. iv. 24, and then in the form of a participle—'which things are an allegory'—in the original, 'which things are allegorical;' that is, have an allegorical meaning, may teach a higher truth. The apostle is speaking of two sons of Abraham; one, Ishmael, by Hagar, a bondwoman; the other, Isaac, by Sarah his wife. Hagar, in Arabic (probably provincial usage), signifies a rock, and is the popular name, to the present day, for the peninsula of Sinai, on which the law was given, and which may therefore be considered as a representative of Judaism. Isaac was the child of promise, and the son of a free woman, and may accordingly stand for Christianity. 'These are the two covenants—Jerusalem in bondage with her children; and Jerusalem which is above is free, which is the mother of us all.' Christians belong to the latter; are descendants of Isaac, the free child of promise;—Jews belong to the former; are descendants of Ishmael, the son of a bondwoman. The bondwoman and her son were cast out. The children of the free woman remain in perpetual possession, and ought therefore to stand fast in the liberty wherewith Christ hath made them free, and not be brought again under the yoke of

arnal ordinances, to which the rung from Hagar (Sinai) are, must be, liable (comp. Gen. xxi). **AH** (H. *praise ye Jehovah*), a in English letters, derived to e Greek. It is found in this Rev. xix. 1, 3, 4, and 6; but it original elements in several Pa. cxlviii. cxlix. and cl.; each begins and terminates. The of two Hebrew words, 'praise ovah,' which may have coalesced n early period, in the sublime the temple; so that a sacred nenced by the entire choir of d singers, bursting forth in the and 'allelujah,' with which also air performance.

Allelujah has, in itself, no e English reader, and is very ndered by, 'praise ye Jehovah.'

from a root which represents the sun, when, suddenly rising izon, he at once pours forth his full floods over the earth and m varying but little in form deous festivities of harvest-home. her some idea of the glad and nature of the temple-worship, m we call to mind the high and s of music, and the full, deep, chorus of human voices, which tly swam forth, in celebration of , mercy, and truth of Jehovah.

) (H. *immeasurable*), a son of descendant of Shem, in whose r he stands in conjunction with (Gen. x. 26—29). From the art, the name has been recog- i Arabian tribe, *Allou-maiotai*, y the ancient geographer, Pto- tribe belonged to the larger

Joktanidæ, from Joktan, the modad. Their dwelling-place ia Felix. In comparison with his brethren, the name of Al- cure: few, if any, direct vestiges orn of Joktan, or his descen- t with in the native history or

(*Amygdalus communis*). — The *fles to be early, to be intent, to tes*: hence the figurative uses which is employed to denote the ihment of Providence on evil- r. i. 11, the prophet, on being : seest thou?' answers, 'I see mond-tree:' on which Jehovah va hast well seen; for I will same root as that whence al- rd to perform it.' The rods of the tribes seem to have been tree, thus denoting watchful edy retribution (Numb. xvii. tree may have derived its name t mentioned by Pliny, that it

flowers very early in the year; first of all, in January; a statement which Shaw confirms, declaring that it bears fruit in Barbary before any other tree. Since its flowers were of a white colour, so is the almond-tree used (Eccles. xii. 5) as an image of 'the hoary head' of declining years. As the flowers, so also the graceful fruit of the tree, served for sacred purposes; for the bowls of the golden candlestick were made to resemble it (Exod. xxv. 33). The genus *Amygdalus* comprehends the almond, the peach, and the nectarine. The almond is a native of Barbary. In this country it is cultivated for its beautiful vernal flowers; but in hot climates, it is the fruit which is sought, and that is produced in immense quantities. It is strongly aromatic, and in Scripture stands with other odoriferous herbs (Gen. xliii. 11). The tree which in Gen. xxx. 37 is translated *hazel*, probably means the almond.

ALMS. — This word is an abridged form of a Greek one, which signifies *showing pity*. The word which once signified merciful feelings towards the indigent, has now degenerated into very little more than giving money to beggars. This should be borne in mind in considering passages of Scripture where the word occurs. The Mosaic law sought to prevent the existence of penury, as a permanent condition: but Moses seems to have contemplated it as a probable event; and his directions to the Israelites, as to their conduct under such circumstances, are full of benevolence. For instance (Lev. xxv. 35), he says, 'And if thy brother be waxen poor, and fallen into decay with thee, then shalt thou relieve him.' The same spirit is seen in many other passages of the Mosaic law: see Dent. xv. 7, *seq.* These regulations, though so favourable to the poor, were not entirely effectual in preventing begging, as we find from Ps. cix. 10. Begging naturally led to alms-giving; and, that this was common in the time of our Saviour, we see from many passages of the New Testament (Mark x. 46. Acts iii. 2). We cannot better illustrate the general spirit of the gospel, in this particular, than by referring to 1 John iii. 17, — 'Whoso hath the world's good, and seeth his brother have need, and shutteth up his bowels of compassion against him, how dwelleth the love of God in him?' Yet it must not be inferred from this, and similar passages, that a religion, one of whose principles is, 'that if any would not work, neither should he eat' (2 Thess. iii. 10), gives any encouragement to indiscriminate alms-giving; and the beautiful reflections of our Saviour on the widow's mite inculcate the principle that men's deeds are to be measured by the disposition of mind that prompts them — which must totally destroy the idea that our merit is the greater, in proportion as our alms are numerous and costly.

ALMUG (H.).—Almug-trees are mentioned among the articles which the navy of Hiram brought from Ophir (1 Kings x. 11, *arg.*). Of these, it is said, 'the king made pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such almug-trees, nor were seen unto this day.' In 2 Chron. ii. 8, the same wood (only called *algum*) is mentioned as being procurable from Lebanon. The Scriptures furnish no further information respecting this wood; but it is easy to learn its qualities from the purposes to which it was applied. It must, too, have been of high value, as constituting an article of trade between the East and the West; which fact may also be safely inferred from Solomon's wish to obtain it, the specific record of his success, and the uses to which he turned it. A precious and fragrant wood, known by names closely akin to the *algum*, is specified both by Arrian and Sir William Jones, as a staple article of importation from India into the ports of Persia and Arabia. The conjecture that the almug is sandal-wood, has as much in its favour as any other tree that has been suggested.

ALPHA (G.). the first letter of the Greek alphabet. It is used in connection with *omega*—the last letter of the Greek alphabet; alpha and omega appropriately denoting the first and the last (Rev. i. 8; xxi. 6; xxii. 13; comp. Isa. xli. 4; xlv. 6); as the Hebrews and the Greeks made use of the letters of the alphabet for numerals. In the application of this mode of reckoning, care must be taken to ascertain what in each case the series is to which reference is made, as obviously there are as many firsts and lasts, as there are series of existing things.

ALPHEUS (H.). was father of James the Less (Matt. x. 3. Mark iii. 18. Luke vi. 16. Acts i. 13), and husband of Mary, sister of the mother of Jesus (Mark xv. 40), and therefore the same with Cleophas, in the original, Κλωπᾶ, Klopā (John xix. 25); but probably not with Cleopas, mentioned in Luke xxiv. 18. As, then, Cleophas, in John xix. 25, is said to be the husband of Mary, the sister of Jesus' mother; and in Mark xv. 40, Mary is said to be mother of James the Less; and as these two Marys are both mentioned as being at the cross, on the crucifixion of Jesus,—Cleophas was husband of Mary, the aunt of our Lord, and father of James the Less. But Alphæus was father of James the Less; therefore, Cleophas and Alphæus were the same persons. In truth, Cleophas and Alphæus are the same word written, the first according to the Aramaic, the second according to the Greek pronunciation. Alphæus, if the termination is taken away, becomes *Alphe*, or rather *Alphai* (Αλφαι); and Cleophas in the original is Klopā. Thus stripped of adventitious letters, they must sound nearly the same to the ears of uneducated

persons. But, in the Aramaic, the resemblance is yet nearer, the word being ʾBṯṯ, the sound of which may be represented in English by *Helphai*, *Alphai*, or *Chlopai*.

A different Alphæus, father of Matthew (Levi), is mentioned in Mark ii. 14.

ALTAR (L. something lofty), an elevated object, on which offerings were made to idols in the Heathen world, and to God among the Hebrews. The ideas involved in them are connected with inferior religious conceptions. When it was judged necessary for men to make of their substance offerings to God, these offerings would at first be perverted in the hands, and then laid on the ground. But there seemed an impropriety in placing them there, where they would be in the midst of ordinary and unholy things, and be exposed to detriment and desecration. An elevation of some kind, either natural or artificial, would remove the difficulty, and was accordingly adopted. In the case of burnt-offerings, some raised flat object was still more desirable. Natural elevations were first used for offerings. On Mount Moriah, Abraham prepared to offer up Isaac (Gen. xxi. 2, 8); and as idolatry was early practised, and its rites were accompanied by feasting, so respect for high places, and eating on the mountains, were indications of being given to idolatry (2 Kings xxi. 13. Ezek. xvi. 6).

The Targumists carry back the use of altars to the days of Adam, speaking of a family altar, which Adam erected after his expulsion from Paradise; but the earliest on record is that of Noah, which he built after the flood, and which must have been an erection probably of loose unformed stones. The directions given to Moses in the wilderness (Exod. xx. 24—26) are very explicit. Moses was to erect an altar of earth, or if of stone, not of hewn stone, such as idolaters used: unwrought stone seemed most suited, too, for the service of the Creator. 'If thou lift up thy tool upon it, thou hast polluted it.' Neither shalt thou go up by steps unto such altar, that thy nakedness be not discovered thereon.' Altars were erected, and names given to them, in commemoration of important events as by Abraham (Gen. xxi. 8, 12); by Jacob (Gen. xxxiii. 20), by Moses (Exod. xvii. 15). Altars were erected to God or to idols. Among the first way to spiritual things erected by Abraham, on the spot where God appeared to him (Gen. xii. 7), on Mount Bethel (Gen. xii. 8), in the 'field of vision' (Gen. xii. 18), &c. (Gen. xii. 9). Other altars were erected by Isaac (Gen. xxvi. 25), by Jacob (Gen. xxxiii. 20), by Moses (Exod. xvii. 15). Altars were erected to God or to idols. Among the first way to spiritual things erected by Abraham, on the spot where God appeared to him (Gen. xii. 7), on Mount Bethel (Gen. xii. 8), in the 'field of vision' (Gen. xii. 18), &c. (Gen. xii. 9). Other altars were erected by Isaac (Gen. xxvi. 25), by Jacob (Gen. xxxiii. 20), by Moses (Exod. xvii. 15).

was a simple pillar stood in stead of an altar. Thus Jacob (Gen. xxviii. 18) used a stone which he had used at Bethel, and set it up for a pillar, and upon the top of it (xxxii. 18). But, with an obviously symbolical meaning, in commemoration of having received instructions from Jehovah in the wilderness an altar under the hill, and according to the twelve tribes of Israel (Exod. xxiv. 4), on which burnt-offerings were straightway made in the shape in which these pillars were made we are unable to determine; but we are to be reminded by the fact of the circles, found at Stonehenge, and of England, and, indeed, in other parts of the world. In a view of a Druidical Altar, in Wiltshire, as restored "Old England," cut 28), the inner circle of twelve stones, with one in the middle. At Silbury Hill, in Wiltshire, is one artificial mound, which gives the reader some idea of the shape of earth that served as altars in those times. The hill covers above five acres, and is entirely artificial. These huge monuments, ordinary in those times, were made into insignificance; and we must compare the pyramids and temples of Egypt of comparison.

Altars of the Heathen were sometimes made of stone, but for the most part they were made of earth; Oriental altars, with the top of which the Hebrew corresponds; while those of Greece and Rome were often round. The Rabbins say that an altar which is not square is not an altar.

Four was a sacred number. Altars were erected within the precincts of the temple, for the offering of domestic animals, particularly on the flat roof of the temple (1 Kings xxiii. 12. Jer. xix. 13). Hill tops, gardens, groves, and under large trees, were favourite places for altars (1 Kings xiv. 23. 2 Kings x. 10; xxiii. 5). Feasts were made for them, for which dishes and bread, and of which there were many remains (Isa. xlviii. 5). They generally were the altars of the God to whom they were dedicated.

Books allow an altar to be made in the tabernacle (Lev. xiv. 17).

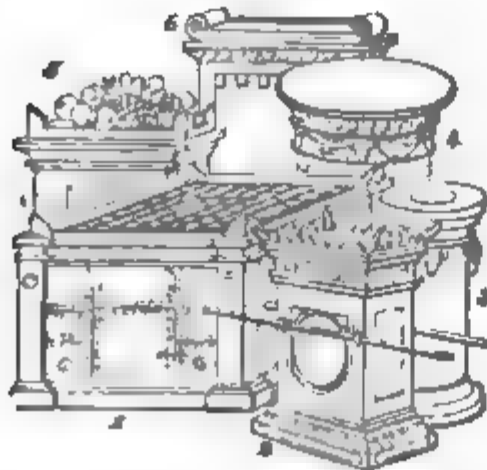
monotheist Hezekiah, went so far in his time (677, A.C.) as to build altars for all the hosts of heaven, in the courts of the house of Jehovah (2 Chron. xxxiii. 5).

The altar of burnt-offering (often termed merely 'the altar') deserves special notice. It was a frame of shittim-wood, filled with earth, five cubits long, and five cubits broad, quadrangular; its height three cubits. At each corner or angle was a horn made of the same wood. The altar was overlaid with brass. This stood on the outside of the sanctuary, in the forecourt, in open day. On it were offered all burnt-offerings of slaughtered animals (Exod. xxvii. xxviii.). When, however, the national worship had reached its higher development in the temple, Solomon built a much larger altar, one of brass (a brass frame filled with earth or stone), twenty cubits long, twenty broad, and ten high (2 Chron. iv. 1; vi. 13. 1 Kings ix. 25), which was approved of God by fire being sent from heaven, after a prayer of Solomon, to consume the sacrifice (2 Chron. vii. 1). It stood before the porch of the Lord, in the court, that is, in front of the temple. This altar must have been destroyed or desecrated by idol-worship, as it was renewed or re-consecrated by king Aza (2 Chron. xv. 8). Ahas, having seen at Damascus a splendid altar which pleased him, caused Urijah to build one like it, on which the monarch sacrificed, removing the old brazen altar from the front to the north side of the temple. The new altar was designated the great altar, and must therefore have been of larger dimensions than the one whose place it took. On the great altar the customary sacrifices were to be made, while the brazen altar was reserved for the king to inquire by.

This altar perished in the calamitous events which preceded the exile. As soon as the Jews began to return home, they proceeded to build an altar for burnt-offerings even before the temple was begun, under the direction of Zerubbabel (Ezra iii. 2); but we are furnished with no description of its form or size. It was desecrated under Antiochus Epiphanes—by having an idol-altar, and the abomination of desolation set upon it.

Altars were made throughout the land (1 Mass. ii. 18). The city was shortly afterwards destroyed as being unclean (1 Mass. ii. 18). They were the altars of the heathen (1 Mass. ii. 18). The altar of the Lord was the altar of the Lord (1 Mass. ii. 18).

fifteen cubits high, and equal both in length and breadth; each dimension being fifty cubits. The figure it was built in was square; it had corners like horns, and the passage up to it was by a gentle acclivity. It was formed without any iron, nor did iron at any time touch it.' The *Mischna* gives different dimensions to this altar, making it thirty-two cubits square at the base, the size lessening at three unequal heights, until at the top it was twenty-four cubits square. There was a passage for the priests running on each side a cubit each way. On the south side was an ascent, thirty-two cubits long and sixteen broad. With the horn or corner on the south-west, there was a pipe connected, through which ran the blood of the victims into the brook Kedron. There was a cavity under the altar which received the drink-offerings, covered with a slab of marble. Several iron rings were put on the north side of the altar, in order to hold the oxen while they were slaughtered. There also ran exactly round the middle of the altar, a red line, to distinguish between the parts where the blood above or below the altar was to be sprinkled.



1. Altar of Burnt Offering.
2. ———— Jewish.
3. ———— Roman.

4. Altar of Greek.
5. ———— Do.
6. ———— Roman.

The fire on the altar of burnt-offerings was to be perpetual (*Exod. xxvii. 20. Lev. vi. 12*), symbolising, doubtless, the ever-during fire of God, which was thus understood to consume the offering, and so to signify that it was accepted on high. Similar instances may be found in the everlasting fire of the Persians, and the vestal fire of Roman worship. This fire was continued from that which is related to have fallen from heaven (*Lev. ix. 24*), and of which many stories are told. In *2 Macc. i. 19*, we read how this fire which had been extinguished by the captivity, was discovered in an empty pit, where it had been miraculously preserved. The Rabbins assert that the fire kindled originally from heaven (*Lev. ix.*), burned till the days of Solomon, when a new fire again came down from heaven, and consumed the burnt-offering, and the glory of Jehovah filled the house (*2 Chron. vii. 1*).

This fire lasted till the days of Manasseh, who allowed it to go out.

The altar of incense was of smaller dimensions, of shittim-wood overlaid with gold: it stood in the temple, and served for burning incense on in divine worship; whence its name. On the day of atonement, it was sprinkled with blood. In *Exod. xxx. 1—3*, a full description of that which was in the tabernacle may be found. Its position was before the mercy-seat, and the incense was to be perpetually burnt. It also had horns at the corners, on which was to be put some of the blood of the victim offered as a priest's sin-offering. The 'altar of sweet incense' which was found in the temple of Solomon, was of a similar make. It is only cursorily mentioned, and consisted of cedar overlaid with gold (*1 Kings vi. 20; vii. 48. 2 Chron. xxx. 18*).

That which was in the temple, built on the return from Babylon, was removed by Antiochus Epiphanes (*1 Macc. i. 21*), and restored, with other holy utensils, when the temple was consecrated anew (*1 Macc. iv. 49*). No altar of incense appears on the arch of Titus; but we know from Jewish authorities that there was one in the last temple.

Altars were held in so great respect among the Jews, in part from the purposes to which they were applied, in part from the place where they stood, and the associated circumstances, that, at a late and corrupt period of the nation, it was usual to swear by them, or by the offerings which they bore (*Mat. xxiii. 18*). The altar served as a place of refuge; and, accordingly, to put a man to death, as in the case of Zacharias, who perished between the altar and the temple, was great impiety as well as injustice.

The word *horn*, as applied in case of altars, is not to be strictly understood. A projection running to a point somewhat after the manner of a horn, is all that seems to be intended. These projections were partly for ornament, and partly for fastening the animals intended to be slain. As easily laid hold on, they also served as the points which those who sought asylum near the altar were to seize. For an account of these rights of sanctuary, consult the following passages of Scripture: *1 Kings i. 50; ii. 28. Exod. xxi. 14. 1 Macc. x. 48*.

Paul found at Athens an altar to the unknown God, of which he made admirable use in his address (*Acts xvii.*). We do not see that the words of the apostle need any confirmation. They are themselves a sufficient evidence of the fact. But external proof is not wanting.

In the New Testament, and in the primitive church, there are no altars found, as there were no sacrifices to offer; and the early Christians, suffering under constant persecution, put up their worship in caves

and holes of the rock. When, however, the original spirituality of worship began to decline, and the church was first at ease and then in luxury, altars came into use under an influence derived as much from Heathenism as from the Jewish ritual. The real altar, as it was the real temple of God, was the human soul — 'a heart sprinkled from an evil conscience' (Heb. x. 22). This 'is the altar whereof they have no right to eat, which serve the tabernacle' (Heb. xiii. 10; comp. 1 Cor. ix. 13; x. 18). Under the law, it was only specially privileged persons — the Israelite priest and people — who were allowed to eat of the offerings; so under grace, none but members of the new covenant could partake of the bounties provided in and by Jesus Christ (comp. John vi. 48—58). Faith, says Luther on this place, is the eater (1 Cor. x. 16, 17). Whence it is easy to see, that the entire circle of these terms, borrowed from Moses, regarding sacrificial observances — altar, offering, eating, &c. — are to be taken, in regard to the gospel, not in their shadowy form, as found under the law, but in their high spiritual reality, as presented in the gospel. A literal interpretation of these things loses the substance in the shadow, inverts the relation of type and antitype, truth and its symbol, and makes the law not a preparatory schoolmaster, but 'the way, the truth, and the life.'

The altar of incense is referred to in Rev. ix. 13, and the incense in Luke i. 10. In Rev. v. 8; viii. 3—5, prayer is symbolised by reference to the incense-offerings. The odours of incense are spoken of in 2 Cor. ii. 14—16. As these odours readily spread themselves abroad on all sides, so do they serve as an appropriate figure to show the rapid and wide diffusion of the gospel (ver. 14). Then the apostle represents himself as an offered incense pleasing to God. His influence, too, on others, according to their use of it, proves an odour of life or of death.

AMALEKITES (H. *descendants of Amalek*), a very ancient tribe of Arabs, who are distinguished for the opposition which they gave to the Israelites when on their passage towards Canaan. In their origin they have been supposed to be connected with Amalek, mentioned in Gen. xxxvi. 12, as the grandson of Esau. The tribe is found at an earlier period in Biblical history; for in the days of Abraham (Gen. xiv.), they, with the Amorites, occur among those whom Chedorlaomer and his associated princes smote. Their antiquity seems to be meant in Numb. xxiv. 20, where Balaam says, 'Amalek was the first of the nations; but in his latter end he shall perish for ever.' The Arabians hold the Amalekites, whom they name Imlik, to be the most ancient tribe of Arabia, as well as to be related in blood with the Canaanites and Phœnicians. In the southern part of Canaan were they

found, when the Israelites first attempted to enter the land (Numb. xiii. 20; xiv. 43). They are also found fighting with the Israelites, on their journey at Rephidim (Exod. xvii. 8), united with the Ammonites (Judg. iii. 13); with the Kenites (1 Sam. xv. 6); and in the neighbourhood of the Philistines (1 Sam. xxvii. 8), where they, with the Geshurites and the Gezrites, are thus spoken of: — 'Those were of old, the inhabitants of the land, as thou goest to Shur (Pelusium), even unto the land of Egypt.' As a nomad tribe, they had no fixed abode, but seem to have wandered in the district which had Philistia and Egypt on the west, the desert of Sinai on the south, and Edom on the east. But beyond even these boundaries they went, and for a time dwelt at large, as it may have pleased them (comp. Judg. v. 14; xii. 15). In consequence of their hostility to the Israelites, they were threatened with extirpation (Exod. xvii. 14. Deut. xxv. 17), which, after various fortunes, they finally suffered at the hands of the sons of Simeon, in the reign of Hezekiah (1 Chron. iv. 42, 43). Agag seems to have been a name common to their kings (Numb. xxiv. 7. 1 Sam. xv. 8, 9, 20, 32).

The Amalekites have been regarded as including the whole race of Esau, and thus as being the representatives of all the Edomite tribes throughout Northern Arabia. It has also been said, that the extirpation of them was merely their expulsion or extermination from Northern Arabia, whence they proceeded southward, and by conquests succeeded in planting, under the name of Homerites, a kingdom in the extremity of Arabia Felix.

AMARANTHINE (G. *unfading*). — There are two passages in the first Epistle of Peter (i. 4; v. 4), that admit of illustration, by reference to this word, which is in substance the same as that employed there: — 'inheritance that fadeth not away,' — amaranthine; 'a crown of glory that fadeth not away,' literally, 'the amaranthine crown of glory.' The name was generally applied to what we call 'everlasting flowers' — plants and flowers, that is, which retained their colour and shape for a very long time; and particularly to one named, according to Discorides, *amarantus*, whose flowers were said never to wither; whence it was usual to put chaplets made of it on the heads of conquerors, and to use it at funerals, as an emblem of life in death. With peculiar propriety, then, does Peter speak of 'the amaranthine chaplet' — the true amaranthine, or unfading crown of glory which Jesus would give; thus calling to mind the words of Milton: —

'Immortal amaranth! a flower which once
In Paradise, fast by the tree of life,
Began to bloom. —
With these, that never fade, the spirits elect
Bind their resplendent locks, inwreath'd with
beams.'

AMAZIAH (H. *strength of the Lord*. A.M. 4717; A.C. 831; V. 839), the ninth king of Judah, son of Joash (2 Kings xii. 21; xiv. 2), whose mother's name was 'Jehoaddan, of Jerusalem.' He was twenty-five years old when he began to reign, and reigned in Jerusalem twenty and nine years. At the beginning of his reign, he in a measure did right in the sight of the Lord; but the high places were not taken away, nor the idolatrous services rendered there by the people discontinued. As soon as he felt himself firmly seated on his throne, he slew his father's murderers, sparing their children, mindful of the law of Moses (Dent. xxiv. 16). After this he conquered the Edomites, who had rendered themselves independent, and took their capital Petra (2 Kings xiv. 1—7). This success elated him, and he formed designs against the kingdom of Israel. With a view to forward them, he sent a message to its monarch Jehoash — 'Come let us look one another in the face.' Truly Oriental was the reply — 'The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife; and there passed by a wild beast that was in Lebanon, and trod down the thistle. Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and tarry at home; for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?' Enraged at the quiet sarcasm thus conveyed, Amaziah went out to war, was beaten, and made prisoner. The conqueror proceeded to Jerusalem, dismantled that part of its fortifications which lay towards his own territories, took all the valuables found in the temple, and the treasures of the palace, and carried away these things to Samaria as well as hostages, whom he appears to have accepted, on liberating his royal captive, after whose death he reigned fifteen years. He came by his death at Lachish, on the borders of the Philistines, whither he had fled, and where he was slain, as a result of a conspiracy which had broken out against him in Jerusalem (2 Kings xiv. 8, *seq.*). In 2 Chron. xxv. 14, *seq.* Amaziah's failure with Jehoash, and the conspiracy which led to his death, are referred as their cause to the idolatrous practices into which he fell, having brought from Idumea the gods of the land, and made them his own.

Amaziah's reign has two distinct epochs, one of glory, the other of disgrace; a distinction which explains the fact, that blame as well as praise is given him in the Scriptures. He began his reign in justice, piety, and disinterestedness: he ended it by persecuting a prophet, and worshipping idols. What caused the painful change? a victory; he could not withstand the intoxication of triumph. No instance of idolatry is worse than that of this prince. If Ahaz sacrificed *to the gods of Damascus*, he had the excuse

that they had smitten him (2 Chron. xxviii. 23); but Amaziah bowed down before the gods of the children of Seir, whom he had vanquished.

AMBASSADOR (F. *a messenger*) is the delegate or representative of a prince or potentate to another party, bearing from the first to the second an 'embassage' (Luke xiv. 32) or message, to which the ambassador gives all the recommendation in his power. The essential elements of the conception are well given by Paul in 2 Cor. v. 20.

AMBER, a sort of resinous inflammable mineral, of which there are two kinds, white and yellow, differing in their lustre and transparency. The Hebrew word, which denotes a shining translucent substance, is used in Ezek. i. 4 and i. 27, both times in relation to its colour, and may probably be intended in Apoc. i. 15, where the feet of the Son of man are described as 'like unto fine brass.' The colour seems to have been thought appropriate for representing the appearance of heavenly essences, as, indeed, there is something pleasingly soft, rich, and lustrous in its pale yellow, not unlike tints sometimes seen in the sky at the time of sunset.

AMBUSH (F. *in a bush*) signifies the lying in a bush or wood, in order to take an enemy by surprise. The Hebrew word, of which ambush is a translation, denotes *to conceal*, and hence *to lie in wait for*. It has frequently a metaphorical import, signifying *to ensnare*. Thus in Ps. x. 8, 9, the wicked man is represented thus: — 'He sitteth in the lurking places; he *lieth in wait* secretly as a lion in his den; he lieth in wait to catch the poor.'

'But in the wood an ambush I prepare,
And try to foil him in the wiles of war.'

Pitt.

AMETHYST is a precious stone mentioned only three times in Scripture, namely, Exod. xxviii. 19; xxxix. 12. Rev. xxi. 20. It constituted the ninth gem in the breastplate of the high priest, and the twelfth in the foundations of the heavenly Jerusalem. The English word is a mere transcript of the Greek, which is thought to be made up of two words, in allusion to the supposed power of the amethyst to relieve from the effects of intoxication. The Hebrew term denotes the quality of hardness, for which the stone is remarkable, being next to the diamond the hardest substance known. There are eastern and western amethysts: the first are by far most valuable. Amethysts were known in Egypt at a very early period, and were accounted so precious as to give rise to the art of imitating their qualities. Their existence in Egypt shows that at least a commercial connection existed between India and the Western world in the days of the patriarchs. The prevailing colour of amethysts is purple, which varies in hue from a deep rose to a light violet. The

it is composed chiefly of alumina, with portion of iron and of silica.

AMONITES (H. *descendants of Am*-
tribe of nomads, that lived on the

Jordan towards Arabia, from the Jabbok to the river Arnon, in a land fortified by nature, whose chief city was Rabbath, and whose origin is connected with a discreditable connection recorded in Gen. xix. 33 (see also Deut. iii. 16. ii. 2).

The ill-feeling of which this is the indication, remained till the present period. After the expulsion of the Ammonites, the Ammonites took possession of the country, which, it is said, they gave up to the Amorites, though, the similarity of many of the facts as to the Ammonites and the Amorites may be doubted whether they were substantially one people, having names of different import; the second denoting Amorites; the first, *people*, that is *gentiles*, and idolaters as contradistinguished from the Israelites, the true worshippers.

They were found so late as the time of the Maccabees (1 Macc. v. 6). Justin Martyr, second century, mentions them. What pictures give of their intermediate history may be found in Deut. ii. 19, 20. Josh. iii. 13; xi. 13, 32; xii. 2. xi. 11; xiv. 47. 2 Sam. viii. 12; xi. 1; xii. 26. 2 Chron. xx. 1; xxvii. 5. Isa. xi. 14. Zeph. ii. 8. ii. 3; xl. 11, 14; xli. 15; xlix. 1. xxiv. 2. Ezck. xxv. 1—7. Neh.

AMORITES (H. *mountaineers*), a general descriptive, in its wider application, of Canaanitish tribes which dwelt on the high or hill country of Canaan (Gen. xiv. 12. Josh. xxiv. 18. Judg. vi. 10). To be traced—I. The Hittites, or children of Ham, who dwelt on the heights of Judah as far as the south (Gen. xxiii. 7. Numb. xiii. 29), with the Jebusites, and a tribe of whom bore that sole name. II. The Amorites, who also lived 'in the mountains' (Gen. xiv. 12. Josh. xiv. 15. i. 3) of Judah and Ephraim, embracing the place which at a later day bore the name of Jerusalem, which place the Amorites termed Jebus (Numb. xiii. 29. i. 3; xv. 8; xviii. 28. Judg. xix. 11. 6—8). III. The Gergashites, on the east of the Jordan (Deut. vii. 1. Josh. xxiv. 11). The Hivites: they lay more towards the north, in the vicinity of Shechem and Bethel (Gen. xxxiv. 2. Josh. ix. 7; xi. 19; 1 Sam. xxi. 2). Lastly, while the term Amorites denoted generally these Canaanites, it was also applied to a particular tribe which had their abode on the mountains along the western border of the Dead Sea, also on the east of the Jordan, from the Jabbok to the river Arnon, by which they were separated from the Moabites (Numb. xxi. 13. Josh. v. 1; ix. 10.

Judg. xi. 21). In Josh. x. 5, we find a confederacy of these mountaineers, under 'five kings,' formed against Joshua: they were defeated, and, on their retreat, discomfited and destroyed by a hailstorm. At an earlier period, their forces seem to have been marshalled under two kings (Deut. iii. 8; iv. 47), when their territory extended southward to Mount Hermon. The Amorites, though a warlike and powerful people, were overcome by the Israelites. Their territories on the east of Jordan were given to Gad, Reuben, and the half tribe of Manasseh (Numb. xxxii. 33, 39. Deut. iii. 8). Those which lay on the east of the Jordan, Joshua vanquished, but could not uproot, nor even effectually restrain (Judg. i. 34, 35; iii. 5. 1 Sam. vii. 14). In process of time, their power was curtailed, till at length Solomon made them tributary (1 Kings ix. 21). The term is sometimes employed as significative of the superstitions of the Canaanites (Ezek. xvi. 3. 1 Kings xxi. 26). In Amos ii. 9, their power is poetically described thus, — 'whose height was like the height of the cedars, and he was strong as the oaks, yet I destroyed his fruit from above, and his roots from beneath;' language which is very appropriate to the subjugation of a strong mountain-race.

AMOS (H. *elevated*. A. M. 4745; A. C. 803; V. 810), the well-known prophet, author of the book of that name, was a native of Tekoa, a place which lay some twelve miles to the south-east of Jerusalem, in the high pasture-lands of Judah, where he was one 'among the herdsmen,' whose business was held in high estimation. He appears to have been nothing more than an ordinary Hebrew shepherd, living on the food of the common peasantry (i. 1; vii. 14). Of his early history we know nothing positive. He was neither a prophet nor a prophet's son when he was taken by Jehovah, as he followed the flock, and bade to go and prophesy unto Israel. The time when he appeared was in the days of Uzziah king of Judah, and of Jeroboam II. king of Israel, which is further defined as being 'two years before the earthquake' (i. 1; vii. 15), that is, in the 27th year of the last monarch. Agreeably to the divine command, he proceeded into Israel, and began to deliver his burden. It was a time of general dissoluteness. Political prosperity had brought forth pride, ease, luxury. The great gave themselves to enjoyment; the poor were oppressed. Then came the word of the Lord into the heart of Amos, and he spoke forth his feelings truthfully (vi. 1, *seq.*); threatening Israel with destruction, but giving hope to the pious, and a promise of better days. His freedom of speech gave offence to the priesthood, who used their offices with the king to procure the prophet's banishment (vii. 10, *seq.*). Amos was a contemporary of Hosea and Joel, and in part of Isaiah. The business which the prophet had pursued

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conducted greatly to the imagery which he employed (i. 2; ii. 13; iii. 4, 5, 8; viii. 2). When regard is had to the literary excellence of this prophecy, our surprise is very great, that such a piece should have proceeded from one who had led a 'shepherd's slothful life.' The explanation is to be found, partly in the general culture which the Hebrew system communicated generally, partly in the fine natural endowments of Amos, but chiefly in the inspiring influence which the idea of God generally, and his direct operation on Amos specifically, so strongly exerted. One specimen of the workings of this influence may be pointed out in the grand conceptions of the Deity displayed in chap. ix. 1—6. The unprejudiced reader who can compare the varied excellences of Amos with other contemporary literary productions, will be led to the conclusion, that the Hebrew prophet does not, all things considered, suffer in comparison even with Homer in point of expression, while in moral tone and spiritual truth he far surpasses all Greek and Roman lore.

The prophecies of Amos were directed chiefly to the ten tribes of Israel (vii. 15). He also spoke to Judah (ii. 4), as well as to other neighbouring kingdoms, as Ammon, Gaza, Damascus, Moab, Edom (i. ii). The aim of the prophet was, by announcing the divine punishments against the enemies of Israel, as well as against Israel and Judah themselves, to awaken them to a sense of duty, and lead them to the service of the Almighty.

AMPHIPOLIS (G. *encompassed city*), a city in the eastern part of Macedonia, lying near the mouth of the river Strymon, which flows into the Strymonic Gulf, now the Gulf of Orphano. It was an Athenian colony, and in the time of the Romans the metropolis of Macedonia Prima. It now bears the abbreviated name of Emboli. Paul passed through this city on his way to Thessalonica (Acts xvii. 1).

ANAK, ANAKIM (H. *huge*), a primitive tribe of Canaan, that held the south of the land on the hill country of Judah, on spots which imagination and fear may have peopled with more and worse inhabitants than those that really existed, the rather as the Anakim lay in the way of the Israelites when they wished to enter Canaan. The 'sons of Anak' seem to have had as their centre, Kirjath-arba, which was afterwards called Hebron (Josh. xi. 21). They were divided into three clans, Ahiman, Sheshai, and Talmai, of whom the twelve men sent to survey Canaan gave a terrific report (Numb. xiii. 28). Indeed they are described as not only a formidable but a gigantic race (Deut. ii. 10; ix. 2. Josh. xiv. 15). They were cut off by Joshua, and driven out by Caleb; so that there were none left, save a remnant in Gaza, Gath, and Ashdod (Josh. xi. 21, *seq.*; xv. 14).

ANANIAS (H. *Jehovah hath given*).—

I. Ananias, son of Nebedæus, was made high priest by Herod, king of Chalcis, A.D. 47. Having got mixed up in the contention between the Jews and the Samaritans, he was, at the instance of the latter, sent to Rome to answer for his conduct to Claudius Cæsar. Ananias seems to have returned with credit, and retained his office till it was given to Ismael, son of Phabi, who came into office just before the departure of Felix, and held it during the whole government of his successor Festus. Ananias was stabbed in the Jewish war, by one of that band of assassins who were so conspicuous in it. Paul was brought before this Ananias in the procuratorship of Felix. He was so irritated by Paul's declaring (Acts xxiii. 1, 2), 'I have lived in all good conscience before God to this day,' that he ordered the apostle to be struck in the mouth. Paul, with a burst of pardonable indignation, exclaimed, 'God shall smite thee, thou whited wall:' which prediction, as the above narration shows, was amply fulfilled. After this, Ananias went with Paul to Cæsarea, to lodge a complaint against him before Felix; but the latter postponed the affair, placing Paul in the charge of a Roman centurion (Acts xxiv.).

II. Ananias, a Christian of the early church at Jerusalem, who, conspiring with his wife Sapphira to defraud the brethren, was with her miraculously struck dead. The community of Christians at Jerusalem seem to have entered into a solemn agreement to sell their property, and devote the proceeds to the service of the church. Ananias, having disposed of his property, kept back some of the money, and offering the rest, as if it were the whole, to the apostle, was severely reproved, and immediately struck dead. His wife Sapphira, coming in soon after, met with the same fate. Had Ananias chosen to keep his property, he was at perfect liberty to do so; but it was no longer his own: he had alienated it from himself to pious purposes; and, under these circumstances, he sinned towards God, and not towards men. Besides, as, whatever he put into the common stock, he would, with the rest, live on its resources, so he intended to rob the really destitute; taking his full share of the public property, in return for only a part of his own. He seems to have thought this disposal of 'a part of the price' a good and profitable investment. So early did the lust of gain invade the church. The conduct of Ananias combined the vices of cupidity, lying, and hypocrisy, and, especially in the yet weak infant church, demanded signal punishment. The conduct of Peter has been unjustly blamed: he has been accused of inflicting a punishment exceeding the offence. But Peter had nothing to do with the death of Ananias. By the hand of Heaven alone the blow was dealt, and Peter was not even the instrument

Some disbelievers in miracles have endeavoured to explain this away, by supposing that Ananias and his wife died of apoplexy, brought on by shame and mortification. But the improbability of this theory is its best refutation (see Acts v. 1—11).

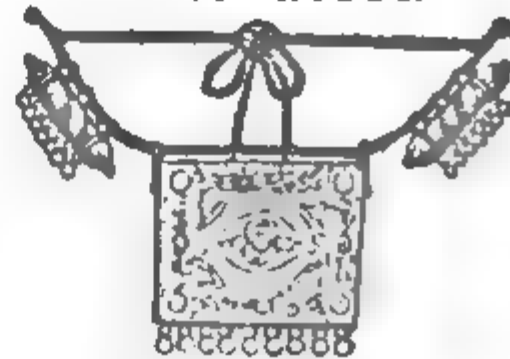
III. Ananias, a Christian of Damascus (Acts ix. 10; xxii. 12), to whom the Lord appeared in a vision, directing him to lay his hands on Paul, and restore his sight. Ananias was not taken at random for the honourable office of consecrating the apostle to the Gentiles: for, while a Jew, he was held in high esteem; and when he became a Christian, he was distinguished for his piety. Paul, as was natural, continued to regard Ananias with affection and respect. There is a tradition that Ananias was the first who preached Christianity in Damascus, and that he held the office of bishop in that city. It is said that he was stoned to death by the Jews in his own church.

AMULETS (A. *Amalgams*).—In a day when animal magnetism, mesmerism, magnetic rings, and other similar remedies, are eagerly resorted to, we have no right to wonder, that, in the earlier periods of the world, men ascribed a great curative and preservative power to articles which were thought to possess hidden and mysterious attributes. Hence arose the custom of wearing amulets as a protection against witchcraft, the evil eye, and ordinary diseases. This custom prevailed throughout the East, and seems, indeed, to be a natural attendant on a state of ignorance regarding natural laws. The 'Ephesian writings,' alluded to in Acts xix. 19, were supposed to act as talismans. Besides pieces of parchment bearing certain letters, such as phylacteries, &c. (Deut. vi. 8), precious stones, and metals in various shapes, particularly of an ornamental kind, as ear-rings and bracelets, were employed as instruments of this superstition. The Hebrews were not free from the delusion. In Gen. xxxv. 4, we find Jacob, in putting away the strange gods of his household, taking 'the ear-rings which were in their ears,' and burying them under an oak (comp. Isa. lili. 16, seq. and Ezek. xlii. 18). At the same time, the Israelites do not seem ever to have sunk so low in superstitious notions and practices even as some (so called) Christians, and certainly appear to advantage when compared with other ancient nations.

A modern exemplification of this superstition may be drawn from practices observed by pilgrims, on occasion of the annual visit to the Jordan, made in commemoration of the Saviour's baptism:—'Willow branches and canes, cut from the banks, were baptized in the sacred stream; as were a multitude of beads, crucifixes, bracelets, and other trinkets, which had already been consecrated by being laid in the holy sepulchre. Many of the pilgrims—the large portion—had

provided themselves with shrouds, to be preserved for their burial, or for the use of their friends, which they dipped in the river, and thus endowed with peculiar virtues. A coarse cotton stuff is used for this purpose, manufactured at Jerusalem. It is exhibited for sale in the court of the Church of the Holy Sepulchre. The purchasers, who were very numerous, carried it from the stall of the vender to a priest, stationed for the purpose within the church, who took it through a window, and muttered a brief prayer over it, for which he received a piece of silver. From the priest, and with his benediction upon it, the consecrated web was borne to the holy sepulchre, to imbibe another blessing from being placed in contact with its cold marble; and to-day it received its final endowment of supernatural virtues, by being immersed in the water of Jordan. By such devices are multitudes of thinking, immortal beings, who bear the Christian name, seeking a remedy for moral pollution, and providing for the urgent demands of a future state of existence' (Olin's Travels, vol. ii. 220).

ARAB AMULET.



ANATHEMA (G. *offered*).—In the word devoted (from the Latin *totum*, a vow) is found the root-idea of *anathema*, which is to vow. Both in Hebrew and in English, to devote is properly to vow, that is, to vow or give a thing to God in such a sense, that it is cut off and separated from the ordinary purposes of life, and reserved solely for religious uses. These uses have varied with time, country, and circumstances; and so devoted things and persons have, in being applied to these uses, been either destroyed, made to produce a revenue, or reserved for service. When, for instance, so large a portion of the land of England was in mortmain (*mortui maner*, in the hand of death),—applied exclusively to religious purposes,—it was *anathema*—devoted, severed from the ordinary uses of life. And so, when, during Catholic days, the richest presents of gold, silver, and precious stones, highly wrought by art, were given to the shrines of favourite saints, in this country, and suspended sometimes on their images within the shrines, these valuables were *anathema*—set apart from human ornament, to adorn religious houses, and so to serve God. The Greek word, indeed, properly signifies, something offered, and so set up, placed, or suspended.

in the chapel or temple of a divinity. The essential meaning of the term, then, is,—set apart for religious purposes: hence, a devoted or accursed thing; a victim, whose life was to be taken; a sacrifice, whether voluntary or otherwise; an oblation; a criminal reserved for punishment.

Lev. xxvii. 28, 29, enjoins that every 'devoted thing shall be put to death;'—'every devoted thing is most holy to Jehovah.' So in 1 Sam. xiv. 44, Jonathan having, by eating some honey, fallen under his father's curse, is told—'Thou shalt surely die, Jonathan;' he having thus become anathema, an accursed or devoted person. Devoted cattle and fields could not be redeemed: they belonged to the sanctuary (Lev. xxvii. 28). 'Every thing devoted in Israel shall be thine,'—Aaron's, and, after him, his successors, the priests and Levites (Numb. xviii. 14; comp. Ezek. xlv. 29). Vows appear, in the Biblical as well as in profane and modern history, to have been prompted by critical emergencies. So, when Israel had been beaten by Arad the Canaanite, they vowed a vow unto Jehovah—'If thou wilt deliver this people into my hand, then I will utterly destroy their cities.' The text adds—'the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities; and he called the name of the place Hormah,' that is, Anathema—devoted to destruction (1 Numb. xxi. 1, *seq.*). Monotheism was guarded by the penalty of anathema, as every Israelite turning idolater was to be devoted to destruction (Exod. xxii. 20). In the case of an apostate city, the inhabitants were to be put to the sword, as well as all the cattle; but the goods and chattels of all kinds were to be utterly destroyed by fire (Deut. xiii. 16). The anathema was carried into effect on the Canaanites, by utterly destroying the men, and the women, and the little ones of every captured city (Deut. ii. 34; iii. 6. Josh. vi. 17; x. 28, 35, 37, 40; xi. 11). All the silver and gold, and vessels of brass and iron, were to come into the treasury of Jehovah (Josh. vi. 19). Any one retaining any portion of the accursed thing became himself accursed (Josh. vi. 17, 18; vii. 11). Under special circumstances were the cattle saved from death, and taken as a prey, being divided among the warriors (Deut. ii. 35; iii. 7. Josh. viii. 2, 27). Sometimes it was only living things that were devoted (Josh. x. 28, 30, 32, &c.). These laws were in substance revived after the exile; for Ezra made a proclamation, that the Jews who would not put away their foreign wives should have their property confiscated, and be themselves cut off, or excommunicated.

Our knowledge is not such as to enable us to say with precision what the law of devotion was in the Jewish church, in the days of Christ. The progress of civilisation, and

the consequent refinement of morals, had led to the prevention of the shedding of blood, in connection with a vow or curse; and, apparently, the anathema had become a social and moral penalty. Some—we know not exactly how many—years after his death, excommunication was as follows, which we learn from the works of the Jewish doctors. In the Mishna frequent mention is made of excommunication and the excommunicated. A person dying in a state of anathema had stones cast on his coffin, in token of degradation. An excommunicated person could not enter the temple by the ordinary gateway; nor was he allowed, while under the curse, to shave himself. Two kinds of excommunication—the greater and the less—are spoken of. According to Maimonides, the latter lasted only thirty days, and was unaccompanied by any imprecation; but the severer or proper anathema always involved a curse: and, while the former could be pronounced by one Rabbi, it required at least ten members of the Sanhedrim to pronounce the latter. A person under the anathema or ban, strictly so called, was shut out from all intercourse with others; while the exclusion was, in the other case, only partial, and the commerce was restricted. Persons who lay under it were distinguished by habiliments of mourning.

While, however, we cannot affirm that these exact distinctions and rules existed in the time of Christ, there seem to have then been grades of anathema. In Ezra x. 8, an offender was to be formally separated, with loss of his substance, from the congregation. So, in Luke vi. 22 ('when they shall separate you'), our Lord refers to the greater excommunication, or entire deprivation of religious and civil rights. But in John ix. 22 (to be 'put out of the synagogue'), the lesser or partial ban is intended (John xii. 42; xvi. 2.)

In 1 Cor. v. 5, the words refer to excommunication, expressed in Paul's phraseology.—'to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus;—to these evil influences, which were expressed by the aggregate term *world*, and personified in the name *Satan*,—the evil influences of a wicked man's own heart, which, working their natural effects, would destroy the body, and, in the consequent pain and debility, might lead to repentance, and so to the salvation of the soul. This is a case of fornication (1 Cor. v. 1; compare 1 Tim. i. 20).

The noun *anathema*, and the corresponding verb, occur several times in the New Testament, but more, perhaps, in the old Hebrew sense of a curse or devotement, than in the modern Jewish sense of excommunication. In Acts xxiii. 12, certain Jews are mentioned who had bound themselves under a curse to slay Paul. In Rom. ix. 3, Paul

could wish that myself were accursed for my brethren,' where the idea is rather of excommunication. The word rendered *accursed* in 3, is anathema in the original, — calleth Jesus accursed.' In 1 Cor. read, — 'If any man love not the Lord Jesus Christ, let him be anathema;' any professed Christian be not so cut off from the church. *maran atha* have nothing to do with curse, but signify 'the Lord is at hand,' indicating, after the prevalent opinion at that time, that Christ was about to return for judgment' (Jude 14, 15), 'being a flaming fire, taking vengeance' (2 Th. 1, 8, 9). 'If any one preach any other gospel, let him be accursed,' — anathema. (2 Th. 1, 8, 9; see also Mark xiv. 71).

the substance of what is found in the subject of anathema. In reference to the treatment of the devoted cities of the heathen, these things are written, not as a punishment, but for our warning; and that they may have their proper influence on us, we, being enlightened by the Lord Jesus, must condemn, and not attempt to excuse or palliate them. Yet the Israelites be weighed in an even balance. If the atrocities which they committed were great, greater have been committed both by Heathen and nominally Christian armies; and if the name of God is invoked as a sanction, no war is even now being waged, even by Christian (so called) against each other, but the same authority is invoked as much on the one side as on the other. These lamentable means no means justify the Israelites; they teach the impropriety of harshly treating them a test, and a standard of which, though Christ gave it, his followers cannot endure, and which those who are not Christians in name may still retain verbal honour, but have never lost the old disregard, when war, or what is called glory, inflamed their

the use of excommunication in the church, it seems enough to say,

Christ himself did not pronounce anathema against any one, but suffered himself to be anathema for the world; while the example of Paul may then only be a guide for others, when those are placed in the same position as he was held by the apostle.

the act of anathematising is a very unchristian thing for beings to perform who are so weak, and sinful as men. Nor can they plead an immunity from such a mistake, as disqualifies man for being a judge of his fellow-man. And yet, by their true holiness of character, they are most nearly to such an immunity, the great Master whom they resem-

ble, prefer blessing instead of cursing their brethren of mankind. It is an easy, though a very wrong, thing to anathematise. Persons who are in the lowest grade of culture, easily surpass in this unseemly act men that are least disqualified to judge others. Ignorant zeal may outdo the knowledge of an apostle, and the sanctity of a seraph.

The Maronite clergy in the mountains of Lebanon have at their command a fearful word of execration — a word that excites unbounded horror; but its use is rare. This word, applied to an individual, bars every door against him, and cuts him off from all social intercourse. This word — the more terrible since its import is left to the imagination — is *fra-masson*, a corruption of *franc-maçon*, a freemason. A Christian of Lebanon believes that a freemason is a horrible being, whose soul is devoted to perdition, and who has constant dealings with Satan; possessing a thousand means of working mischief even on the faithful.

The Apostle to the Gentiles has left an exhortation which the Christian church needs no less in this day than it did when it was first uttered, — 'Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way' (Rom. xiv. 13).

ANDREW (*G. manly*), one of the first disciples — if not the first — of Christ (Matt. iv. 18. Mark i. 16. John i. 40), and brother (whether younger or older is not known) of the apostle Peter. His native place was Bethsaida, on the Lake Gennesareth, where he with his brother carried on the trade of fishing (Matt. iv. 18). Before he joined Jesus, he had been a disciple of John the Baptist (John i. 35—40). In the evangelical narratives, we find him in constant and intimate connection with the Saviour (John vi. 8; xii. 22. Mark xiii. 3). The Book of Acts merely mentions him once (i. 13) — a fact which, with others of a similar nature, may serve to show, that the accounts of the early church that have come down to us by no means contain the entire history: probably more has been lost than we actually possess. Tradition makes him travel as a missionary into many countries, — Scythia, Asia Minor, Thrace, Macedonia, and Achaia; and, at the order of the Roman proconsul, whose wife and brother he had converted, to suffer martyrdom, in the cause of his Master, at Patræ, in Achaia, on the Gulf of Lepanto, on a kind of cross, named, from him, 'Saint Andrew's Cross,' — of the shape shown in the cut (*cruz decussata*).

We here give an engraving of the full figure of the apostle Andrew; intending to add one of each of the apostles. These are all taken from the celebrated bronze statues of the Twelve Apostles by Peter Vischer, which adorn the mausoleum of Saint Sebaldus, at

Nürnberg. The originals are twenty-one inches high. They were made between the years 1508 and 1519, by Vischer and his five sons. To each of the apostles some distinctive sign or attribute was given by Christian art, at a time when men were more wont than they are now to speak by symbols. Sometimes more attributes than one were given. Saint Andrew's attribute is his cross.



By putting together the evangelical accounts (Matt. iv. 18. Mark i. 16. John i. 35), we gain the following view of the call of Andrew:—Being present when John the Baptist declared,—‘Behold the Lamb of God,’ and understanding this to mean the Messiah, Andrew, as an obedient hearer of John, immediately followed Jesus. This was the commencement of his discipleship. He had passed from the school of John to that of Jesus. Having received and proclaimed the Messiah, he resumed the duties of his calling, in the pursuit of which, on the Galilee Lake, he received from the Master his call to the apostleship, when he gave up all, in order to co-operate in founding the kingdom of God.

The calls which our Lord gave to the apostleship were not made indiscriminately. Andrew had received the preparatory discipline of John's instructions, and appears to have naturally possessed a mind open to the reception of divine truth. How interesting to see John ushering his own disciples into the Christian church! Genuine benevolence keeps the bosom free from the agitations of jealous rivalry.

ANGEL (*G. messenger*), a Greek word in English letters, which stands as the representative of a Hebrew term denoting one that

is sent. The general conception of the Hebrews was, that God was a sovereign, seated in heaven, surrounded by his angels, or ministers, by whose instrumentality he carried on the government of the world. The reader should, at the first, make a careful distinction between the Hebrew *Malach* (Greek, *Angelos*) and the ordinary term ‘angel;’ for, though the latter is connected in meaning with the former, it represents, in the mind of a modern, an idea different from what *Malach* stands for; comprising notions and opinions for which Hebraism, in its early purity, is by no means responsible. Perhaps the distinction may be preserved by translating *Malach* literally,—namely, as ‘messenger;’—and by adhering to that designation generally.

The great idea of the Bible is, that all things are of God;—an idea which the highest philosophy approves, and which the interests of piety, no less than the instinctive feelings of man's breast, require and welcome. Hence, a particular providence passes into a general providence, in such a sense that the supervision is necessarily particular, because it is universal. ‘There is a special Providence in the fall of a sparrow.’ But a universal agency on the part of God does not exclude instruments, otherwise human acts would be mere shows and illusions. But if man, so other beings, may be employed in a series of instrumental causes. Thus the employment of messengers is in keeping with the general plan of creation and providence. Man, and all below him, are so employed; why not superior beings? But do such exist? The analogy of nature gives an answer in the affirmative, unless it is thought probable that the scale of being, after rising from the zoophyte through numberless gradations, stops suddenly at man, leaving unfilled with life the infinite vacuum which is between man and God. There is, in consequence, no antecedent presumption against the doctrine of angels.

The great object of the Biblical writers was to speak of God and man in the relations which they bear, and in which they ought to stand, one towards another. Hence God is the Creator, man the creature; God the Sovereign, man the subject; God the Judge, man the criminal; God the Father, man the son. Whatever is needful to illustrate and enforce these relations, is recorded directly and repeatedly. Extraneous things, or things bearing but slightly on these relations, are either omitted, or partially and incidentally introduced. Accordingly, while the Bible narrates with care the creation of man, and the heavens and earth, it communicates no information as to the origin, or, strictly speaking, as to the nature of God's messengers: their existence, their attributes, their rank in creation, their agency, are all left to be learned inferentially—so far as they

rued—from the several records. A degree of certainty regarding that which attends on the great gion; and hence the impropriety on the subject. At a later oriental philosophy came to forming and colouring opinions by the descendants of Abraham, of angels was rendered both and more definite; losing, how-ibility and acceptableness, what magnitude.

with the view just taken, we find used by the term *messenger* or *ophets* (Hag. i. 13. Mal. iii. 1) Mal. ii. 7. Eccles. v. 6), in con- their having a divine office to ven the entire people of Israel, set apart for the purpose of and diffusing the doctrine of unity, is described under the a messenger or angel in Isa.

ption of the Almighty, to which in the Hebrew muse was equal the fire and wind are set forth ministers of God:—

th the winds his messengers;
ing fire his ministers.'

148th Psalm offers a beautiful of the way in which the Hebrews personified all nature—setting part as a living servant of the ding Mind.

strong tendency to make all a lower sphere live, the Israel- le likely to leave unpeopled the gions of the unknown; nor would flow them to be content with the quickening, and barren concep- l who merely dwelt above, with- commerce with man; nor would e which enters for so large a true piety, permit them to think ator himself incessantly inter- undane and human affairs. A t was necessary—an idea which into harmony the piety which all in all, and the reverence erved his majesty unsullied. conception of messengers of a r of existence;—beings who mote than man from the Crea- ed with nobler faculties, more wisdom—in some sense, spi- gs less strongly bound to the tions of material life, and able, y the goodness of their nature, he execution of the divine be- nder suitable aid to men, and em a knowledge of the will of . xiv. 17, 20; xix. 27). Though, l with the great source of per- se beings were not free from iv. 18), yet, in consequence of spiritual endowments, they are

termed 'holy,' 'saints' (Job v. 1. Ps. lxxxix. 7. Matt. xxv. 31. Mark viii. 38. Luke ix. 26), and 'sons of God' (Job ii. 1. Ps. lxxxix. 6), and, probably, even 'gods' (Ps. lxxxii. 1). The last passage—

'God standeth in the assembly of the mighty;
He judgeth among the gods'—

illustrates the general idea of an august oriental court, in which the monarch is sur- rounded by his counsellors and servants (1 Kings xxii. 19. Job i. 6); who, being hosts in number, worship around his throne, hearkening unto the voice of his word, and execute his commandments,—since they excel in strength (Ps. ciii. 19—21).

Having given the general idea, we leave particulars for the reader's own study; add- ing, however, one or two remarks:—We must carefully distinguish between the He- brew and the Jewish conception on this sub- ject—the old view which has now been set forth, and the new doctrine as imported into Judaism after the exile, from the Zoroaster- Chaldaic philosophy. From the latter arose the distinction between good and bad angels—their qualities, functions, rank, names; forming a celestial and demoniacal hierarchy; becoming a sort of Judaical polytheism; and, like all polytheisms, interfering with the due recognition of the sole Creator and Preserver of the universe.

The reference to the celestial hierarchy, in the New Testament, is sparing and occa- sional. Paul speaks of the second coming of Jesus (1 Thess. iv. 16) as taking place with 'a voice of an archangel' (so the words run in the Greek); which may mean an angelic, that is, a celestial voice,—teaching nothing as to the existence of archangels, except the general spread of a belief therein. An angel of Jehovah appeared to Joseph, Mary's husband; also to Mary herself, as well as to Elizabeth (Matt. i. 20; comp. Luke i. 11, 19, 26). In Luke i. 19, the angel thus announces himself,—'I am Gabriel, that stand in the presence of God;'—words which may aid us toward a right conception of our Lord's language in Matt. xviii. 10, where, of little children, he says—'Their angels do always behold the face of my Fa- ther which is in heaven.' As with Gabriel it was a token of very high rank and dignity to stand before the face of God, so the high- est members of the heavenly host—those, that is, who were constantly before the throne of God, serving him day and night—had the office of guarding, protecting, and guid- ing the young;—a very impressive and beautiful way of describing, especially to the Jewish mind, God's peculiar care and kind providence over the young: comp. Ps. xxxiv. 7. Gen. xxx. 1, 2.

ANISE (a Greek word in English letters), an odorous plant, not unlike fennel. Its fruit is employed medicinally as a carmina- tive. It was formerly used for condiments,

or seasoning. With the Greeks, it was a coarse common article of food, such as garlic now; whence, in Matt. xxiii. 23, it is spoken of, together with mint and cummin, as a nearly worthless thing, on which the Pharisees were careful to pay tithes, while they neglected 'the weightier matters of the law, — judgment, mercy, and faith.'

ANNAS (H.), a Jewish high priest, in whose period of office, the fifteenth year of the reign of Tiberius, A.D. 28, the word of God, according to Luke iii. 1 and 2, came to John the Baptist. Josephus (Antiq. xviii. 2. 1) informs us, that Cyrenius, the imperial representative in Judea, in the thirty-seventh year after Cæsar's victory over Antony at Actium (A.D. 8 or 7), having deprived Joazar of the high priesthood, appointed to that office Annas, who was the son of a certain Seth. The office was held by Annas till the death of Augustus (A.D. 13), whose successor, Tiberius, sent (A.D. 14) Rufus to be procurator of Judea. Rufus appointed, in place of Annas, Ishmael, son of Phabi, who in a little while was forced (A.D. 15) to give place to Eleazar, son of Annas. After one year of office, Eleazar was replaced by Simon, son of Camithus, who, in his turn, was, in a twelvemonth, superseded by Joseph Caiaphas, son-in-law of Annas. The latter remained in office till A.D. 36, and is mentioned by Luke in conjunction with Annas. The following, then, are the high priests from Annas to Caiaphas: —

Annas ... A.D. 7	Simon A.D. 16
Ishmael 14	Caiaphas 17
Eleazar 15	36

Now, the fifteenth of Tiberius was A.D. 28: thus, then, it is clear that one of the high priests mentioned by Luke was in the office; for he held that office from A.D. 17 to 36. But Luke affirms that Annas was high priest as well. Now, that Annas was alive, and in a public recognised office, after A.D. 28, is clear from the fact, that Jesus was first led to Annas, who sent him to his son-in-law Caiaphas (John xviii. 13, 24); whence we learn that Annas had high, if not supreme, power. But it was customary for those who had held the office of high priest to retain the title. Indeed, they acted conjointly with the reigning high priest, — serving as his substitute and representative, and combining with himself to form the council of state or cabinet, — whence it is that Annas and Caiaphas are mentioned conjointly by Luke. The three intervening high priests are not named by the evangelist, probably because he considered it enough to mention the two extreme ones, since the others were of less consideration, their period of office being very short; or because they were dead.

Five sons of Annas came to the dignity of high priest; the last of whom, says Josephus, 'was bold, and very insolent. He

assembled the Sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose (the brother's) name was James, and some of his companions; and when he had formed an accusation against them, as breakers of the law, he delivered them to be stoned' (Antiq. xx. 9. 1). This is a remarkable testimony to the historical truth of Christianity; the rather, as it falls from the pen of one who was not a Christian, inadvertently and *en passant*. It should be mentioned, however, that Lardner, and other 'learned men, of good judgment,' have, probably without sufficient reason, pronounced this passage an interpolation.

The reader will have seen that the office of high priest was now not hereditary, nor for life, but depended entirely on the will of the Roman officers. Indeed, in the seventy years which preceded the destruction of Jerusalem, there were not fewer than twenty-six high priests, only one of whom retained the office till his death.

ANOINTING (L. *oiling*), a custom which was, and is still, spread throughout the East, of pouring or rubbing scented oils on persons, in token of respect or gratitude. There is a close resemblance in regard to customs of anointing between the Egyptians and the Hebrews: the latter appear to have borrowed from the former; and therefore a brief statement of some usages among the Egyptians, will throw light on the practices of the Hebrews.

Anointing was an essential part of the ceremony used at the coronation of a king. The sculptures represent the deities themselves officiating on the occasion, and thus convey an exalted notion of the esteem in which monarchy was held in Egypt. But, whether anointed by gods, or their vicars, the priests, a duly appointed king was honoured with the title, — 'the anointed of the gods.' With the Egyptians as with the Jews (Exod. xxviii. 41), the investiture to any sacred office, as that of king or priest, was confirmed by anointing; and, as the Jewish lawgiver mentions the ceremony of pouring oil upon the head of the high priest after he had put on his entire dress, so the Egyptians represent the anointing of their priests and kings, after they were attired in their robes, with the cap and crown on their head. The Egyptians anointed also the statues of the gods. Anointing was, moreover, the ordinary token of welcome to guests; and, in Egypt no less than in Judea, the expression — 'anointed with the oil of gladness,' was fully understood. A servant attended every guest, and, when he had seated himself, anointed his head. This was one of the chief tokens of welcome. The ointment was sweet-scented. The Egyptians were very partial to the use of this luxury. The odorous oil was com-

tained sometimes in an alabaster, sometimes in a porcelain vase; and so strong was the odour, that it has been known to retain its scent for several hundred years. One of the alabaster vases in the museum at Alnwick Castle holds some of this ancient ointment, which is said to retain its odour, though it is now between two and three thousand years old. Nor was anointing confined to the living: the dead were anointed, in affectionate remembrance and regret, by bereaved survivors. The head even of the bandaged mummy, and the case which contained it, were anointed with oils and precious ointments.

The custom of anointing seems to owe its origin to considerations connected with health and comfort; for, in hot climates, the evaporation from the body is so great as to be offensive, requiring to be counteracted by sweet-smelling odours, and sometimes proves so excessive as to make the skin injuriously dry, and to interfere with the insensible perspiration, rendering some lubricating substance both useful and pleasant. Pleasure and utility were in this, as in other cases, recommended by the sanctions of religion, as well as honoured by the observances of private life. Hence, agreeable images are in Scripture borrowed from the practices of anointing. It was no small pleasure that these communicated. — '(Ointment and perfume rejoice the heart' (Prov. xxvii. 9). Brides, after having been washed, were anointed (Ezek. xvi. 9). It was considered an indispensable part of the preparation of the person for rare and great occasions (Ruth iii. 3. 2 Sam. xiv. 2). Anointing was accounted among the highest luxuries with the Jews, if it was not also reckoned among the necessities of life: hence it is set in comparison even with 'a good name' (Eccles. vii. 1). As being a source of enjoyment, anointing was omitted during a season of mourning, but gone through as soon as ever the grief had come to an end (2 Sam. xii. 20; xiv. 2. Dan. x. 3). It was customary to anoint the beard, the hair of the head, the limbs, especially the face; also the clothes and the bed; and, when the intention was to show to any one a distinguished mark of respect, the feet were anointed. The sick were anointed in the hope of their being thus restored to health (James v. 14). Sought for as a medicine, anointing was also regarded as a protection: hence shields were anointed (2 Sam. i. 21). Corpses were also subjected to anointing. Priests, prophets, and kings, were consecrated to their office by anointing; and even the vessels employed in the service of the tabernacle were anointed before they were used.

The anointing oil was sometimes simple, sometimes compound. Olive-oil, spikenard, myrrh, cassia, &c. were employed. The richer preparations were very costly, and

enjoyed by only the rich and luxurious (Amos vi. 6). Princes had, as wardrobes, so repositories of prepared unguents (Isa. xxxix. 2). These oils were a regular article of trade, held and sold in vases, — alabaster boxes, — which were well fitted to preserve the odour. The preparing of these unguents required much skill, and became the work of a special class (Exod. xxx. 25, 35. Eccles. x. 1. Neh. iii. 8). A very precious oil — the holy oil — was used in the service of the tabernacle, and might not be put to any ordinary purposes (Exod. xxx. 22, *seq.*; xxxv. 15; xxxvii. 20. Num. iv. 16).

ANON (*T. in one moment*) is equivalent to the common words *immediately, instantly*. The Greek original corresponds with our *directly*, and is translated by *straightway, forthwith, immediately*; but, in Mark i. 30, by this word *anon*. When 'ever' is prefixed, as 'ever and anon,' or 'anon' is repeated, the meaning is, now and then, or now — now, or from time to time.

'Have ye seen the morning sky,
When the dawn prevails on high;
When, anon, some purple ray
Gives a sample of the day;
When, anon, the lark on wing
Strives to soar, and strains to sing?'

PHILLIPS.

ANTICHRIST (*G. opposed to Christ*), any power or influence which subverts the aims of Christ. Such is the meaning of the term, according to its etymology. Its specific scriptural application may be learned from the instances in which it is applied. Its use is confined to two Epistles of John. In the first (ii. 18), it is declared, that, even then, there were many antichrists prevalent; and their existence is given as a proof of the near approach of the expected second appearance of Christ. The train of thought which the writer pursues, leads us to the conclusion, that these antichrists were — the love of the world, and the things that were in the world; which, as comprising low, sensual affections, as well as idolatrous practices, was, in agreement with the general doctrine of Scripture, incompatible with the love of the Father, and the service of his Son. Accordingly, the apostle, in the twenty-second verse, expressly declares antichrist to be the denial of the Father and the Son; in other words, the practical renunciation of Christianity. This is confirmed by the third verse of the fourth chapter, where antichrist is defined to be every spirit that confesseth not that Jesus Christ is come in the flesh; in which, reference seems to be made specially to that theorising spirit, which, arising at an early period, asserted that Jesus was a man in appearance only, and gave occasion eventually to some forms of the religious philosophy which bore the name of Gnosticism, — so early did 'the rudiments of this world' begin to corrupt the pure doctrine of heaven. The

same influence is reproved in the seventh verse of John's second Letter; where those who deny that Jesus Christ is come in the flesh are designated 'deceivers and anti-christs.' They are said to be numerous; as were the originators and patrons of the Gnostic philosophy.

The very term *Gnosticism* exhibits the origin of these errors. It signifies *knowing*; and its followers were persons whose aim and boast it was to know every thing in a deeper sense than revelation had disclosed, or ordinary Christians could attain to. The Gnostics were idolaters of the intellect. They strove to fathom the deep things of God. They were not content to receive God's truth as made known by his Son, unless they could bring it into accordance with their preconceptions, and make it answerable to their philosophical processes and theorems. Facts were unacceptable till they were conformed to theory: the gospel must bend to the world. Even Göthe has disallowed this spirit:—

'How? when? and where? The Gods give no reply;
Keep to *because*, and never ask the *why*.'

ANTIOCH (G. *resistance*), a large and famous Syrian city, lying on the river Orontes, at the northern extremity of Mons Casius, towards the north end of the line of coast which forms the eastern boundary of the Mediterranean Sea. The place was founded by the Neo-Syrian king, Seleucus Nicator, 300 A.C. and was enlarged by some of his successors. In the Christian period, it bore the name also of Theopolis. It was the residence of the Syrian kings, and, at a later period, of the Roman proconsuls of Syria. In the time of its chief prosperity, it was so large and celebrated as to be accounted the third city in the world — Rome and Alexandria having the preference. Many Jews were settled in it, who were under a kind of president. Its inhabitants had the reputation of being given to self-indulgence. In its vicinity was a celebrated laurel grove, denominated Daphne, sacred to Apollo; also seven mineral baths, which point to the volcanic nature of the place: indeed, in 1822, an earthquake there destroyed 5000 persons. The place (now called Antakia) lies in a beautiful and fertile valley, about ten miles long and five broad, through which runs the Orontes, from the mouth of which the city is distant twenty-three miles. It lies about three hundred miles from Jerusalem. The climate is pleasant and good. The present place does not cover more than a third part of the space occupied by the ancient city. The gate which leads to Aleppo still bears the name of Paul. Among the Moslem monuments, the highly revered grave of Joseph, Mary's husband, is worthy of notice. The place is of importance in the history of Christianity. Here the disciples of Christ

were first called Christians; and a numerous church was formed here, consisting of converts from Heathenism and Judaism (Acts xi. 19—26). Their presbyter was Barnabas, who was sent thither by the mother church in Jerusalem. Barnabas and Paul — who also resided in Antioch some time — made from this place several missionary journeys, in order to spread the gospel in Asia Minor, close on which Antioch lay, returning to that place from time to time (Acts xi. 19—26; xiii. 1, *seq.*; xiv. 19, *seq.*; xv. 35; xviii. 22, *seq.*).

There was another Antioch, called 'Antioch in Pisidia' (Acts xiii. 14). Pisidia was in Asia Minor, lying between Pamphylia (which ran along the Mediterranean Sea to the north-west of Cyprus) and Isauria, on the northern side of Taurus Mons. This Antioch, originally a free city, was under the dominion of the Romans, and was raised, by the name of Caesarea, to be the metropolis of the province. Paul went thither on his first journey, together with Barnabas, and, preaching the gospel with earnest eloquence, founded in Antioch a Christian church. The Jews, however, raised the city against the apostles, who were, in consequence, compelled to quit the place (Acts xiii. 14, *seq.* 50. 2 Tim. iii. 11).

ANTIOCHUS (G. *opponent*), the name borne by thirteen princes who ruled over Syria from B.C. 312 to B.C. 64. They are generally known in history by the name of the Seleucidae. Their kingdom eventually sank into the empire of Rome. There are allusions in Scripture, and in the Old Testament Apocrypha, to some of these rulers; on which account we here give a few leading facts concerning them.

On the death of Alexander, misnamed the Great, his leading generals proceeded to secure, each for himself, such a portion of his master's empire, and of the world at large, as he could seize and retain. Ptolemy took possession of Egypt, and became the founder of a dynasty. Seleucus, another general, made himself master of large portions of Asia. Throwing himself into his ancient satrapy of Babylon, he defeated the Medo-Persian troops, in the year B.C. 312; whence is dated what, in Grecian history, is termed the era of the Seleucidae. Supported by the consequences of this victory, he soon became master of the vast countries which are bounded by the rivers Oxus, Indus, and Euphrates; and, reviving Alexander's idea of a universal empire, he invaded India, and penetrated as far as the Ganges. Eventually, he made Syria the seat of his government, and Antioch the capital of his widely extended dominions. In the madness of his ambition, he turned his desire of conquest westward, and, invading Europe, was assassinated.

Antiochus I. surnamed *Soter* (saviour), the son of Seleucus, was his successor

(279—260, A.C.). He is not mentioned in Holy Writ; nor is any one of the Seleucidæ from Antiochus VIII. to Antiochus XIII. the latter of whom was a contemporary of Pompey, and the last of the race. The other six (from Antiochus II. to Antiochus VII.) are alluded to either in the prophecies of Daniel or in the Maccabees, and must, from their position, as well as their power, have exerted a great influence over Jewish affairs.

Antiochus II. (260—246, A.C.) son and successor of Antiochus I. bore the surname of *God*, which, to the ears of a Christian, sounds a shockingly offensive title, but which may serve to show the reader, that the word, among heathen people, had no very sacred or lofty import. He carried on the war with Ptolemy Philadelphus of Egypt, which he had received from his father, which proved dilatory and prejudicial, and which he was glad to terminate by marrying Berenice, daughter of his opponent; repudiating, for that purpose, his wife Laodice, and giving preference over her son to the first-born of the new espousals. Within two years, however, Ptolemy dies, when Laodice is recalled, her son reinstated in his rights, and Berenice and her son basely murdered at Daphne, not far from Antioch. Laodice, however, could not forget the faithlessness of her husband, whom she put to death by poison. These are some of the frightful instances of villainy and revenge which darken the page of history, and make the study of it at least of a doubtful tendency, except to well-prepared minds (Dan. ii. 43; xi. 6).

Antiochus III. surnamed *the Great* (220—187, A.C.), was brother and successor of Seleucus III. grandson of the preceding monarch. His reign affected considerably the relations of Palestine, and therefore is not passed in silence (Dan. xi. 10—19). The soft and luxurious character of the sovereign of Egypt, Ptolemy Philopater (father-lover), awakened in Antiochus the thought of undertaking a war against him. Fortune at first favoured him. Being, however, beaten at Raphia, near Gaza, he was compelled to surrender Cœle-Syria, Phœnicia, and Palestine. These he tried in vain to recover; but, as the result of his efforts, he was obliged to acknowledge Arsaces II. as king of Parthia and Hyrcania. On his return from this expedition, which had taken him to the borders of India, and procured him the false title of *Great*, he found the state of things in Egypt so altered as to think it safe to venture on another war against that country, in which he recovered his lost dominions in Syria. The Romans now undertook the guardianship of the boy-ruler of Egypt; but Antiochus held his ground. The latter made an expedition into Asia Minor, during which his own dominions in Syria were invaded by the Egyptian general Scopas, who reconquered the disputed lands, which, however, again fell

under the power of Antiochus; Scopas being vanquished. In order to keep the Romans from interfering, Antiochus betrothed his daughter Cleopatra to the king of Egypt, Ptolemy Epiphanes, agreeing to give as her portion the contested provinces. The age of the parties postponed the marriage, which, however, took place; when Antiochus, by his conduct, brought himself into open collision with the Romans, and, neglecting the advice of the Carthaginian Hannibal, who had taken refuge at his court, was sorely beaten; till at last, being totally overthrown, he lay at the mercy of his conquerors, who deprived him of the greater part of his dominions. He soon after perished in a popular tumult. He acted in a friendly manner towards the Jews. He was followed by Seleucus IV., Philopater, and then by Antiochus Epiphanes.

Antiochus IV. took the surname of *Epiphanes* (illustrious), which his conduct caused the men of his day to change into that of *Epimanes* (madman). Having been, during twelve years, a hostage at Rome, he had acquired the notions and manners which prevailed in that city. His brother, Seleucus IV. anxious to have the aid of Antiochus, gave in exchange for him his own son Demetrius. While Antiochus was on his journey into Syria, his brother was murdered, and the throne seized by Heliodorus, whom he expelled, and took the helm of state, 175, A.C. (Dan. xi. 21).

The chief instance of his folly was the war which he undertook against religious liberty. He formed the insane project of making all his subjects think alike. In order to bring the Jews into agreement with his heathen notions, he attempted to destroy their religion, and, by his illiberality, raised up against himself the most determined resistance, not only in Judea, but in Persia (Dan. xi. 20—25; vii. 8, 20—26). A crowd of patriots, however, united themselves under the Asmonæan Matthias, and, after his death, under the heroic Judas Maccabæus; and, after a long and severe struggle, wrested their liberty from the hands of Antiochus, who soon after died in Persia, leaving to the Jews the remembrance of an outrageous tyrant (Dan. xi. 27. 1 Macc. i.—iv. Dan. ix. 24. 1 Macc. vi. 1. 2 Macc. ix.).

Antiochus V., Eupator, succeeded (163, A.C.) his father; being a mere boy, under guardianship. He immediately made war on Judea (1 Macc. vi. 2 Macc. xiii.), but was compelled, by the state of his dominions, to come to a peace with the Jews. In the following year he was dethroned, and put to death by Demetrius, son of Seleucus Philopater, who had escaped from Rome.

Antiochus VI. — surnamed, in Josephus, *God*, and, on coins, *illustrious Bacchus* — was son of Alexander Balas, who had slain Demetrius in battle, having personated the

unfortunate Eupator, in which fraud he met with support from the Jews and the Romans. Antiochus manifested a friendly disposition towards the Jews, and treated favourably the Maccabees, Jonathan and Simon (1 Macc. xi. 57), who, in return, conquered for him all the country up to Damascus, and rendered him other important services (1 Macc. xi. 60; xii. 24). The young prince, however, soon suffered death at the hands of his father's servant, Tryphon, by whom he had been put on the throne, and by whom he was succeeded.

Antiochus VII. surnamed *Sidetes* (starry), ascended the throne, having overthrown Tryphon. At the first he made a treaty of friendship with the Jewish prince Simon: soon, however, he imposed on Simon severe conditions; and, when the latter did not sufficiently observe them, he sent a general into Judea, who was beaten by Simon's son (1 Macc. xv. xvi.). Not long after, Antiochus himself invaded Palestine, laid siege to Jerusalem, and was near taking it by storm, when he desisted, probably through fear of the Romans, who were too jealous to allow any rival near the throne of their power. He accordingly concluded a peace with John Hyrcanus; and, in conjunction with him, Antiochus made an expedition against the Parthians, which cost him his life (130, A.C.).

This brief outline may be accounted an average specimen of the kind of details which constitute what passes under the name of history. It presents scarcely more than one feature — namely, the patriotic conduct of the Jews under the Asmonæan princes or Maccabees — which the lover of his species can regard with satisfaction; and even here he is compelled to regret that force had to be resisted by force.

ANTIPATRIS (G.), a city built by Herod the Great, named after his father Antipas, lying in Samaria, in a fruitful valley, between Joppa and Cæsarea, about ten miles from the sea, on the road which led from Jerusalem to Cæsarea, and which also led to Galilee. Through this place Paul was taken when he was conveyed a prisoner to Felix at Cæsarea (Acts xxiii. 26, *seq.*).

ANTIQUITY (*L. the condition of being old*) is a word which occurs but once in the Bible (Isa. xxiii. 7), where it is applied to Tyre, of which the prophet reproachfully asks, — ‘Is this your joyous city, whose antiquity is of ancient days?’ thus indirectly bearing testimony to the very early origin of Phœnician civilisation.

The antiquities of Tyre, and other ancient cities and nations, are lost in the darkness of periods which passed away before history began to dawn. The tendency of recent investigations is to throw back considerably the age of the world, and the origin of human culture; while the extravagant pretensions to

antiquity of the Indian and Chinese chronology, have for some time been exploded.

The subject of antiquities, limited to the Bible, embraces whatever relates to the religious, political, social, and domestic life of the Hebrews, and the nations connected with or influenced by them, — every thing which tends to give form and pressure to the Israelitish nation, from its origin to its destruction, and to the early Christian church. An accurate knowledge of Biblical antiquities is indispensable to a divine, ere he can correctly expound the general Scriptures to others. Godwyn well remarks, that many are strangers to Christ and the apostles, because they know so little of Moses and Aaron. From the Scriptures themselves, if perused carefully, the intelligent student may gain information on the subject. But much remains which they do not and cannot teach; for, like all books relating to ancient times, they contain allusions, phraseology, and modes of thought and speech, which are either imperfectly or not at all understood, without light drawn from other sources; the more so as the Hebrews were not a literary people, and the sacred penmen sought rather to correct errors than to achieve intellectual renown. Very little information can be extracted from heathen writers, except on geographical and kindred subjects. Herodotus affords a little, which may be of service, in conjunction with discoveries lately made in Egyptian antiquities — discoveries which have thrown much light on the Biblical record. — *The Egypt of Herodotus*, by John Kenrick, M.A. 1841. *Manners and Customs of the Ancient Egyptians*, by Sir J. G. Wilkinson, 1837, 1841.

The study of Biblical antiquities probably commenced on the return from the captivity of Babylon, when the Israelites must have found much in their sacred writings which was difficult to understand, though highly interesting to their feelings. The ideas, views, and observations, which resulted, were taught by the Jewish doctors for many centuries by oral communication, which, in its course, was disfigured by ignorance, superstition, and prejudice. At length, in the second and subsequent centuries, the oral traditions were committed to writing in the Talmud. This source of information, being traditionary, must, to be of any service, be used with great caution.

Josephus, in the first century of our era, wrote two works, *The Jewish War*, and the *Antiquities of the Jews*; which contain valuable information in relation to the manners, customs, and opinions of his own and previous ages. The writings of modern Jews present us with no information of value; scarcely any sound intellectual activity having, till a late period, existed among them. Mendelssohn, however, opened to his fellow-believers a new era of thinking and writing.

which has prepared the way for many valuable productions. The good results are but just beginning to appear. The revival of letters was not without its good effects on this subject; for it led to the study of the dead languages, till the Reformation called forth the cultivation of the long-neglected Hebrew tongue. Not, however, till within the last century, have oriental scholars brought forth works displaying a knowledge of Hebrew and Christian antiquities, which can be regarded as satisfactory in the present advanced state of general scholarship.

The study of Biblical antiquities has received the greatest aid from the information of well-informed travellers through eastern countries, particularly Syria; who are enabled to give a tolerable picture of what these lands and their inhabitants were of old; permanence being a strong feature in the oriental character. Many such works have been published: amongst the most valuable are, — *Shaw's Travels in Barbary and the Levant*, and *Harmer's Observations on various Passages of Scripture*: we must add an invaluable work published by Professor Robinson, *Biblical Researches in Palestine*, 1841.

The earliest treatise expressly on this subject in English was written by T. Godwyn, B.D.: — *Moses and Aaron; Civil and Ecclesiastical Rites used by the Ancients, observed, &c.* 4to, 1614; a popular and excellent work, which may be still studied with advantage. In 1721—5, Thomas Lewis wrote *The Antiquities of the Hebrew Republic* — an elaborate and carefully compiled treatise. A work written in an easy style, is a publication by Dr. Jennings, entitled, *A Course of Lectures on the three first Books of Godwyn's Moses and Aaron*, 1766. Fleury's work (Dr. A. Clarke's edition) on the manners of the ancient Israelites, containing an account of the peculiar customs, laws, policy, and religion of the Israelites, is a pleasing and useful introduction to the study of the Scriptures. The English student may find a complete treatise on *Biblical Antiquities*, by John Jahn, D.D.; reprinted, Oxford, 1836, and London, 1841. Those who wish to enter more fully on the subject should study the original, of which the foregoing is an abridgment. A carefully and well-written work may be found in *The Antiquities of the Jews from authentic sources, and their Customs illustrated by modern Travels*, by W. Brown, D.D. 2 vols. 8vo; London, 1820. A more recent and valuable work may be found in *Academical Lectures on the Jewish Scriptures and Antiquities*, by J. G. Palfrey, D.D. 2 vols. 8vo; Boston (U. S.), 1840; Wiley and Putnam, London. Many works on this subject have been written by German theologians: *Helon's Pilgrimage to Jerusalem* may serve as a connecting link between Jewish and Christian antiquities: it presents a picture of Judaism in the century which preceded the advent

of the Saviour. The English translation, by the Rev. John Kenrick, is accompanied by valuable notes. The reader may consult with advantage — *Some account of the Writings of Clement of Alexandria*, by John, Bishop of Lincoln, 1835; and *Some account of the Writings and Opinions of Justin Martyr*, by the same; Cambridge, 1820.

The first general treatise produced in England on Christian antiquity was by Joseph Bingham, entitled, *The Antiquities of the Christian Church*. A useful compendium has lately been published in this country, entitled, *A Manual of Christian Antiquities*, by the Rev. J. E. Riddle; London, 1839, — a work written in a liberal spirit. The following will be found good manuals for popular instruction: — *Carpenter's Scriptural Geography. Outlines of Sacred History, from the Creation of the World to the Destruction of Jerusalem*; London, Parker. *Manners and Customs mentioned in Holy Scripture, with numerous illustrations*; London, Parker. *The Manners and Customs of the Jews, and other Nations mentioned in the Bible*; an excellent little work, published by the Religious Tract Society. *Bible Biography, or Histories of the principal Characters of the Old and New Testament*; London, Parker. *Knight's Sunday Book*, by Dr. Kitto, is a large but very interesting and well-written work, copiously illustrated with wood cuts, maps, &c. The same author has published *The History of Palestine, from the Patriarchal Age*; Black, Edinburgh.

The sources of information which Palestine now presents respecting its antiquities are various, and of dissimilar value. The language that is currently spoken by the native population is not essentially different from that which was employed in ancient times, and has helped to preserve the names of places, rendered the identification of modern with ancient sites less difficult, and generally has been favourable to the continuance of the line of transmission unbroken from the remote past to the present. Manners, too, and usages, whether social, civil, or religious, — the entire circle of the outer life, as well as the inner man, made up of thoughts, feelings, and desires, — have, in Palestine, as in other eastern countries, a permanency, which, to a great extent, makes each following age a transmitted image of that which has gone before; and so unites the most distant generations together by the strong ties of a family likeness. The natural features of the country, too, remain unchanged, and, in speaking the same changeless language, bear evidence on too grand a scale not to be impressive, and in too minute particulars not to afford satisfaction, that these hills, mountains, deserts, and plains, are those that were trodden two thousand years since by the feet of him who died for the redemption of the world. Every

thing stands in the position, and with the relative bearings, required by the narratives of the Bible. There, on the east of Jerusalem, in its right spot, is the Mount of Olives, the quiet and favourite haunt of the blessed Jesus and his apostles; there — down on the western side of this mount — is the mournful Garden of Gethsemane, still marked by its ancient olive-trees. Jerusalem now, as of old, is seated upon hills, with deep, winding ravines and distant mountains round about it. Each important place in its vicinity may be yet traced: — The dark vale of Cedron, at the base of Olivet; the ancient road to Bethany, by which the Saviour made his triumphal entry, 'seated on a colt, the foal of an ass;' the winding foot-path, by which he probably walked to visit his friend Lazarus and the sisters, Martha and Mary. Solemn objects fill and surround the holy city; sacred associations cluster upon the brow of its venerable hills, and teem in its deep, overshadowed valleys. Relics are even found of the old temple walls — cyclopean workmanship, which may well occasion and excuse the intense interest with which they are regarded and watched by the earnest eyes of Israelites, who spend their lives in pouring out prayers and tears amid the desolations of their mother country.

When, however, we pass from those natural features on which the tokens of sameness and antiquity are indelibly impressed to spots consecrated by tradition, we find it necessary to become cautious, if not sceptical. Thus, — not content with fixing the locality of great and signal events, such as the nativity and crucifixion, — the monks descend to minute particulars, which were little likely to be borne in remembrance, and so throw doubt over the whole of their averments. They thus pretend to point out every spot in any way connected with the death and interment of our Lord. They show a flat stone, on which his body was anointed for burial; a pillar of stone, to which he was tied to be scourged; a cell, where he was confined to await the preparations needful for his crucifixion; the place where his garments were divided by lot; another where he was derided; the precise spot where he was nailed to the cross; and that, near by, where the cross was reared. All these places are crowded together in the church on Calvary, and each has been honoured by the erection of an altar, as have also the places at which Christ appeared, after his resurrection, to Mary Magdalene, and Mary his mother; as well as the deep, dark pit whence the true cross is said to have been disinterred. His monkish guides conduct the traveller down the street leading from Pilate's house to Calvary — the *Via Dolorosa*, or 'Way of Sorrows,' by which Christ went, from the presence of the unjust judge, to the place

of execution: and, along this route, they show the house of Pilate; the arch of the *Ecce Homo*, where the intimidated governor exclaimed to the multitude, 'Behold the man!' and the wall against which Christ reclined when weary under the cross. Here he left the impress of the shoulder that touched the house; there is the spot where Simon the Cyrenian came to give him aid: then occurs the house of Veronica, a noble lady, who came out, and wiped the sweat from his brow: — farther on, is the abode of Lazarus; after this, that of Dives. Positive and unqualified credulity has, beyond a question, had much to do with the origination and support of these monkish legends. The superior of the convent of St. Saba, a few miles south of Jerusalem, the richest conventual establishment in the Holy Land, not long since, gave the following as simple history: — The cave which was to become the foundation of the establishment was originally a lion's den, and was in the actual occupancy of the monarch of the wilderness when the holy Saba first visited this sequestered spot with the pious design of founding a religious house. He was, in a moment, satisfied with its admirable adaptation for his purpose; when he walked into the den of the lion, and told him to his teeth that it would be necessary for one of them to quit the premises. The magnanimous animal quietly and courteously retired, leaving his noble lair to its higher destination.

An unsparing incredulity, however, is not less to be deprecated. If the monks are wrong, it does not follow that we become right by proceeding in a course directly opposite to that which they have pursued. For centuries they were the sole and most religiously trusted authorities with travellers in Palestine. A new era has commenced. Protestants are now as comprehensive in their renunciations, as were Catholics in their beliefs. A scornful and mocking spirit displays itself even in the midst of scenes, and on places, which, to the well-regulated and pious mind, have all the impressiveness of substantial truth, to whatever blamable minuteness their claims may have been carried. We do not envy the feeling which prompts a visitor to the Holy Sepulchre, to sneer at its associated ceremonies and legends, under the conviction that the church said to cover the tomb of Jesus is some yards more or less distant from the right spot. The *genius loci* — the general character and inspiration of the place — would suggest, and can sanction only, a very different — a reverential state of mind. Nor can we altogether concur in the unsparing condemnation of ecclesiastical authority, in which even learned Protestants have of late indulged. Much credit is due to Dr. Robinson for the freedom and spirit of research with which he has investigated the preten-

sions of prevalent traditions. In many cases he has been eminently successful. But he betrays a leaning against these traditions, and, consequently, gives adverse judgments, to a greater extent than the circumstances seem to warrant. No general conclusion can be formed. Each claim must be investigated on its own grounds. And the spirit which should predominate is a reverential love of truth — an invariable regard to fairness — a determination not to disown the appeal of the heart, as well as to give full scope to the workings of the intellect — a respect for the past, as well as a desire to improve the present.

A less questionable source of information is found in the traditions of the peasantry, in local recollections, and in long-established usages. Here human nature comes into play, in a less perverted form than when it is under the influence of monkish credulity, or ecclesiastical selfishness. The native traditions of a country — those that spring up spontaneously on the spot to which each refers, and pass from father to son, through successive generations, as family heirlooms — may, indeed, gather moss and rubbish, as they proceed, but are generally found to have a large substratum of pure, unquestionable truth. Yet even these are, in no case, to be received without scrutiny, or in opposition to good counter evidence. We give an example: — The traditions of the country have fixed the burial-place of Moses on the summit of one of the highest mountains which lie, in a north-westerly direction, about two hours from the Dead Sea. On this spot there is certainly a tomb built, in the usual Mohammedan style. Jews and Mohammedans evidence their belief in the truth of this tradition by reverentially offering up their prayers with their faces bent towards it. Yet it is from the precise spot where the tomb is most conspicuous that a commanding view is obtained of the majestic mountains of Moab, east of Jordan, and, among them, of Nebo, 'over against Jericho,' where the great lawgiver died. Besides, it was not on a mountain, but 'in a valley, in the land of Moab, over against Bethpeor,' that the Jewish legislator was interred; and the sacred record expressly adds — 'No man knoweth of his sepulchre unto this day' (Deut. xxxii. 6; xxxiv. 6).

ANTS — of which there are several species — live in communities, in each of which there are three kinds, — males, females, and neuters. The latter are also termed *workers*, and seem to exercise the functions of a police in preventing the other two from quitting the boundaries of the community on which, of course, its perpetuation depends. The males, after pairing, appear to perish. New colonies are formed, by the neuters carrying off, in the manner of the Romans with the Sabine women, individual females, after they

have paired; or a female, so circumstanced, founds a new society herself. The eggs are not glued to any fixed place, but are found, in parcels of half-a-dozen or more, loosely attached; so that they can be removed at pleasure during hatching; which change is accordingly effected, as a regard to temperature may render desirable. When the grub appears, similar care is paid to heat and cold. The grubs are fed by the nurse or neuter ants, or by the mother, if she is alone in the colony, with a liquor disgorged from the stomach. The grubs are very voracious. When full-grown, they spin for themselves cocoons, not unlike barleycorns in appearance, for which they were mistaken by early observers; whence arose the error, that ants lay up in summer food for their support in winter. During that season, however, they are torpid, and neither need nor take food. Equal attention is paid to keep the cocoons (commonly called *ants' eggs*) in a suitable degree of warmth. When the right time comes, the neuter ants cut a passage for the animal in the cocoon with their teeth, beginning with the head, — thus removing the outer membrane. An inner membrane is stripped off in the same manner, and the antennæ are disengaged also with great delicacy. After this liberation, the pupa — as the ant is now termed — is fed by the indefatigable nurses, who have indeed all the work of the colony to perform. Ants thus pass through four states: — first, the egg; second, the grub, or larva; third, the pupa, or chrysalis; lastly, the perfect ant. Their food is not grain: for the most part, at least, they are carnivorous. They are very fond of sweet substances. Their favourite food is a juice which they procure from the body of the aphides, or plant lice, which are the milch-kine of the ants. They are very pugnacious. Separate colonies fight desperately with each other, apparently in order to capture eggs and cocoons, the ants from which are kept in slavery, to perform the hard service needed by their captors.

From this sketch, the qualities of ants will easily be gathered, — namely, diligence, prudence, care for their young, and regard for the general good.

The ant is presented in Scripture as a monitor to the indolent: — 'Go to the ant, thou sluggard; consider her ways, and be wise;' — an example of peculiar propriety in a country where the climate, and the temperament of the people, make men prone to a dreamy and contemplative manner of life, to the neglect of the more active duties; and so lead to that disregard of the future, and that improvidence, which too easily ensue, from the absorption of a man's faculties in himself. The force of the admonition is enhanced by the writer, in Prov. vi. 6, where he adds, that this industry results from no outward coercion, inasmuch as the ant is

self-governed; — ‘which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her fruit in the harvest.’ In the same book (xxx. 24), the ant is mentioned as one of four things which are little upon earth, but exceeding wise: — ‘The ants are a people, not strong, yet they prepare their meat in the summer.’

These scriptural exhortations are obviously founded on a popular view of the habits of ants; and the view taken is sufficiently correct to warrant and sustain the moral teachings which are founded on it. The diligence, order, care; the prudence employed in choosing suitable localities for their towns; the subserviency of each to the general good, — all tend to show the wonderful operations of instinct, and to read a lesson to man, who would do well to imitate these tiny creatures in the individual and social virtues by which they are distinguished. Following, however, false views of the interpretation of the Bible, and presuming that its statements, which regard scientific subjects, must be as literally true as are those that concern the Christian’s duties and expectations, men, even of learning and liberality, have endeavoured to make the passages previously cited harmonise verbally with the recent discoveries of naturalists, by denying that they bear that import which they obviously do bear. These passages clearly imply, that, in the season of plenty, the ant lays up food for a season of want. Such is not the fact. The supposed grains of corn seen in the hives are — as we have said — cocoons, or, as they are termed, *ant eggs*. In winter, ants become torpid.

We deplore and deprecate any unfounded pretensions, which cannot, sooner or later, fail to inflict an injury on religion. Truth is of God, and truth alone can perform God’s work. We cite a few words on the doctrine of plenary inspiration — on which the presumption to which we refer is founded — from a letter by the late Dr. Arnold, written to Mr. Justice Coleridge (*Life*, vol. i. p. 394): — ‘Your uncle’s letters on inspiration are well fitted to break ground in the approaches to that momentous question which involves in it so great a shock to existing notions — the greatest, probably, that has ever been given since the discovery of the falsehood of the doctrine of the pope’s infallibility. Yet it must come, and will end, in spite of the fears and clamours of the weak and bigoted, in the higher exalting and more sure establishing of Christian truth.’

APELLES (G.), a member of the Christian community at Rome, of whom Paul (Rom. xvi. 10) says — ‘Salute Apelles, approved in Christ.’ The Greek church holds him to have been one of ‘the seventy’ — adding, that he was bishop of Heraclea, where he suffered martyrdom.

APES (T. *to imitate*) are mentioned among the articles which ‘the navy of Tarshish’ brought to Solomon, with other merchandise (1 Kings x. 22. 2 Chron. ix. 21). The ancients were acquainted with the different kinds of long and short-tailed apes; procuring them from Ethiopia and India. The particular kind intended, in the passages above referred to, might be conjecturally ascertained, were the locality whence they were brought beyond a question. The Hebrew name *Koph* corresponds with the Greek *Ἰεπός*, — used of long-tailed apes, — and is probably the Indian *Kapi*. The original word seems to denote *the animal with hands*; thus pointing out the peculiarity by which the monkey tribe (*Quadrumanæ*, four-handed) are distinguished from lower animals, and by which they make some approach to man; and thus the vague and general impressions of a primitive race may anticipate the classifications of advanced science.

In Lev. xvii. 7, the ‘devils’ spoken of (in Hebrew, *hairy ones*) are probably the satyrs of the desert — a large ape or baboon, found in Arabia and Mesopotamia. Other animals of the same species are referred to in Isa. (xiii. 21; xxxiv. 14). These monstrous-shaped creatures were anciently objects of worship. To what use apes were put in Solomon’s court does not appear; but the mention made of them shows that they were highly prized.

APHARSATHCHITES. — This, which is most probably a foreign word in Hebrew letters, represents *colonists*, whom ‘the great and noble Asnaper’ brought over, and set in the cities of Samaria (Ezra iv. 9; v. 6). Nothing more is known of them.

APOCRYPHA (G. *hidden or unknown*). — The meaning of the word may have reference to the fact that the authorship of the works so termed was in obscurity. After the last of the Jewish prophets had spoken, and thus brought the writings of the Old Testament to a conclusion, there sprung up, chiefly in the latter part of the period intervening between the closing of the Old Testament, and the commencement of the facts which form the ground-work of the New, various writings that were not considered by the Jews as of divine authority, but were held in esteem as affording useful and edifying materials. These writings received the name of Apocrypha. At the present day, they are generally found together, and sometimes form a part of the general collection termed the Bible. They may be regarded as a faint echo of the canonical writings of the Old Testament. They were originally written in Greek, or were at an early period translated into that language. This fact shows of itself that it was not under purely Jewish, much less purely Hebraic, influence that these books were produced. From the time of Alexander’s conquest, the East had been ino-

culated by the West, and the apocryphal books sprang from a union of the Jewish religion with Greek philosophy, manners and customs. At Alexandria, in Egypt, Judaism received a new impulse, and underwent a new and peculiar development. The Alexandrine Jews lost in Hebrew what they gained in Greek influence. Parting with their intimacy with their native language and literature, they were initiated into that of Plato and Aristotle; but as they ceased not to be Jews, and clung to the historical recollections and usages of Palestine, so they needed and created a literature conformable with their peculiar position. The Books of the Old Testament they did not renounce; but they read them in a Greek translation, and with Hellenised affections. Thus the canonical and the apocryphal writings lost the sharp and definite distinction which the idea of the inspiration of the first had originated; they came to be mingled together, and were discriminated only by such shades of difference as earthly circumstances suggested; the divine element being attenuated, the human one enlarged, 'magnified, and made honourable.' In this almost indiscriminate regard, the Alexandrians were followed by those Fathers who were ignorant of Hebrew, the rather because these books were previously read in the church, and accounted fit for edification; and the Roman church, holding to its own translation, which came from the Septuagint, sanctioned this error by decrees of councils, in which these apocryphal writings were put on the same footing with the old Hebrew books, — a decision which was distinctly approved by the Council of Trent. There has, however, arisen, under the influence of recent theological science, a disposition among the more enlightened and liberal Catholic divines to recognise a difference as to authority between the canonical and the apocryphal books.

An apocryphal literature has also attached itself to the New Testament. Great intellectual movements have a period of degenerate as well as a period of genuine production. The one follows the other, as the shadow follows the substance. Accordingly, in the New Testament Apocrypha we find Gospels — that of the Hebrews, of the Egyptians, of Thomas, Andrew, Jacob; — Acts of the Apostles — the Acts of Paul, Andrew, John; — Letters — those of Paul to the Laodiceans, to Seneca, of Peter to James; — Revelations — those of Peter, of Paul, of Thomas. These books, however, are somewhat different from those of the Old Testament Apocrypha, — the latter being for the most part genuine, the former not at all so; and only a few of them, as the Gospel of the Hebrews, the Acts of Paul, the Revelation of Peter, acquired a certain estimation in the church, which, however, they have not maintained. The natural and genuine, though much inferior continuation of the New Testament

literature, may be found in the works of those who are termed Apostolical Fathers, namely Barnabas, Clemens, Hermas, Ignatius, and Polycarp. The most ancient and renowned portions of the New Testament Apocrypha have, excepting a few fragments, perished. Among what remains may be mentioned the Protevangelium of James, the Gospel of the Infancy of Christ — ascribed to Thomas, and the Gospel of Nicodemus.

APOLLONIA (G. *city of Apollo*), a place in the south-eastern part of Macedonia, through which Paul passed when on his way from Amphipolis across the country to Thessalonica (Acts xvii. 1). It lay about thirty-six Roman miles from Amphipolis, and was a colony of the Corinthians and Corcyraeans. The name was common to many other cities.

APOLLOS (G. *descendant of Apollo*), a Jew of Alexandria, — an eloquent man, and mighty in the Scriptures, — who, having been instructed in the way of the Lord, and being fervent in the spirit, came to Ephesus, and taught diligently the things of the Lord, yet knowing only the baptism of John. Proceeding to give his instructions in the synagogue there, he was heard and converted to Christianity by the wedded couple, Aquila and Priscilla. Shortly after, having preached Christ with much effect, and been provided with recommendations by the Ephesian Christians, he went into Achaia, where, at Corinth, he remained some time (Acts xviii. 24, *seq.*; xix. 1). Such were his gifts of learning and of eloquence, and such were certain tendencies in the Corinthian church, that he gathered around him a number of persons who looked on him too much in the light of a guide, if not of a master. He does not, however, appear to have been blameable in this; for nothing gives the idea that Paul was displeased with Apollos himself: on the contrary, the latter was certainly united in friendly relations with, if he was not a dependent and disciple of Paul (1 Cor. i. 12; iii. 5; iv. 6; xvi. 12; — 'brother Apollos'). Luther and others have ascribed to Apollos the Epistle to the Hebrews; as it presents a view of Christianity which is, if not Paul's, yet Pauline. The Apollos mentioned in Tit. iii. 13 is probably a different person.

APOSTLE is a Greek word written in English letters; our translators, in this instance, as in others, having merely represented the sounds of the original word by corresponding English sounds. The term denotes properly *one who is sent*, being derived from two Greek words which signify *to delegate*. Our word *envoy*, or *ambassador*, corresponds most nearly with the Greek *apostle*. *Ambassador* is used in the Scriptures in a not dissimilar sense (2 Cor. v. 20. Eph. vi. 20).

In its strict and original meaning, apostle denoted one of the twelve persons whom

Jesus chose to aid him in planting his religion in the world; who were, accordingly, regarded as the teachers of the gospel and the foundation of the church (Eph. ii. 20). Deriving their commission from Jesus, and being deputed by him to preach the gospel, they were appropriately designated *apostles* — a name which they received from their great Master himself (Luke vi. 13).

From the writings of Paul, we learn that 'the signs of an apostle' were, to have seen the Lord Jesus — to have wrought miracles — and to have had seals to the ministry; and these signs and proofs were to be recognised by the church (1 Cor. ix. 1, 2. Rom. xv. 16—19. 1 Cor. xv. 5—7. 2 Cor. xii. 12). If these evidences were necessary to the apostolic office, so also were they of course indispensable to the apostolic authority, since the authority depended on the office. Indeed, there was nothing arbitrary either in that office or that authority: both ensued from corresponding and needful qualifications. These unquestionable facts show that the authority was limited to the men by whom it was first held. To revive or to continue Peter or Paul's authority, we must perform an impossibility, — that is, we must either perpetuate or restore their qualifications, — all, not a part of, their qualifications. It is in vain, therefore, for any body of men to pretend to the power of working miracles, in order to prove that they have apostolical power: — have they seen the Lord Jesus?

The word *apostle* has, in the New Testament, a wider signification — being applied to others besides the twelve, because of the similarity of their office. Thus it is applied to Paul, 'the apostle to the Gentiles' (1 Cor. ix. 2. Rom. xi. 13), whose special call, and benign influence in the spread of Christianity and the formation of the apostolic church, gave him a peculiar title to the honourable appellation. Barnabas also, the companion of Paul, bears the name (Acts xiv. 4, 14). Andronicus and Junia, who 'were in Christ before' Paul, were also 'of note among the apostles' (Rom. xvi. 7). Epaphroditus may be added, who, in Phil. ii. 25, is mentioned as the apostle of the Philippians. In the English version, this honourable distinction is concealed under the term *messenger*. The passage may seem to intimate that each church had its apostle — its chief teacher; and, if so, then it also shows how widely the word soon deviated from its original application; though doubtless Epaphroditus was a man of great activity and eminent gifts (consult Eph. iv. 11. 2 Cor. viii. 23).

The influence which the apostles exerted, and the high consideration in which they were held, may have been the cause why even the primitive church was troubled by 'false prophets, deceitful workers, transforming themselves into the apostles of

Christ;' who appear, from the accounts handed down, to have been of that Judaizing party which desired to restrain the gospel within the limits, and keep its followers under the yoke, of the Mosaic institutions (2 Cor. xi. 13. Acts xv. 24).

Those who bear the name of the apostles — in the narrower sense of the word — were twelve in number, and are called emphatically 'the twelve' (Matt. xxvi. 14, 47. Mark ix. 35). They are as follows (Matt. x. 2; comp. with Mark iii. 16, and Luke vi. 14): — Simon Peter (1) and his brother Andrew (2); James (3) and John (4), sons of Zebedee; Philip (5), Bartholomew (6), Thomas (7), Matthew (8), James, son of Alphaeus (9), Lebbeus Thaddeus (10), Simon the Cananite (11), and Judas Iscariot (12). The number *twelve* seems to have been adopted not without some special reason; for, when it was broken in upon by the treachery and death of Judas, the remaining eleven proceeded to elect another. Joseph Justus and Matthias having been selected, the divine choice was signified by lot in favour of the latter (Acts i. 15). The words used in the twenty-first verse, to the effect that the choice lay among those persons 'who have companied with us all the time that the Lord Jesus went in and out among us,' seem to show, that this election was prompted, not by any mere reverence for the number *twelve*, but by a worthy desire to preserve unbroken the divinely appointed instrumentality for the publication of the gospel; so that no fewer eye-witnesses of the deeds and majesty of Jesus should be sustained in the church, than its great Head himself had appointed. In the original choice of the number *twelve*, however, there may have been some intended reference to the number of the twelve tribes (Matt. xix. 28), not impossibility with the view to conciliate feelings, and the more easily engraft the gospel on the law; — a view which may derive confirmation from the seventy whom the Lord appointed, with special instructions, as heralds of his kingdom (Luke x. 1, 17); — a number which calls to mind the 'seventy elders of Israel,' as well as the seventy members of the Jewish Sanhedrim (Exod. xxiv. 1. Numb. xi. 16).

The twelve were men of the humbler class, destitute of the learning of the schools, natives mostly of Galilee, in part related to Jesus: some of them had been followers of John the Baptist. The rapid progress of Christianity in the world suffices to show, that, in the choice of the apostles, as well as in every other proceeding connected with the foundation of the church, the highest wisdom was employed. If the position of the twelve in social life made them of small account in the eyes of their countrymen, it only served to display the hand of God in the spread of the gospel; while such persons would be

less wedded to their prejudices, and more ready to receive new impressions, than philosopher or priest; and would at the same time serve as the least unfit channel that earth offered, for conveying to mankind pure and unpolled the doctrines and the spirit of their divine Master. Nor were they, though poor, unobservant of the signs of the times, nor indisposed to follow the best lights which the age afforded, as the adherence of some of them to the Baptist proves. They were, to all appearance, men who were looking and waiting with more than ordinary earnestness and intelligence for 'the consolation of Israel' (Luke ii. 25).

The apostles were a band of brothers, having no head and no superior but one, Christ: they were not, indeed, free from ambition, but its claims were discouraged; and though a preference was given to Peter, as being the rock on which the church was to be built, this had for its reason nothing else than the fine personal qualities which made his influence so decided and so beneficial, while all superiority of name or rank was disallowed and rebuked by the Founder and Lawgiver of the church (Matt. xvi. 18; xviii. 18; xx. 20, *seq.*).

At an early period the apostles were made acquainted by their Lord with the momentous importance of their perilous undertaking (Matt. x. 16, *seq.* Luke xiv. 26, *seq.*); and though they did not by any means fully comprehend his instructions, nor seize the spirit of his mission, yet have we, in the fact that they were not favoured with any special and peculiar communications, an assurance that Jesus divulged not to the favoured few an esoteric (inner or secret) doctrine, while the uninitiated many were left with mere exoteric (outer, public) superficialities; and in consequence that Jesus, while thus favourably distinguished from most heathen philosophers, studied simplicity, made his religion an essentially popular system, gave no countenance to the secret mysteries affected in corrupt periods of his church, nor laid any foundation for a peculiar order of exclusively privileged expounders of gospel truth. At the same time, the apostles had every needful opportunity for hearing the doctrines and seeing the deeds of Christ, so that they might have sufficient knowledge to make them trustworthy preachers of the word of life. They were, indeed, the constant companions of their Master in his missionary tours, in his visits to the festivals at Jerusalem, when he addressed the multitude, when he discoursed with the learned of the land, or when he withdrew into privacy: the whole course of his teaching, his entire manner of life, were open and known to them, so that they could not be mistaken as to the first, nor deceived as to the second. They had the most ample opportunities for knowing of his doctrine whether it were of God, as well as what manner of person Jesus himself was (Matt. v. 1; xii. 2;

xiii. 1, 10; xxii. 15. Luke vi. 17; viii. 9; xii. 41; xvii. 5. Acts i. 21). Personal peculiarities seem to have recommended to his special regard three out of the twelve, — Peter, John, and James the elder (Matt. xvii. 1); while all the apostolic body indiscriminately received from Jesus the fullest instruction, the readiest attention to their questions and spiritual state, and the kindest sympathies in relation to the bereavement and sorrow in which his death would leave them; nor is it difficult to learn in the Gospels how much veneration and love our Lord conciliated from them towards himself personally. Even in his own lifetime they were employed by their Master in preaching the kingdom of God, having been especially equipped by him for this important work (Luke ix. 1).

The chief and proper ground of their attachment to Christ lay in their recognition of him as the Messiah, though the full import of that term their Jewish preconceptions prevented them from comprehending, even during a period of direct instructions from the lips of Jesus, which lasted for a long period; nor did the clouds pass away from their minds till the death, the resurrection, and the ascension of Jesus, as well as the fulfilment of his promise in the gift of the Holy Spirit — until these facts shed light around them, in which they might read and understand the history and purposes of their Teacher and Lord (Matt. xvi. 21, 22; xvii. 17; xx. 20, *seq.* Luke ix. 54, *seq.*; xii. 41, *seq.*; xvii. 5, *seq.*; xxiv. 21. John xvi. 12, *seq.*; Acts i. 6, *seq.*; ii. 17, *seq.*; iii. 18). Unaware of the real nature of Christ's office as the Saviour of the world, and expecting that he would in his lifetime, sooner or later, rise triumphant over his enemies, and assume a constantly widening temporal dominion, the apostles were overwhelmed with sorrow and struck with dismay at his death, which seemed to put a period to their hopes: they accordingly all forsook him and fled, leaving the care of their living Lord to a few faithful women, and the care of his corpse to Joseph of Arimathea. Well-guaranteed assurances, however, of his having risen from the dead, brought the apostles gradually together again: and we shortly after find them taking steps to fill up the vacancy in their body which the death of Judas had occasioned, thus preparing for that great work on which they soon entered, and in the prosecution of which they sacrificed their all, not regarding even life dear for the sake of Christ. Such a series of events as that of which we have now given the barest outline, is unparalleled in the annals of the world, and is from first to last full of evidence to sustain and illustrate the truth of Christianity, as well as of suggestion, admonition, example, and impulse, for the edification of the believer.

The general operation of the apostles has been noticed in the account given of the Book

of Acts, and their individual history and character appear under the names which they severally bear: here it will suffice to make one or two additional remarks of a general character.

To 'the twelve,' in conjunction with the apostle Paul, the world is indebted (under divine Providence) for the possession of the pearl of great price. They entered on their work, and achieved a success which made the universal prevalence of the gospel a mere question of time. Doubtless they occupied different spheres; but this was done most probably according as a door was opened to them each. Here historical details fail us, and we are not at liberty to indulge in conjecture. The opinion, that they made amongst themselves a formal division of the civilised world, rests on no foundation. We cannot but regret that our knowledge is very limited: in regard to the greater number of them, we know little of the precise circle in which they were led to work; and amid the claims of vanity and the inventions of weakness on this point, it behoves the student to be cautious and discriminating, for it is more easy here to be burdened with error than to find the truth. The working and the influence, however, of some of the apostles, are preserved under the most trust-worthy guarantees; and in the history of Paul, Peter, James, and John, we have full and minute particulars to enable us to trace the first planting of Christianity, and so to learn that the foundation is solid on which our faith and hope are built. In a very special manner must it be allowed that mankind is under obligations to the apostle Paul, not only for the singular energy of his character, his patience under sufferings, and his unwearied zeal; not only for the ample success which, with the aid of the Holy Spirit, he reaped in his missionary labours; but also, and chiefly, because his was the mind which first seized the real spirit of the gospel, as a boon, not to the Jews, but to the world; and, working out the consequences of that great idea in his own soul, he gave all his noble powers to an attempt in which he never wearied, to convey first to his fellow-believers, then to his own countrymen and to the world, the truths, the duties, the hopes, the charities, which hence ensued. And amid the wonderful things of the primitive church, none perhaps surpasses the fact that the spirit of Jesus, as the Son of God and the Saviour of mankind, was first and best comprehended, as well as effectually set forth, by a converted Pharisee.

APOTHECARY (*G. one who keeps a shop or repository*) is a word which represents a Hebrew term, signifying to compound or put together drugs and spices; an art which the Israelites had full opportunity of learning in Egypt, where it was carried to a great height, in connection with embalming the dead. Accordingly, as early as Exod. xxx. 35, we find

'the apothecary' mentioned as one of a well-known class of men, having particular functions. Their business was to 'compound ointment' according to the established rules of their art (Exod. xxx. 33, 35; xxxvii. 29. Eccl. x. 1). It was for religious purposes, namely, for anointing and incense, that 'the confection after the art of the apothecary' was made. The 'principal spices,' 'pure myrrh,' 'sweet cinnamon,' 'sweet calamus,' 'cassia,' were employed in making 'the oil of holy ointment,' wherewith the furniture and vessels of the tabernacle were anointed, and which no one might imitate (Exod. xxx. 22, seq.). The making of the ointments and incense for the public worship, was in the hands of the priests (1 Chron. ix. 30); and probably they also made the 'sweet odours and divers kinds of spices,' burnt and employed in embalming on the death of men of rank (2 Chron. xvi. 14. Ezek. xxiv. 10). The business could not have been confined to the sacred order, as in 1 Sam. viii. 13 we read of a class of women employed as 'confectionaries.' One part of the art was to make perfumes for the person (Isa. lvii. 9), and to spice wine for drinking (Cant. viii. 2).

Apothecaries, as connected with the art of healing, have always been held in high estimation. Their business too, involving, as it does to the untutored, no small degree of mystery, served to conciliate towards them a large degree of respect. It was not, however, exclusively in drugs and medicine that they dealt. Their business united that of the modern grocer with that of our druggist. The apothecary still has his station in the Eastern bazaar. In Damascus the shops of the apothecaries present the most whimsical spectacle, so heterogenous is the stock of articles which they offer for sale. Our cut shows a modern

APOTHECARY OF DAMASCUS,



seated in solemn expectation of his customers, in an open shop, after the custom of the place.

APPEAL (*L. I apply to*) denotes in the Greek *calling upon*; that is, applying from one

tribunal to another, with a view to obtain justice. Thus Paul, when standing before the tribunal of Festus, in danger of his life, said, 'I appeal unto Cæsar' (Acts xxv. 11; xxviii. 19). And though the appeal was from monotheists to an idolater, from men of his own nation to the monster Nero, Paul and his cause were benefited by the step. The Roman law provided, that, if any magistrate wished to scourge or put to death a Roman citizen, the accused party might refer his cause to the Roman people; which course should protect him from punishment, until the people had come to a determination in his case. On the establishment of the imperial throne, the appellent power of the people passed into the hands of the emperors. Hence was it that Pliny sent to Rome those Christians of Asia Minor, who, in his legal proceedings against the disciples, proved to be Roman citizens. Hence also Paul's appeal.

APPEASE (L. *to bring to peace*). — The Greek signifies *to set down, to tranquillise*. Thus, in Acts xix. 35, 'When the town-clerk had appeased the people;' in the next verse the same word is used — 'Ye ought to be quiet.'

APPII FORUM (L. *the Market-place of Appius*). — A place named after the Roman Appius Claudius Cæcus, the constructor of the celebrated Via Appia, or *Appian road*, that led from Rome in a south-easterly direction; on which, about three miles from the city, lay Appii Forum, having Tres Tabernæ, 'the Three Taverns,' somewhat higher up towards the city, on the same high road. To these spots came members of the church at Rome, to meet the apostle Paul, as he proceeded towards that city, to take his trial before Cæsar. When the apostle saw the brethren, finding that he should not be without sympathy and support in the great centre of heathen darkness, superstition, cruelty, and vice, 'he thanked God, and took courage' (Acts xxviii. 15). It is worthy of notice, as confirmatory of the truth of the account, that the words are obviously from the lips of one who was travelling towards Rome, and therefore of Paul or Luke, an eye-witness; since the writer mentions Appii Forum before 'the Three Taverns,' just as he met with them on his way to the city. These small coincidences are among the most satisfactory proofs.

APPLE-TREE (H. *Tappuah*). — That the apple-tree and its fruit were known in Palestine from an early period, appears certain. A sufficient evidence is afforded by the fact, that places took their names from being spots where apple-trees grew (Josh. xii. 17; xv. 34). In Joel i. 12, 'the apple-tree' is mentioned with other fruit-trees as being withered in the general drought. In Sol. Song, ii. 3, we read — 'As the apple-tree among the trees of the wood, so is my beloved among the sons.' Here it is an image

of beauty, and consequently the apple-trees of Palestine were distinguished for that quality. The aromatic odour of the apple is alluded to in Sol. Song, vii. 8; see also viii. 5, where the tree affords a shade. Prov. xxv. 11, offers a striking image — 'apples of gold in curiously wrought silver baskets,' — the golden colour of the apple being well set off and heightened by the sheen of the silver, especially as seen through the open work of the basket.

Some commentators have, without sufficient reason, thought the citron to be the fruit meant in these passages.

The apple-tree still grows in Palestine. The fruit of the Syrian apple is described as having a very agreeable odour. In the Talmud, frequent reference is made to the cultivation of the apple tree.

Josephus, after speaking of the conflagration of the plain of Sodom, remarks that apples still grow there, which resemble edible fruits in colour, but, in being plucked with the hands, are dissolved into smoke and ashes. Near that bituminous lake where Sodom stood, Dr. Robinson found, at Ain Jidy, a tree, called by the Arabs *ösher*, that grows only in these parts, the fruit of which greatly resembles a large smooth apple or orange, hanging in clusters three or four together, of a yellow colour when ripe; delicious to the eye, soft to the touch. On being pressed or struck, the apparent apple explodes with a puff, like a bladder, leaving in the hand only the shreds of the thin rind and a few fibres. The fruit is filled chiefly with air, which gives it the round form. In the centre a small slender pod runs through it from the stem, and is connected by thin filaments with the rind. The pod contains a small quantity of fine silk with seeds, like the pod of the silk-weed, though much smaller. The Arabs collect the silk, and twist it into matches for their guns, preferring it to the common match because it is combustible without sulphur. The trunks of these trees are six or eight inches in diameter; the whole height from ten to fifteen feet. The tree has a grayish cork-like bark, with long oval leaves; and, in its general appearance, it might be taken for a gigantic perennial species of the milk-weed or silk-weed, found in the northern parts of the American states. If a branch is broken off, it discharges a milky fluid. With some allowance for the marvellous, the fruit of the *ösher* strikingly corresponds with the account given by Josephus.

AQUILA (L. *an eagle*). — A Jew, born in Pontus, in Asia Minor, whence he removed to Rome, where probably he embraced Christianity. From this place he, with his wife Priscilla, and their fellow-believers, were driven about the year A. D. 49, by the Emperor Claudius, under the name of Jews, and under the pretext that, Chrest (a different pronoun-

ciation for Christ) impelling them, they were constantly making disturbances; in which charge, it is easy to see an enemy's version of the fact that the Christian church at Rome was zealous and persevering in the extension of the kingdom of God. From Rome, Aquila went to Corinth, where he formed an intimate acquaintance with the apostle Paul, who took up his residence in Aquila's abode, and worked there at their common trade of tent-making (Acts xviii. 2, 3). The religious friendship thus happily formed was of long duration. Aquila became a companion of the apostle, and laboured diligently for the furtherance of the gospel. His wife also fittingly performed her part as a follower of Christ. From Corinth, Aquila and Priscilla accompanied Paul to Syria; thence they repaired to Ephesus, where Paul left them; when they were made instrumental in converting the learned Alexandrian Jew Apollos (Acts xviii. 18, 24, *seq.*). At the time when Paul wrote his first letter to the Corinthians, they were with him, and had a church in their own house. We have not the means of tracing, step by step, the further changes of place of this Christian couple: but they returned to Rome; for, in Paul's Epistle to the Roman church, they are mentioned as constituting a part of it, and in terms of high esteem:— 'Greet Aquila and Priscilla, my helpers in Christ Jesus; who have for my life laid down their own necks.' The extent of their benign influence is implied in the ensuing words:— 'To whom not only I give thanks, but all the churches of the Gentiles' (Rom. xvi. 4). Whether or not they took up their final abode here, they appear to have formed a part of the church over which Timothy presided (2 Tim. iv. 19). Tradition represents Aquila as a bishop and martyr:

In Acts xviii. 18, it is said Paul sailed from Corinth to Syria, 'and with him Priscilla and Aquila; having shorn his head in Cenchrea (a seaport lying to the east of Corinth), for he had a vow.' Who had a vow, Aquila or Paul? Was the vow of a civil nature, such as the Jews sometimes took, namely— not to cut their hair, and to abstain from certain kinds of food during a journey or some peril; during a voyage, till safely landed; or an illness, till health was recovered? Such vows, the resource of weak characters, are scarcely worthy of Paul, whose ardour and perseverance needed no support of the kind; and these engagements, formed as it were with the future, are opposed to that trust and confidence which are inspired by a pious regard to Providence. Was it a temporary Nazarite's vow? This observance must take place at Jerusalem, 'at the door of the tabernacle of the congregation' (Numb. vi. 18), not at Cenchrea; unless some legal defilement had broken in upon the vow, and necessitated its renewal (Numb. vi. 9). Nor is it likely that Paul would observe a vow

which was so strictly Mosaic as that of the Nazarite, except under peculiar circumstances, such as are explained in Acts xxi. 24. These considerations seem rather to throw the probability on the side of Aquila, who, as a banished man, may have had reasons of his own for taking a civil or religious vow of some kind. It makes in favour of this view, that the usual order of the words 'Aquila and Priscilla' is here inverted, apparently with the view of connecting Aquila immediately with the ensuing words— 'having shorn,' &c.

ARABIA, a Greek word, formed on a Hebrew one; whose meaning may have the idea of darkness for its basis, and so set forth Arabia as the unknown land, a character which it still to a great extent retains. The entire country now comprehended under this designation lies within these limits; namely— the Indian Ocean on the south, the Persian Gulf on the east, the Red Sea and the borders of Egypt on the west: on the north it extended on one side to the boundaries of Palestine, and on the other ran up towards the Euphrates to Babylon. Since the time of the geographer Ptolemy, this large peninsula has been ordinarily divided into three great portions,— I. Arabia Felix, *Happy Arabia*; II. Arabia Petræa, *Stony Arabia*; III. Arabia Deserta, or *Desert Arabia*. The first comprises the greater part of the country; namely, the huge peninsula, which has for its northern boundary a line running from the northern extremity of the eastern arm of the Red Sea, to the northern extremity of the Persian Gulf. The second consists, in general terms, of the small peninsula of Sinai, and the immediate vicinity. The third covers the wide tract which extends from the northern limits of Arabia Felix towards the north and east, to the Euphrates. These boundaries are to some extent arbitrary, nor have they been generally received; they are unknown, equally to the Arabian geographers and the Hebrews; and the descriptions which they imply of the several districts are, if taken in a general application, by no means accurate. Arabia is a name which, in the wide sense, was unknown to the Hebrews. This country, to speak of it in a loose way, they termed the East, the land towards the east; and its inhabitants, the sons or natives of the East. In reality, it lay to the south-east of Palestine. Having to do with particular portions and tribes of Arabia, the Israelites, wanting in that general view which could have embraced the whole country, and so have formed a general name, merely spoke of particular parts, and of separate tribes: sometimes they used the word as denoting only a part of the country which it now designates (Ezek. xxvii. 21. Jer. xxv. 24. 1 Kings x. 15. Gal. iv. 25). It is the country called above Arabia Petræa, with which the student of Scripture is most interested, as it contains the lands in which

the Hebrews wandered ere they gained Canaan, and those with which they were in constant communion—as Moab, Idumæa, the country of the Amalekites, Canaanites, and Midianites. On the other hand, the places and heads of tribes mentioned in Gen. x. 7, 26, belong to Arabia Felix, or what might more correctly be termed Arabia Proper. In Arabia Deserta dwelt the descendants of Ishmael; namely, the Nabathæans, Kedarenes, &c. (Gen. xxv. 12, *seq.*); and most of the tribes who were the offspring of Abraham and Keturah (Gen. xxv. 1, *seq.*). So wide a district of country, of course, varied very much in character. In the northern part, towards Mesopotamia, there are great plains of sand, destitute of vegetation; but, as you approach the river, fertile and beautiful tracts present themselves. Generally, neither water nor plants are to be found, except here and there a humble root, which, however, the camel does not despise. The heaven is cloudless, and of a burning heat, mitigated by the coolness of night, or by breezes in the day; the air pure and dry; and from June to September the deadly simoom prevails, blowing from the south-east; whose power was known to the Hebrews (Ps. xi. 6. Job i. 19). The nature of the country here, as in other parts of Arabia, compels the inhabitants to pursue the life of wandering herdsmen (nomads), going with their flocks and herds from one spot to another, in order to obtain a constant supply of food. This, their ancient, continues their present custom. Their life, though full of change, is limited to a narrow sphere of objects; the mind, in consequence, remains inert; the mental culture is quite rudimental. There is no political constitution. A kind of social life exists, under the patriarchal control of sheikhs. Independence prevails, for conquest is impossible; and the true nomad regards the dweller in towns with contempt. The idea of property is, however, in some sense predominant; for each horde has its land, fixed and determined by immemorial usage, and every intruder is considered a fair object of plunder, unless he has for attendants members or relations of the tribe. Robbery supplies no mean portion of the means of subsistence. In their wandering habits, these Bedouins (children of the desert) wander frequently from their own limits, and traverse Arabia Petræa. These general remarks will be found to illustrate Scripture. The threatening prophecy in Isa. xxi. 13—17, relates to the inhabitants of Northern Arabia. ‘The children of Kedar’ traded in lambs, rams, and goats, with which they supplied Tyre (Ezek. xxvii. 21). Sometimes they carried on a caravan trade themselves (Gen. xxxvii. 28); for a caravan road ran through their country, from the Persian Gulf to the Mediterranean. More frequently they fell on their neighbours’ lands, on expeditions of plunder (2 Chron. xxi. 16. 1 Kings xi. 14;

xxvi. 7. Job i. 15); or rendered the caravan roads unsafe by their attacks (Jer. iii. 2).

The Peninsula of Sinai is a mountainous country, which has of late years become better known than other parts of Arabia. Near the southern end rises a huge mountain mass, forming Horeb and Sinai; which sinks suddenly towards the sea, and on the inland side opens, and throws out a range of mountains on either side of the triangle, which gradually sink in height as they run northwards: but the range which extends along the Persian Gulf, rises again after it has passed the top of that gulf into the mountains of which Idumæa is mostly made up. The mountains consist of granite, porphyry, or limestone: they rise abruptly from the sea, and are intersected by many defiles and valleys, sometimes opening into large plains, which are for the most part deserts, but here and there offer some fertility. Serpents and lizards abound there (Numb. xxi. 4, 6). Palms, acacias, tamarisks, are the most important products. Bedouin tribes still traverse the valleys and the table-lands, and exact a part of their sustenance from caravans and companies of pilgrims. The lofty land of the south tends downwards in a northerly direction, so as to form the extended and elevated plain denominated El Tyh (here the Israelites wandered for many years), which runs north and west to the Mediterranean Sea, and north and east on towards the mountains of Edom. The district is almost without water, consisting of limestone strewed with flint. In the north and north-east of this vast plain there rises a hilly country, capable of cultivation, extending as far as to the Dead Sea, where it unites with other heights that run along both sides of that peculiar lake. Over this high land were spread, in the days of Moses, the tribes of Edomites, Amalekites, and Ammonites. The inhabitants of Arabia Petræa were partly nomads, and as such lived independently under their native chiefs. They were, however, conquered by the Chaldean armies (Jer. xlix. 28). After the Jewish exile, there flourished a kingdom here, having Petra for its capital, whose kings mostly bore the name of Arctas. They for a time possessed several Jewish cities.

The large southern district, or Yemen, is of a very various nature. The countries on the coast are for the most part hot, sandy, unfruitful plains. The interior is lofty, and, with barren districts, contains well-cultured parts, which produce grain, wine, and various fruits. Here are found the sugar-cane, rice, citrons, oranges, lemons, pomegranates, figs, and coffee. It was celebrated also for its myrrh and cassia (Isa. lx. 6. Jer. vi. 20. Ezek. xxvii. 22). Gold was hence brought to the Hebrews (1 Kings x. 10. 2 Chron. ix. 14. Isa. lx. 6); but it is uncertain whether it was originally found there: none is now produced. Lead and iron are obtained.

At so late a period as this, and after the noble adventures which have laid open before us so many other hidden countries, it is rather surprising, and very much to be regretted, that so little has been done for communicating a full and exact knowledge of Arabia; a country of the highest interest to the friends of civilisation: for here originated the Mosaic and the Moslem religion. This was the centre of ancient commerce; this was the country of a conquering race, which extended its faith, its opulence, its wisdom, its arts, its splendour, to the extreme East and West; which, improving its morals by Persian culture, and its intellect by Grecian wisdom, planted fruits of its own rearing on the banks of the Tigris and of the Guadalquivir.

Arabia received its earliest inhabitants, in all probability, from the Caucasus; which, extending itself along Mount Lebanon, runs down to the Arabian mountains. Of the ancient Arabians, the most celebrated tribes, according to native authorities, are — the Adites, Thamud, Tasm, Oschadis, Dschorham, and Amalekites. The later Arabians, from whom spring those of the present day, are divided into two classes — that of the genuine Arabs, or Joktanidæ, from Joktan, son of Eber (Gen. x. 26); secondly, the mixed race, Mostaraben, who are derived from Adnan, son of Ishmael. All these tribes belong to the great Shemitic family. The Arabic language, which, in regard to its riches, its high culture, its wide spread, and its importance in history and religion, has no superior, is a Shemitic dialect, and forms, in union with the Æthiopic, the southern branch of the great Shemitic tree. Its native country is the Arabian peninsula. The religion of the ancient Arabians was the worship of the stars: every tribe had its own star, to which it gave special honour. Herodotus mentions as gods of the Arabians — Urotalt, which he accounts the same as Dionysos (Latin, Bacchus); and Alitta, which he identifies with Aphrodite (Venus). In Southern Arabia, the god Sabis was worshipped; that is, the sun-god, who is obviously connected with the star-worship of the Sabæans.

A few general remarks, and some particular notices, regarding Arab manners and customs may be of service. The Arabs are of a middle stature, thin and active. In eating and drinking they practise moderation. They use wheaten bread; but the humbler class are content with bread made of an inferior grain termed Doura, in the shape of round cakes. Pillau, made of rice, is a common food. Coffee is a general beverage. Wine and other intoxicating drinks are taken only in secret, in consequence of the prohibition in the Koran. The smoking of tobacco is customary with all classes. Little time is consumed in eating the meal, which, even in the houses of persons of distinction, is taken on the floor: a piece of cloth or of

leather serving for a table. The duties of knives, forks, and spoons, are performed by the fingers. The hands, therefore, are carefully washed before food is taken; for the Arabs are very studious of cleanliness. This, and their moderation in eating, conduces very much to the good health which they enjoy. With the exception of the leprosy, few chronic diseases afflict them. Their medical men are generally very ignorant. They attach much importance to the anointing of the body. With those who are well off, perfumes and perfumed water are very common, both of which are offered to friends on their arrival. The Arabs are very companionable, on which account they love to assemble in coffee-houses, in the market-places; and in Yemen, there is scarcely any village but has its market-place. The female sex, as in all the East, live retired, inhabiting the back part of the house: the women of a family are never seen by a stranger. The education of children is in their early years confided to the female sex. When the sons are grown up, they either come under their father's instruction, or are placed under a tutor. The girls remain in the harem till they are married. In regard to wedlock, great care is taken to ascertain that the intended bride is a virgin. If the contrary appears, expulsion, and even death, is the resource. Arabs are celebrated for hospitality, whatever their condition in life. They are courteous even to an extreme, and in cities kind to strangers. Professors of other religions are not rudely exposed to insult. The Arabs seek not to make proselytes, though they show favour to those who pass over to Mohammed. They are generally, and not without reason, described as revengeful. The old custom of blood for blood is unhappily kept up; but they are not quarrelsome, and slight offences are easily forgiven.

The Bedouins, now known by the name of Tawarahs, who wander over the western side of the peninsula of Sinai, bear in general a good character. Their most gainful pursuit in the present day, and that upon which they seem, in a great measure, dependent for subsistence, is the accompanying of travellers to and from Sinai, which is a monopoly, and the carriage of merchandise between Cairo and Suez. They are of good dispositions, and solicitous to please. They expect frequent gratuities of food, coffee, &c. It is a cheap and effectual way of winning their kindness and good offices. Harsh language and blows do not answer for Bedouins in the Desert. They are proud-spirited, and feel, and resent indignities. They are honest as well as trustworthy, but little inclined to religious practices. They are poor; having some camels, goats, and a few sheep; but no horses or cows, which could not subsist on the coarse and meagre pasturage afforded by these sterile regions. They have also some

fowls, and deal occasionally in eggs and chickens. Their bread corn, as well as the beans given to the camels when on hard service, are brought from Cairo on the backs of these animals. They carry a little charcoal, made of the branches of the acacia, and a small quantity of gum, to that market; which seem to be their only articles of export, with the exception of now and then a camel. These poor Bedouins love their arid plains and hideous mountains with an affection unknown to the occupants of more genial regions. They show signs of pleasure, and even exultation, on passing out of Cairo into the pure air of the Desert, which no traveller can fail to observe in their buoyant step, animated conversation, and overflowing joyous hilarity.

Of these Arabs Dr. Olin thus speaks: — 'It was gratifying to me to observe with what pleasure and pride the Bedouins, after the fatigues of the day's journey which they perform on foot, seldom mounting their loaded camels, hastened away to obtain a supply of their wholesome beverage, water. The one who went with me, laid down a full skin at the door of my tent, with many significant smiles and gestures, exclaiming repeatedly, "Taib! Taib!" — *Good! Good!* The people are all fond of coffee, but refuse wine and spirits, and even beer. Our sheikh, Salah, who is strictly religious, took once, incautiously, a glass of this favourite English beverage. Another was offered to him in my presence, on the subsequent evening. He smelled the cup, and returned it, exclaiming, "Most taib!" *Not good.* The dragoman explained to him, that it contained neither brandy nor wine; but he would not be satisfied, and wholly refused it afterwards. The manners and habits of these children of the Desert are truly primitive. Having occasion to wash their clothes this evening, they scooped out a basin in the sand, and filled it with water for the purpose. The supply of fresh water seemed to have tempted them to indulge in other luxuries; and I saw them, for the first time, eating hot bread. Each man, or at least, each party, has a small kneading trough, hollowed out of a piece of wood, which he carries bound up in his baggage. In this they mixed a small quantity of the meal of doura; and, having formed it into a thin cake, they laid it upon the sand, and covered it with a fire made of small sticks. One man, at least, used dried camel's dung for the purpose. They parched corn, or doura, and ate it for breakfast. I am, indeed, constantly reminded of the habits of the patriarchs, and see the domestic scenes so beautifully portrayed in the Old Testament, re-acted by the Bedouins. It will be observed, that the simple facts I have just recorded are so many illustrations of the ancient customs with which the Bible has, from our childhood, made us familiar. Their

dress is equally illustrative of the sacred volume: their sandals, which are merely bits of leather or untanned skins, commonly fishskins, covering the sole of the foot, and fastened by a thong that passes between the first and second toes, over the instep, and around the heel; the girdle, which all wear about the loins, serving as a belt for a long knife, or pistols, and as a depository for money, &c.; and their loose, flowing robes, reaching only to the knee, and exposing the legs.'

Irby and Mangles supply us with the following lively sketch of a camp of Arabs, showing many of their customs at the present day: — 'As we approached, we beheld a very animated and busy scene. The girls were singing, and the children busied in running down the young partridges with dogs; the birds being as yet only able to fly a short distance at a time. Presently we heard a hue-and-cry from all quarters, and soon perceived a large wild boar, with his bristles erect, beset by all the dogs; everybody running eagerly to the pursuit. He was found behind one of the tents. They chased him all through the camp; and two Arabs on horseback, with spears, joined in the pursuit. The animal, however, kept both men and dogs at bay, and finally got off with only one wound. We now approached the sheikh's tent, and found Mahannah and his two sons, Sheikhs Narsah and Hamed, together with about thirty Arab chiefs of various camps, seated round an immense fire. Sheikh Narsah was leaning on a camel's saddle, their usual cushion. He did not rise to receive us, although we afterwards observed, that he and the whole circle rose whenever a strange sheikh arrived. We attributed this cool reception to the low estimation he held us in, in consequence of the unusually small sum we were to pay for visiting Palmyra, and from the plainness of our dress and appearance. Mahannah was a short, crooked-backed, mean-looking old man, between seventy and eighty years of age, dressed in a coarse robe. His son, Narsah, to whom he had, in consequence of his age, resigned the reins of government, was good-looking, about thirty years of age, with very dignified and engaging manners. He had the Koran open in his hand when we arrived, to give us, we supposed, an idea of his learning. He was well dressed, with a red pelisse and an enormous white turban. We observed much whispering going forward between Narsah and every stranger that arrived; and our guides were separately questioned in the same manner, to learn, as we conjectured, whether we had much money or not. Narsah alone addressed us. He inquired why the English wished so much to see Palmyra, and whether we were not going to search for gold? We told him he should have half of any we might find

there. As the evening advanced, the Arab guests increased to the number of fifty. Their mode of saluting their chiefs is by kissing either cheek alternately, not the hand, as in Nubia. Some of the partridges which the children had caught, were now brought in. They roasted them on the fire, and part was given to us; Sheikh Hamed throwing a leg and a wing to each of us. They afterwards gave us some honey and butter, together with bread to dip into it ("butter and honey shall he eat," Isa. vii. 15): Narsah desired one of his men to mix the two ingredients for us, as we were awkward at it. The Arab, having stirred the mixture up well with his fingers, showed his dexterity in consuming, as well as in mixing, and recompensed himself for his trouble by eating half of it. At sunset, and again at eight o'clock, the whole assembly were summoned to prayers; a man standing outside the tent, and calling them to their devotions, in the same manner as is done from the minarets of the mosques of Turkish towns. Each man rubbed his face over with sand, a heap of which was placed in front of the tent for that purpose, to serve as a substitute for water in their religious ablutions.

'We could not but admire the decorous solemnity with which they all joined in worship, standing in a row, and bowing down and kissing the ground together. An immense platter of roast mutton was then brought in for supper, with a pillau of rice. The Arabs fed apart, while a separate portion was brought for Narsah and us. We observed the elderly men gave their half-gnawed bones to those around them; and we were told, that they have an adage commending the custom. A black slave was perpetually pounding coffee from the moment we entered the tent till we went to sleep; and as he began in the morning at daylight, and was constantly employed, it would seem that the consumption of this article must be considerable. Late at night, Narsah began to address the whole circle of sheikhs, who, we found, had been convened in order that they might hear his request, that some portions of grazing land, called "The Cottons," might be delivered up to him. Being tired with the length of his discourse, we removed to a corner of the tent, and fell asleep. We heard afterwards, that his harangue lasted till three in the morning. On the following day we wished to proceed, according to the promise to let us depart before sun-rise, which Narsah had given us the previous evening, swearing by his head, and lifting up his hand at the same time. But as the chief had sat up so late, he did not make his appearance till about ten o'clock, when, instead of letting us depart, he desired we would accompany him to a small vale contiguous to his tent. We found the Arabs assembling from all quarters, and following

us in great numbers. We were quite at a loss to know the meaning of this: at first we thought it was intended to show off the numbers of his people. Presently, however, we came to a tent, and found an immense feast of rice and camel's flesh prepared for the whole assembly. We were conducted to a smaller tent apart, and had our share sent to us.

'We were in doubt what object the sheikh had in thus separating us; whether it was meant as an accommodation to us, that we might eat more comfortably and freely by ourselves, than in the midst of a concourse of people; or whether he thought we were not fit society for him. Our dress was certainly of a much meaner description than that of any of the sheikhs; and as throughout the East a stranger is generally estimated according to the dress he wears, it is probable that our homely appearance had some weight with Narsah on this occasion. We found the meat both savoury and tender, being a portion of the hump, which is considered the best part. There was little fat, and the grain was remarkably coarse: however, we made a hearty breakfast. The feast was conducted with much order and decorum. The sheikhs fed apart in a double row, with several immense platters placed at equal distances between them, and a rope line was drawn round to keep the people from pressing in. Narsah was at the head of the row, with a small select circle, amongst whom he placed us after we had breakfasted, having perceived us among the spectators. When the sheikhs had finished, the people were regaled with the remains; independent of which, portions were distributed to the different tents of the camp. This latter arrangement was for the women and children. Several camels must have been cooked, judging from the immense quantities of meat we saw. This feast was no doubt intended to give weight to the proceedings of the former evening. We were asked whether Christians did not eat pig's flesh; and, answering in the affirmative, were questioned if we did not also drink sow's milk, as they do that of camel's: this, however, we stoutly denied. Mahannah made many signs for money, both for himself and Sheikh Alli, a very handsome little boy about five years of age, the son of Narsah. The Arab sign for money is rubbing the forefinger and thumb together.'

The following lively description of an Arab encampment is given by Dr. Robinson (ii. 180): the locality lies on the south-east of Jerusalem:—'All was in motion at four o'clock. There were about six hundred sheep and goats, the latter being the most numerous, and the process of milking was now going on. They have few cows. Six tents were arranged in a sort of square, made of black hair-cloth, not large. They were mostly open at one end

and on the sides. The tents formed the common rendezvous of men, women, children, calves, lambs, and kids. The women were without veils, and seemed to make nothing of our presence. Here we had an opportunity of seeing various processes in the housekeeping of a nomadic life. The women, in some of the tents, were kneading bread, and baking it in thin cakes, on the embers, or on iron plates over the fire. Another female was churning the milk, in a very primitive way, which we often saw afterwards. The churn consists of a common water-skin, that is, the tanned skin of a goat, stripped off whole, and the extremities sewed up. This is partly filled with the milk; and, being then suspended in a slight frame, or between two sticks leaning against the tent or house, it is regularly moved to and fro with a jerk, until the process is completed. In another tent, a woman was kneeling and grinding at the hand-mill: these mills are doubtless those of scriptural times, and are similar to the Scottish quern. As we were looking round upon this scene of busy life, the sun rose gloriously over the wide prospect, and shed his golden light upon a landscape—not rich, indeed, in appearance—for all is rocky and sterile to the view; but fertile in pasturage, as was testified by this multitude of flocks. The curling smoke, ascending from various Arab encampments in the distance, added to the picturesque effect of the landscape.

Olin thus describes an encampment of Arabs, as seen in the Sinaitic peninsula:—‘We passed a Bedouin encampment, which consisted of about a dozen tents, arranged in no particular order. They are black, and made of coarse wool or camels’ hair-cloth. They are open in front, are very low, and have a partition running from the front to the rear, for the purpose, I presume, of separating the apartments of the males and the females of the family. Hardly any thing in the shape of furniture was discoverable. An old mat, and an earthen vessel or two, were all that I saw in two or three tents. The camels and flocks are gathered about the tents at night. We saluted the people in the customary way, who did not seem in the least disconcerted by our presence and inquisitive looks.’

The strict honesty of the Bedouins among themselves is proverbial, however little regard they may have to the right of property in others. If an Arab’s camel dies on the road, and he cannot remove the burden, he only draws a circle in the sand round about, and leaves it. In this way it will remain safe and untouched for months. When on his way from Sinai to Akabab, Robinson saw a black tent hanging on a tree: his servant said it was there when he passed the year before, and would never be stolen. Theft, he said, was held in abhorrence among the Tawarah; but, the present year, the famine was so great that individuals were sometimes driven to steal

food. He had just returned from Egypt with a camel load of grain for his family, which he had put into one of their magazines, as a place of safety; but it had all been stolen. Burckhardt relates that he was shown in Wady Hamr, a point on the rocks from which one of the Tawarah, a few years before, had cast down his son headlong, bound hand and foot, for an offence of the very same kind.

The notions of justice among the Arabs are, however, very imperfect, if we may judge from those which are entertained by those who belong to the peninsula of Sinai. Among the Amran and Haweitah tribes, if any one steals, the loser takes from the thief an article of equal or greater value, and deposits it with a third party. The thief is then summoned to trial; and, if he refuses, he forfeits the thing thus taken from him. The judges are not always the sheikhs: other persons may exercise this office. If a person slays another, the nearest relation of the deceased is entitled to a certain number of camels, or to the life of one equal to the deceased.

If an Arab discovers his wife or his daughter in illicit intercourse, he turns away and conceals the fact from every one, not even letting the guilty parties know that he has seen them. Months afterwards, he will marry off his daughter; or, after a longer time, perhaps divorce his wife; living with them meantime as if nothing had happened, and assigning some other reason for the measure he adopts. One motive for this concealment is to avoid personal disgrace; and another, to prevent the impossibility of the offenders ever being married.

The Arabs are destitute of book-learning. Robinson made inquiries in the peninsula of Sinai, and other tribes, but could never hear of one individual that was able to read. Even Sheikh Salih, the head sheikh of all the Tawarah, has not this power. Whenever a letter is addressed to him, or an order from the government, he is obliged to apply to the convent, to have it read. Among the Tawarah, this ignorance seems to be the result of habit and want of opportunity; but among the tribes of the northern deserts it is accounted disreputable for an Arab to learn to read. The Bedouins rejoice in the wild liberty of their deserts, as contrasted with towns and cities; and in like manner take pride in their freedom from the arts and restraints of civilised life.

The religion of these sons of the desert is Mohammedanism, which, however, sits very lightly on them. They bear Mohammed’s name, and the few religious ideas which they possess are moulded after his precepts. But theirs is a merely nominal religion, the result of tradition and habit. They seem to manifest little attachment to it in itself, and live in the habitual neglect of most of its external forms. They neglect the prayers customary with other Moslems; and it is said that very

few among them know the proper words and forms. The men generally observe the great fast of Ramadan, though some do not. The females do not keep it. Nor is the duty of pilgrimage more regarded; not more than two or three of all the Tawarah tribe are said to have made the journey to Mecca. The profaneness of the Bedouins is excessive, and almost incredible:—‘Their mouth is full of cursing.’ The traveller can hardly obtain from them an answer which does not contain an oath.

A good authority has declared that the Bedouins would profess Christianity, if they could get fed by so doing. Their minds are not prepared for the spiritual truths of the gospel. Were a missionary to go among them, speaking their language, and acquainted with their habits, he would be received with kindness; and were he to live as they live, and conform to their manners and customs, he would soon acquire influence. In his intercourse with the Tawarah, Dr. Robinson found them kind, good natured, and accommodating, but great beggars. No very permanent or decided impression, however, can well be hoped for, so long as they retain their wandering, half-savage life; and this mode of life must necessarily continue so long as the desert is their home. But it would be no light matter to wean them from the desert, and thus to overturn habits which have come down to them through nearly forty centuries unchanged.

The tribe denominated Alouins, who hold sway from Acabah towards the north, are little better than savages. They are strangers to the decencies of life. They ask for every thing they see in the possession of those whom they escort — bread, fruit, tobacco, &c.; coming into their tents, and making themselves offensively familiar. ‘I was no sooner in my tent to-night,’ — we use the words of Olin, — ‘than one of my guides, a disgusting and filthy creature, came and took his seat on the sand, just within the door. I promptly ordered him away. Afterward I made them all a present of tobacco, with which they seemed much pleased. They entered the tent of one gentleman of our party at dinner time, and unceremoniously helped themselves to the dainties of his table.’

Others seem little, if any, removed from savage life, further than the red man of the American wilds. The ensuing picture of an Arab meal is given by Robinson. The place of which he speaks is Beersheba, on the southern boundary of Canaan. ‘Our Arabs quickly slaughtered the goat, and the different portions were speedily in the process of cooking, at different fires. Their repast was probably, in kind, the same with the savoury meat which Isaac loved; and with which, in this very neighbourhood, Jacob enticed from him the blessing intended for his elder brother (Gen. xxvii. 9, *seq.*). Our Haweity guide

had brought with his family, two or three camels. To them the offals of the kid were abandoned. I looked in on this feast, and found the women boiling the stomach and entrails, which they had merely cleaned with stripping them with the hand, without washing; while the head, unskinned and unopened, was roasting underneath, on the embers of a fire made chiefly of camel’s dung.’

We subjoin one or two portraits. Sheikh Hussein, who is supreme at Ailah, on the extremity of the eastern arm of the Red Sea, is a man of great wealth; having, it is said, more than three hundred camels, besides herds of sheep, goats, and cattle. His bearing is exceedingly dignified. He rarely condescends to smile. In negotiations, however perplexing, he is cool and collected. These qualities give him great influence over untutored men. To Englishmen it is a great drawback from the respect he inspires, to hear him begging for presents, and complaining when none has been brought for him; but this seems to be the fashion, and is attended with no reproach. The governor is a dignified looking man, wearing the costume of the Turks. ‘The sheikh,’ to cite Olin, ‘and his party, with a dragoman, who acted as an agent in the business (paying for escort and safe conduct), were seated on a carpet, spread in a tent; and each individual deposited his money in the centre of the circle. The sheikh counted it with great rapidity; and, after devouring the shining masses with his fine black eyes, deposited them in his bosom with an indescribable air of satisfaction.’ ‘He walks from tent to tent in no little state, clothed in a long robe of scarlet broad cloth, and a fiery red turban of the largest dimensions, with a long pipe in his mouth, and followed by a secretary, carrying writing materials in his hands. He is evidently an ostentatious man, and has the air of one accustomed to superiority. He has the reputation of being faithful to his engagements, though disposed to use every possible advantage, fair and unfair, in making a bargain.’

The sheikh of Wady Mousa is noted for his exactions on travellers, and has rendered it difficult, and even dangerous, to visit Petra. He is a savage in aspect. His coarse, long beard, half white and half black, has a neglected and tangled appearance; and he is meanly clad in vile, dirty garments.

‘We had, on the whole,’ says Robinson, ‘been much pleased with Tuweileb, although he had seen his best days, and, for much of the time he was with us, had been quite unwell. He was uniformly kind, patient, accommodating, and faithful; and, until now, had shown himself less a beggar than his companions. He gave us his adieu, by repeatedly kissing each on both cheeks, in addition to the usual kiss of the hand. We

parted with our Tawarah Arabs with regret, and with the kindest feelings. For thirty days they had now been our companions and guides through the desert, and not the slightest difficulty had arisen between us: on the contrary, they had done all in their power to lighten the toils of our journey, and protect us from discomforts by the way. In all our subsequent journeyings we found no guides so faithful and devoted.'

'Our sheikh was in every respect something more than a common Arab. In stature he was more than six feet high — well built, and finely proportioned; and there was in his movements a native dignity and nobleness which we did not find in other Bedouins. His countenance was intelligent, and had a mild and pensive cast: indeed there was a

seriousness and earnestness about him, which could not but give him influence in any situation. He was also more than an ordinary sheikh: he could read and write; and was likewise the khatib or orator of his tribe. In this capacity he was very regular in the performance of the Moslem devotions, and often chanted long prayers aloud. This, indeed, seemed to be his chief character, and he was addressed only as khatib; so that we hardly heard him called by his real name Mohammed. The learning of the tribe is confined to the khatib, no other individual being able to read or write; but, as this is an exception to Arab custom, the Tawarah stand degraded by it in the eyes of their brethren' — (Robinson, ii. 178).



We must not conclude this article without a brief reference to a work of high pretensions and of some merit, — 'The Historical Geography of Arabia,' by the Rev. C. Foster. London, 1844; — though we cannot admit some of the author's chief positions. The volumes profess to have ascertained as follows — the descent of the Arabs from Ishmael; all the chief Ishmaelitic tribes are recovered on the same ground which they occupied in the days of Moses, and which they continue to occupy. The four great patriarchal stocks are discovered, 'who, according to Moses, together with Ishmael, peopled the peninsula;' 'the families of Cush and Joktan, who preceded, and those of Keturah and Esau, who followed the son of Hagar;' they are recognised 'in the very localities, and along the very lines, where they are placed by Moses and the prophets.' Farther, Mr. Foster's researches have, in his own opinion, 'issued in the decyphering of an unknown alphabet, and the recovery of a lost language; that alphabet the celebrated Musnad; this language the tongue of Hamyar.' This has

been brought about by his diligent application to decypher inscriptions, which were sent almost in vain to Gesenius and Rödiger, in Germany; inscriptions discovered by English surveying expeditions, on the southern coast of Arabia, carved on the stones of ancient buildings, and engraven on the rocks. From the ruins of Nakab el-Hajar, and from the rock of Hisan Ghorab, localities of Hadramaut (which is the extreme southern part of the great peninsula), copies of these inscriptions were transcribed. Our author was led, by what is called chance, to find a key to them. Turning, in the course of his studies, to a very rare tract — 'Historia Imperii v. Juktanidorum,' by Schultens, he opened on a title and monument which proved to be an Arabic version of the ten-line inscription at Hisan Ghorab. The lines are interesting, if only for the lively picture which they afford of Arab life. We can give only three or four:

ADITE INSCRIPTIONS ENGRAVEN ON THE ROCK IN
HADRAMAUT: DISCOVERED MAY 6TH, 1834.

'Over us presided kings far removed from baseness, and stern chastisers of reprobates

and wicked men. They noted down, for us, according to the doctrine of Heber, good judgments written in a book to be kept:

And we believed in the miracle-mystery, in the resurrection-mystery, in the nostril-mystery.'

To these remains Mr. Foster assigns 'a date of 3,500 years (nearly three centuries prior to the Books of Moses), the age of Jacob and Joseph, or within 500 years of the flood.' Their true value, however, he finds in 'the precious central truths of revealed religion which they record, and which they have handed down from the first ages of the post-diluvian world.' 'In the Adite monument at Hisn Ghorab, stands registered the incontrovertible fact, that the oldest monument in the world contains at once the fullest and the purest declaration of the great central truth of the gospel: — he preached unto them Jesus and the Resurrection' ('the nostril mystery'): this 'faith was the primitive religion of mankind.' Numerous other inscriptions have been seen or heard of; and 'the future results which promise to arise from the clue obtained through the inscriptions already decyphered, are beyond all calculation.' We must, however, add, that the criticism of the learned world has looked with a frowning aspect on Mr. Foster's alleged success.

ARAM (H. *highland*), or Aramæa, the Hebrew name for Syria, or the entire country lying between Phœnicia and Palestine on the west, Arabia on the south, the Tigris on the east, and Mount Taurus on the north, thus including Mesopotamia. But the latter had a specific name, that is, Aram Naharaim, or Padan Aram, the plains; alluding to the level country lying between the Euphrates and the Tigris, which the Greeks termed Mesopotamia, that is, the country between the rivers. On this side of the Euphrates there belonged to Aram—I. Aram of Damascus (2 Sam. viii. 6. Isa. vii. 8. Amos i. 5), that is, Syrian Damascus, which was north-east of Palestine. II. Syria-Maachah, (1 Chron. xix. 6), which touched on the territories of the tribe of Reuben, in the vicinity of Bashan (Josh. xiii. 12, 13. Deut. iii. 13). In the time of David, the country had a sovereign of its own (2 Sam. x. 6). III. Geshur in Aram (2 Sam. xv. 8), near Maacha (Deut. iii. 13. Josh. xii. 5), with its own kings in the days of Solomon (2 Sam. iii. 3). IV. Aram Beth-rehob, mentioned in conjunction with Aram Zoba and Maacha,—a district lying at the foot of Antilibanus, near the north Palestinian city of Dan or Laish (Judg. xviii. 28). V. Hul also is mentioned as part of Aram, in Gen. x. 23, as well as Uz. Zobah of Syria (1 Sam. xiv. 47. 2 Sam. viii. 3; x. 6, 8) seems to have lain on the other side the Euphrates originally, but made its way, in the course of time, to and over the river towards the west.

Under Saul and David, Zobah was the most important of the Syrian states, which, however, David vanquished (2 Sam. viii. 3). On the same occasion he conquered Damascus, which, in Solomon's reign, appears in conflict with Israel, but was at last conquered by the Assyrians. Then Aram fell into the hands of the Chaldeans and the Persians, till the death of Alexander, when it came under the Seleucidæ as an independent kingdom, to which Judea was subject.

According to Amos ix. 7, the Aramæans came from Kir, which may have been the country that lies at the foot of the Caucasus mountains, on the river Cyrus, one of the branches that form the Kur or Koura, which empties itself into the Caspian Sea, after having received the Araxes. In Gen. x. 22, Aram is reckoned among the children of Shem, and said to have had for his descendants, Uz, Hul, Gether, and Mash, who may be considered as the founders of so many cities and dominions. All these spoke the Shemitic tongue, of which the Aramaic or Syriac, and the Chaldee, were dialects. The Aramaic (Syrian) language was, in the time of the Israelitish kings, spoken by Assyrian state officers (2 Kings xviii. 26. Isa. xxxvi. 11); and in the post-exilian period, the Persian government had its edicts to the Western Asiatics translated into the Aramaic (Esra iv. 7). The religion of the ancient Aramæans was a symbolical worship of natural objects (Judg. x. 6. 2 Chron. xxviii. 23).

ARARAT (H. *cursing*).—The country so called formed a part of Armenia, lying in the middle of it, for which, as being so distinguished a portion thereof, it was sometimes employed (2 Kings xix. 37. Isa. xxxvii. 38. Jer. li. 27). The river Araxes ran through it, which, having joined the Kur, fell into the Caspian Sea. In the time of Jeremiah, it was a kingdom. From the earliest period, this part of the world has been famous, in consequence of the mount of the same name on which, according to Gen. viii. 4, the ark rested after the flood, and from which, as a centre, the human race was afresh propagated over the face of the earth: for this reason the mountain is held sacred, in the eyes alike of Jews, Christians, and Mohammedans. According to the general view, Mount Ararat is that part of the chain so called, which is denominated among the Armenians, Massis; among the Persians, Kuhl Nuch (Noah's Mountain); and among the Turks, Aghri. It lies in the vale of Arras, about thirty miles south-west from Erivan, which was long the capital of Armenia. As seen in approaching it from Erivan, Mount Ararat is altogether unique in its appearance, rising like a mighty pyramid from the general range, and gradually tapering till it pierces and peers above the clouds. It rises from a majestic curve in the great range, a sublime corner boundary

of the three empires of Persia, Turkey, and Russia, full worthy to be the bridge between the anti-diluvian and post-diluvian worlds. It has two peaks—the higher is about 17,000, the lower is about 13,000 feet above the level of the sea. Between the two is a huge subsidence, not unlike in appearance the low part between the two humps of the dromedary. Seen from the north and the south, the mountain seems to stand insulated from the range of which it forms a part, so small do the neighbouring hills appear in comparison. The resting-place of the ark cannot be determined; but it may have been on the curve which, as we have intimated, lies between the two pikes. This curve is an extinguished volcanic crater, which is certified by the signs that appear all around of volcanic action. On the 6th July, 1840, a violent eruption took place, by which much damage was done to the whole surrounding country. The inhabitants hold that Ararat cannot be ascended; and, when Parrot ('Travels,' Berlin, 1834) proved the contrary, they still firmly denied the fact. Since his time, a young Russian has succeeded in getting to the summit. The higher peak is covered with perpetual snow: hence the epithet '*hoary Ararat*.' The entire mountain has an impressive sublimity. The Arras runs along its base. The great plain of Erivan and the valley of the Arras, being hemmed in by elevated land, have in summer a great concentration of heat and a mild climate for that region during the whole year. The country extending from Erivan to Nakcheran, a distance of one hundred miles, is beautiful, and the soil extremely fertile. Its fruits are very excellent and plentiful; but the climate is unhealthy. Armenian tradition says, that Noah made Nakcheran (first inn) his first permanent resting-place after the flood; but it is not easy to understand why he should have wandered so far down the valley, and over so fertile and beautiful a country, before he found a home. Near the base of Ararat, at Khorvirab, is the renowned Armenian church, as well as the prison of St. Gregory, the apostle of Armenia: the latter is a narrow cave, about thirty feet deep; it is held in great respect by the natives.

ARCH (L. *a bow*) is the segment of a circle applied in architecture. Nicholson, in his 'Architectural Dictionary,' defines the arch to be 'a part of a building suspended over a given plan, supported only at the extremities, and concave towards the plan.' A few years ago, it was thought that the arch was unknown in the earlier periods of civilisation, and that its invention was attributable to the classic nations. The inquiries, however, which have been made in Egypt, show that the arch was known there, six hundred years before Christ, if not at a much earlier period: the diversities of opinion

appear to be in part owing to a want of a recognised definition, and to a consequent dispute about words.

The subject is of importance to the Biblical student, because, if the East in the present day may be taken as a picture of the East in scriptural times, arched buildings were in the latter period by no means uncommon. Even those, however, who maintain that the arch was known to the ancient Israelites, allow that no word meaning *an arch* is found in the Bible. The only passage in which the word occurs in the English translation is Ezek. xl. 16, where the margin reads 'galleries or porches.'

ARCHELAUS (G. *governor of the people*), son of Herod, miscalled the Great, and of a Samaritan woman, named Malthace. He was, with his brother Antipas, brought up at Rome. After Herod had put to death several of his sons, he altered his will, which bore in favour of Antipas, and gave his kingdom as an inheritance to Archelaus, on condition that the gift was sanctioned by Augustus. The prince, therefore, paid a visit to Rome, and was well received by the emperor, though complaints were made against him by a hostile party of his countrymen. Accordingly, he received possession of about one half of his father's kingdom, namely, Judea, Samaria, and Idumæa, with the cities Jerusalem, Joppa, and Sebaste (Samaria), and an annual income of six hundred talents. The Romans gave him the title of Ethnarch: in Matt. ii. 22, he is spoken of as having royal power, which implies an increase of dignity, that would naturally ensue from the pride alike of Archelaus and his subjects. Having reigned in all ten years, he was at length, in the consulship of M. Æmilius Lepidus (A. D. 7), dethroned, and banished by the Romans to Vienne, in Gaul, as a punishment for his tyranny, especially against the Samaritans, and for his misconduct towards his own relations. Good reason, therefore, the character of Archelaus being considered, had Joseph on his return from Egypt, with the child Jesus, to avoid Herod's dominions, and proceed to Nazareth in Galilee (Matt. ii. 22).

On the banishment of Archelaus, his dominions came under the immediate sway of the Romans, and were annexed to the province of Syria, but as a separate territory, governed by its own procurator. The procurators had to take care of the rights of Rome over Judea; to collect the tribute; to preserve tranquillity; and, consequently, possessed very great influence. They dwelt at Cæsarea, a splendid city on the shore of the Mediterranean, built by Herod. Here were also the head-quarters of the troops which they had under their command; only that a small Roman garrison was stationed in the citadel Antonia, which lay at the north-west end of the Temple.

ARCHIPPUS (G.) is spoken of in the letter of Paul to Philemon (2) as 'our fellow-soldier;' and, in the letter to the Colossians (iv. 17), Paul directs the church at Colossæ to say to Archippus, 'Take heed to the ministry which thou hast received in the Lord, that thou fulfil it:' whence it appears that Archippus held an office in the Colossian church. In Col. iv. 9, Onesimus, the slave of Philemon, is said to be one of the Colossian church. Now, the slave dwelt with his master. Hence we learn, that Philemon, whose place of abode is not mentioned in the letter which Paul sent to him, was of the Colossian church. The conclusion accords with what we know from Philemon (2), where Archippus is obviously found in the same place as Philemon; and Archippus was, we have already seen, of Colossæ. These are minute coincidences between these two epistles. Scarcely observable without care, they are not likely to have been invented: they are incidental and unintended. As such, they give a satisfactory proof of the credibility of the records in which they are found.

AREOPAGUS (G. *Mars' Hill*) signifies, in reference to place, Mars' Hill; in reference to persons, the council which was held on the hill, sometimes called, from its elevated position, the upper council, and sometimes simply, but emphatically, the council. The place and council are topics of interest to the Biblical scholar, chiefly on account of their being the scene of the sublime discourse of Paul (Acts xvii.), who, being moved by the evidences of idolatry which abounded in Athens to preach Jesus and the resurrection, was set on by certain Epicurean and Stoic philosophers, and led to Areopagus, that they might learn from him the design and meaning of his new doctrine. Whether Paul was criminally arraigned before this court, is not quite determined, though it is probable that he was. His temperate, dignified, and high-minded bearing, in so peculiar a situation, cannot be sufficiently admired. Nor does it appear that his eloquent discourse was without a good result; for though some mocked, and some procrastinated, yet others believed; amongst whom was Dionysius the Areopagite, who has been represented as Bishop of Athens. The history of the Acts of the Apostles states (Acts xvii. 22), that the speaker stood in the midst of Mars' Hill. Having come up from the level parts of the city, and looking towards the south, he would behold on one side the harbour of Piræus, on the other the harbour of Phalerum, with their crowded arsenals, their busy workmen, and gallant fleets. Not far off, in the ocean, lay the island of Salamis, a spot sacred to the freedom of Greece. The apostle had only to turn to the right, to catch a view of the small but celebrated hill where Demosthenes and other distinguished orators were wont to

address the Athenians. Before him lay the crowded city, studded with memorials of religion and patriotism, and exhibiting the highest achievements of art. On his left, beyond the walls, was the Academy, with its groves of pine and olive trees, its temples, its statues, and its fountains; near which Plato had resided and taught. But the most interesting object lay on the apostle's right hand: on the hill of the Acropolis, were clustered together monuments of art and national religion, such as no other spot on earth has ever borne, consisting of magnificent temples of Pentelican marble; the justly-famed Parthenon, adorned with the finest sculpture, from the hand of Phidias; and the statue of Pallas Promachos, which towered so high above the other buildings, that her plume and spear were seen far off upon the sea. The court of Areopagus was one of the oldest and most honoured, not only in Athens, but in all Greece, and, indeed, in the ancient world; for, on account of its equity and beneficial influence, foreign states sometimes sought its verdict. When Greece became subject to Rome, much of its influence, if not its equity, was lost. The origin of the court may be traced to the earliest period of Grecian history. At first, the members were essentially aristocratic; but, in the course of time, persons of blameless personal conduct seem to have been eligible to the appointment. The precise time when it perished cannot well be determined; but it is certain that in later periods its members ceased to be uniformly distinguished by blameless manners.

The functions of the court were divided into six classes:—I. Judicial. II. Political. III. Police. IV. Religious. V. Educational. VI. (only partial) Financial.

Its strictly religious functions extended over the public creed, worship, and sacrifices; having to keep the religion of the state free from foreign elements.

ARETAS (G.), the name of several North Arabian petty kings, one of whom (it may be the third) lived in the days of Paul, and possessed, for a time, a part of Syria, with the city of Damascus, whose governor or ethnarch, in his desire to gratify the Jews, kept watch day and night in that city, in order to apprehend the apostle, who, however, by the aid of his fellow-believers, escaped under the shadows of night.

Aretas was father-in-law to Herod Antipas, who repudiated his daughter; on which, Aretas, declaring war, defeated Antipas, when Tiberius interfered. The death of that emperor, however, seems to have given Aretas an opportunity for making himself master of Damascus.

ARIEL (H. *lion of God*), a symbolical representation of Jerusalem, as appears from Isa. xxix. 7, 8, in which Ariel is identified with Mount Zion. In 2 Sam. xxiii. 20, the

word here employed to denote Jerusalem is applied to heroes, 'lion-like men;' whence it appears, that the prophet, in the use of this name, represents Jerusalem as an heroic city; and the bearing of the passage seems to be, that though for her iniquities Jerusalem was about to be punished of God, she would yet prove herself superior to her enemies, whose distress is pictured forth very strikingly in verses 7 and 8.

ARIMATHEA (H. *high*).—As in other countries, so in Judea, the word *height* or *hill* entered as an element into many words; and, since the term is altogether a relative one, very different elevations of the earth's surface have been thus designated. If a spot stood above the altitude of the surrounding country, it might rise as well from a plain as from a range of mountains. Accordingly, there were in Canaan four places of dissimilar heights, that bore the name of Ramah, of which Arimathea is only a modification caused by peculiarities of dialect or local circumstances. The Ramah of the Old Testament (Josh. xix. 29) is the Arimathea of the New, the same place which in modern times is designated Ramlah. This, which may be considered as the current opinion, Dr. Robinson has impeached; but his reasons have not been held satisfactory by a very competent judge, we mean Räumler. Ramlah lies in the vale of Sharon, eight miles south-east of Joppa, and sixteen miles from Jerusalem. About five miles from Ramlah, on the road to the metropolis, begin the rough high lands of Judah. Ramlah, or Arimathea, was the birthplace or residence of the rich Hebrew, Joseph, who had been recently converted to Christ, and who interred our Lord's body in his own new tomb (Matt. xxvii. 57. Mark xv. 43. Luke xxiii. 51. John xix. 38). It is a little singular that Luke mentions Arimathea as a city of the Jews, that is, of Judea. Except there was some special reason, why the mention of this circumstance, which is in no way called for by the narrative? It would sound strange to hear an English writer speak of 'London in Middlesex;' but it would not strike us as any thing extraordinary if such a writer were, in speaking of Devonport, to add 'formerly called Plymouth Dock.' Luke appears to have had a reason similar to this for adding the words, 'a city of the Jews.' The district had belonged to Samaria, but was given to Judah by Demetrius (cir. 145, A.C.), as we learn from 1 Macc. xi. 34, in these words: 'We have ratified unto them (the Jews) the borders of Judea, with the three governments of Apherema, Lydda, and Ramathem, that are added unto Judea from the country of Samaria.' We regard this confirmation of Luke's strict and minute geographical accuracy as one of those minute circumstances which mark the narrative of a well-informed narrator, if not an eye-witness. The writer

must have been intimately acquainted with the country of which he spoke, more intimately acquainted than one resident out of Palestine could have been, and than most residents in Palestine probably were. Minute information on one point affords a guarantee of its existence in other points. If Luke was minutely accurate in his geography, he was not likely to be negligent or loose in the more important historical details of his narrative.

ARISTARCHUS (G. *best governor*), a Macedonian Christian of Thessalonica, probably a convert of Paul's, who, from gratitude and respect, accompanied and aided his teacher in his missionary journeyings in Greece and Asia. Being with Paul at Ephesus, at the time of the riot raised by Demetrius the silversmith, he was seized by the mob, and put in danger of his life. After which he went with Paul into Macedonia, whence he seems to have followed the apostle to Syria; for we find the two together when the latter was sent prisoner to Rome, whither, accordingly, this faithful follower accompanied his teacher and friend (Acts xix. 29; xx. 4; xxvii. 2). The apostle terms Aristarchus 'my fellow-prisoner' (Col. iv. 10), and also reckons him among his 'fellow-labourers' (Philemon 24).

ARK (L.) is a word which denotes a *coffer* or *chest*, and is a vessel which must, from its nature, have found a place in the rites of such religions as employed sacred things to commemorate or symbolize ideas, since they could not dispense with a repository in which these vessels or objects might be preserved and transmitted. The word *ark* is the English representative of two Hebrew terms: the first, *ahrohn*, is applied to what is more fully designated 'the ark of the covenant' (Exod. xxv. 10; xxxix. 35. Num. xiv. 44. Josh. iii. 3); the second, *tehvah*, describes the ark of Noah, a description of which may be found in Gen. vi. 14, *seq.* It is also employed to denote the boat of bulrushes in which the infant Moses was exposed (Exod. ii. 3).

ARK OF THE COVENANT, called sometimes 'the Ark of Testimony,' was a small chest or coffer, of acacia wood, about three feet nine inches long, two feet three inches high, and two feet three inches broad. It was overlaid with fine gold, within and without, and surrounded with a crown of gold, for ornament. There was a ring of gold at each of the four corners, into which staves were put for bearing the ark. On the top was the mercy-seat of pure gold, whose dimensions were such as to cover the sacred chest. Over the mercy-seat bent two golden figures, called cherubim, whose extremities sprang from the two ends of the ark, while they met each other with their faces, which with the wings were directed downward, so as to overshadow the mercy-seat.

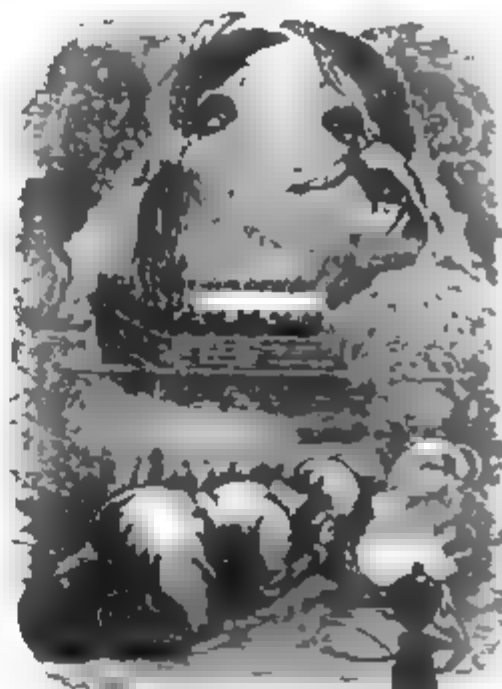
In this ark were deposited the two tables of testimony, namely, the stones on which the decalogue or ten commandments were inscribed. 'And there I will meet with thee' (Jehovah is described as promising), 'and I will commune with thee from above the mercy-seat, from between the two cherubims, of all things which I will give thee in commandment unto the children of Israel' (Exod. xxv. 10, seq. Deut. x. 1. Numb. vii. 89. Ps. xcix. 1). The Holy of holies in the tabernacle and in the temple was the appointed place for this chest, which, however, was sometimes carried with the troops, as a protection in battle; and, in consequence, once fell into the hands of the Philistines, who, however, restored it to the Israelites (1 Sam. iv. 8, seq.; v. 7; xiv. 18). The ark was in the special care of Levites appointed for the purpose. No one might behold or touch it; and it was therefore, during the journeys in the wilderness, carefully covered (Numb. iii. 31; iv. 4); on which account Uzzah, when he rashly took hold of the ark, as it shook, apparently in danger of falling, on being transported from Gibeah, was suddenly struck dead (2 Sam. vi. 6). The ark perished in the destruction of Solomon's temple; and the temple, built after the Babylonian captivity, had its Holy of holies empty. The Roman historian, Tacitus (Hist. v. 9), states, in agreement with this, that within the temple there was no image of gods, merely a vacant chamber and empty mysteries. According to Heb. ix. 4, there was in this coffer, besides the tables of covenant, the golden pot that had manna, as well as Aaron's rod that budded. But, in 1 Kings (viii. 9), it is said there was nothing in the ark save the two tables of stone. In Exod. xvi. 34, and Numb. xvi. 10, it is stated that the pot of manna and Aaron's staff were laid before the ark, to be kept for tokens. The contrariety which some have found in these passages we do not see. Not to insist that the Hebrew particle rendered 'before' may signify *within*, we remark that the interior of the ark was the suitable place for preserving these memorials, which most probably, therefore, were sooner or later deposited therein; and, though the manna and the rod were not found within the ark in the days of Solomon, it does not follow that they had not been there at an earlier period. The changes of locality that the ark underwent, and the hostile hands into which it came, are sufficient to account for variations as to its contents. The wonder is that the decalogue should have remained in the ark till the days of Solomon; which could hardly have been the case, had not a sacred awe surrounded and guarded its receptacle.

A cloud rested on the tabernacle in the wilderness, by whose risings and sinkings the journeys of the Israelites were deter-

mined (Exod. xl. 34, seq.). In Lev. xvi. 2, 13, Aaron is directed to burn incense on his approach to God, who would appear in the cloud which hence arose, covering the mercy-seat. This spot, between the cherubim, Jewish tradition named the *Shekinah*, or special residence of God; adding, that here he dwelt perpetually; whereas the Scripture authorities do no more than authorise the conclusion that it was only on special occasions, and in no permanent cloud, that God promised to reveal his will.

The Holy of holies was a dark chamber, into which no light could penetrate; thus symbolising the hidden and mysterious nature of the Almighty, 'unapproachable and full of glory,' dark by that excess of light which is his essence; dark and invisible to man. Yet this mysterious Being watches, in his own sempiternal light, over his law, and therefore over the moral government of the world, which is conducted on strict general principles, whose application is superintended and softened by mercy. This we understand to be the import of the ark holding the covenant of law, covered by the mercy-seat, and ceaselessly looked upon by the cherubim, which betoken the ever-watchful eye of divine Providence.

ARK OF THE COVENANT.



The ark of the covenant, the most important of the sacred vessels of the ancient Israelites, is, on that account, placed as the symbol of their religion, when in the ascendant, on the title-page of this work; while the Babylonian captivity is represented by a female with a harp, and the destruction of Jerusalem by the Romans (*Judea capta*) appears under the figure of a venerable foot-worn Hebrew exile; the cross in the centre shows the deliverance anticipated by Judaism of old, and the hope of the entire world.

The ark, viewed in connection with the

mercy-seat (*Caporeth*, in Hebrew), may be regarded as the basis of the religion of the Israelites. Hence it is of importance to ascertain whether this emblem came from heathen worship into the Hebrew ritual; whether it is borrowed and adopted, or strictly Mosaic in its essential character. The originality of the ark, as we find it set forth by Moses, has in recent times been strenuously contested.

That, among several ancient nations, arks, or holy chests, are found, admits of no question. Special weight has been laid on the fact that the Egyptians had their ark. Wilkinson, speaking of a painted sculpture on the walls of the palace-temple of Rameses III. at Medinet Habu, says (iii. 249), 'In the lower compartment on this side of the temple, is a procession of the arks of Amoun, Mout, and Chous (the Theban triad),



THEBAN TRIAD.

which the king, whose ark is also carried before him, comes to meet. In the upper part of the west wall, Rameses burns incense to the ark of Sokari; the ark is then borne by sixteen priests with a pontiff.' Again (vol. v. 271, seq.), 'One of the most important ceremonies was the procession of shrines, which is frequently represented on the walls of the temples.' The shrines were of two kinds; the one a sort of canopy, the other an ark or sacred boat. This was carried with grand pomp by the priests, who, supporting it on their shoulder by means of long staves, brought it into the temple, where it was placed on a stand or table, in order that the prescribed ceremonies might be performed before it.' But, in the first place, the contents of the Egyptian were altogether dissimilar to those of the Hebrew ark. Of the contents of the former, modesty forbids us to speak in particulars; but they refer to, and are symbolical of, the procreative power of nature; and, accordingly, these chests are found employed in the service of those divinities by which the power is symbolised, such as Bacchus, Ceres, Venus. Most contrary was the use and purpose of the ark of the covenant, which was designed to show the intimate union there had been formed

between God and his people, and to promote that holiness which was the great aim of the Mosaic religion. Then, nothing resembling the mercy-seat is found connected with the arks of heathenism, though this part of the Mosaic ark, as representing the grace and goodness of God, is an essential in the same. The idea afforded by the mercy-seat as being over the tables of the law, and the spot whence special manifestations of the divine presence were vouchsafed, is one of the most engaging and beautiful that can be conceived; setting forth, as it does very strikingly, especially to the old Hebrew mind, which was very familiar with symbolical teachings, that mercy watches over the administration of justice, if not to qualify its behests, yet to moderate its sentences, and temper their execution. So lofty a moral conception — so worthy a foreshadowing of the doctrine of the gospel — 'God is a Father,' 'God is Love,' we look for in vain in the heathen religions of the world. Here we have a difference, not of form, but of essence.

The similarity of form, so far as it exists, appears to have been a mere accident. The Egyptian rites required a chest, so did the Hebrew: hence arose the resemblance. The

first represented the land of Egypt. Water was poured into this chest to indicate the fructifying principle of nature — a forcible symbol in a country where the presence of water always makes the earth bud, and bear large increase. The ark of Moses contained the testimonies of the Lord, which must have been preserved in some kind of box, and could have been so well guarded as a token to posterity, only by the sacred emblems and religious awe with which they were advisedly environed. If, however, we enter into particulars regarding the form of the Egyptian and of the Mosaic arks, we find great dissimilarities. A sort of ship was the most prominent feature in the former, of which there is no trace in the latter. On this ship was borne what had the shape rather of an altar than a chest, being small and high; while the ark of the covenant, whose original this altar is said to have been, was long and low. To the Egyptian altar were attached certain figures, emblematical of divine powers; but they agreed with the Hebrew cherubim only in having wings, which particular they shared in common with similar symbols found in Persia, India, and Babylonia. In short, this Egyptian vessel is so diverse in form, and so heterogeneous in significance, that an impartial judge may well be surprised that it should have been in any way identified with the Mosaic ark. The sole point of resemblance is, that both were carried by poles—a circumstance to be attributed to the fact that both had to be carried. But these poles were not peculiar to the ark. Did Moses need to apply to Egypt for so natural a method of transporting the sacred vessels of his religious system? Nor is it at all probable that Moses would borrow from a species of worship which was an abomination in the sight of Jehovah, the circle of images which represented the fundamental ideas of a religion by which he intended to wean them from their Egyptian attachments, and raise them into an independent, as well as a monotheistic people.

ARM (S.).—This part of the human body is used in Scripture as a token of power, either by itself or with some additions. Thus, in Exod. xv. 16, we read, in relation to the miracle at the Red Sea, 'By the greatness of thine arm shall the Canaanites be still as a stone' (Ps. lxxix. 11). Sometimes the idea is conveyed by the terms 'high arm' (Acts xiii. 17); so we find a 'stretched-out arm' (Deut. v. 15; vii. 19). Whence, *to break or cut off the arm* is to injure, punish, or humiliate (1 Sam. ii. 31. Job xxii. 9; xxxviii. 15).

ARMAGEDDON (H. *the mountain of Megiddo*).—The place is generally termed Megiddo in Scripture, but in Rev. xvi. 16, Armageddon. Megiddo was comprised within the territories of Issachar, belonging, however, to Manasseh (Josh. xvii. 11), and

was, in ancient times, a royal city of the Canaanites (Josh. xii. 21. Judg. i. 27). It lay in a valley (called by the same name) forming part of the great plain of Jezreel, or Esdraelon, which spread out along the eastern side of the base of Mount Carmel (2 Chron. xxxv. 22). In Judg. v. 19, mention is made of 'the waters of Megiddo,' which is probably a poetic term for 'the river Kishon' (21). In Megiddo died king Ahaziah (2 Kings ix. 27): here also Josiah was slain in battle against Necho, king of Egypt (2 Chron. xxxv. 24). Solomon had it fortified as a military station, and the key on the side of the Mediterranean to Northern Palestine (1 Kings ix. 15). He also made it a sort of provincial capital (1 Kings iv. 12). The few words in which it is mentioned in the Revelation have given occasion to much mysticism, conjecture, and diversity of opinion. Robinson finds Megiddo in Lejjun, the Roman Legio, a well-known and important place in the first centuries of our era.—Comp. Zech. xii. 11.

ARMENIA (H. *highland*), a celebrated country, nearly triangular and elevated, thrown off to the north-west by Mount Caucasus, having Taurns on the west, towards Asia Minor, with other but less elevated hills towards Mesopotamia. In Armenia is Mount Ararat, on which the ark is recorded to have settled after the flood. Lying as a centre to the Euxine, the Caspian, and the Mediterranean Sea, it would be drained sooner than other parts, and afford a suitable point from which the new race of men might diffuse themselves over the earth. These mountains are rich in metals and precious stones; their vegetation is thin and poor; but, where water is found, luxuriance covers the land, especially in the southern parts.

Armenia itself is not mentioned in the Bible; but different parts of it are to be found under these designations:—I. Ararat (Gen. viii. 4. Isa. xxxvii. 38. Jer. li. 27). II. Togarmah (Gen. x. 3. 1 Chron. i. 6. Ezek. xxvii. 14). The Armenians find their origin in a certain Thorgomoss, a descendant of Japhet. III. Minni (Jer. li. 27).

As being a high central country, Armenia affords a bed for several great rivers. Here rise the Euphrates and the Tigris; here also are the sources of the Araxes (Gihon), as well as those of the Kur or Kir, and of the Phasis or Pison. Two out of the four rivers mentioned by Moses as connected with the Garden of Eden, are the Euphrates and the Tigris. It has been thought by some, that the other rivers are found in Armenia, under such conditions as to fix Eden in this country. Accordingly, it has been placed here, somewhat to the south-west of Ararat, and to the north of the lake Arsissa (Arjesh). Great objections, however, may be taken to this view. We add a brief description of the country around the

lake just named, not to confirm the idea of its being Eden, but to aid in giving the reader a true conception of the country. The bed of the lake is formed by branches of Mount Taurus, in somewhat the shape of a huge basin. The immense extent and tranquillity of its cærulean waters give the lake the appearance of a sea which is never ruffled by storms. Its shores are clothed with poplars, tamarisks, myrtles, and oleanders; and many verdant islands, inhabited by peaceful anchorites, are scattered over its bosom.

ARMONI (H. *my castle*), Saul's first son, by Rizpah, who, together with his brother Mephibosheth, and five children of Michal, Saul's daughter, was, at the command of David, mercilessly hung on a hill, in the beginning of barley harvest, by the hands of the Gibeonites, who had demanded to be their executioners, in revenge for Saul's determination and efforts to root out the nation, in spite of the truce which Joshua (ix. 15) had made with the Gibeonites to let them live. Thus, Saul's misdeed was visited on his children. It is, however, not possible to exculpate David, who ought to have used his influence to mitigate the animosity of the Gibeonites; nor is it easy to avoid thinking that he would not so readily have given up these young men to the revengeful wishes of their enemies, had they not been too near the throne. Good, however, comes out of evil; for this disgraceful transaction gave occasion to the display of an instance of maternal love, in the case of Rizpah, which is as poetically told as it is beautiful in itself. Whether from contrition or policy, David buried the corpses of the young princes in their family sepulchre. We are not reconciled to this deed by an intimation that its perpetration conciliated the divine favour (14). This looks as if priestcraft was throwing a veil over the atrocities of kingcraft (2 Sam. xxi.).

The precise nature of the death which these persons underwent, it is not easy to determine. Some have thought that they were crucified. Crucifixion, however, has not been proved to be a Hebrew punishment. The language employed is not unsuited to what is implied in our barbarous custom of hanging; but probably the passage intends nothing more than the suspension and exposure of the bodies after death. See Numb. xxv. 3 and 4.

ARMS (L.), among the residents of Palestine, were not greatly dissimilar to those which were borne by other warlike nations of old. It is highly probable, that as the Egyptians had obviously long enjoyed a period of peace, so as to attain to the high degree of civilisation of which they were possessed in the days of Moses, so had they been able to impress on surrounding nations an idea of their power by achievements in

war, for which they must have been in part indebted to the superiority of their arms. In this advantage the Israelites could hardly fail to partake, as well as in the corresponding skill in military tactics, which naturally accompany the possession of superior arms. To these favourable circumstances it is not unlikely that the Hebrews owed, to a great extent, the facility with which they vanquished the Canaanites, and got possession of the promised land, even as the defeat and destruction of the immense forces of the Persian invader were driven back or destroyed by a handful of well-armed and well-disciplined Greeks.

Among defensive arms, we find in the Bible mention made of helmets of brass, but scarcely helmets of leather, which are used by tribes in a lower social state than was that of the Hebrews; also, the shield, of two kinds, the smaller and the larger, the last covering the whole body. The extent to which the Israelites were given to war, may be inferred from two facts: I. There are in Hebrew four words, each of which signifies a shield of some kind. II. The shield formed a part of even their religious poetry and their ordinary figures of speech: 'I am thy shield,' God is represented as saying to Abraham (Gen. xv. 1); and God's faithfulness is, in Ps. xci. 4, declared to be 'the shield and buckler' of the righteous man. Eminent persons wore coats of mail, made commonly of brass, which covered the upper and lower part of the body; leaving, however, occasion for greaves, as a defence to the legs, to which was sometimes added a gorget, or special protection to the chest and throat (1 Sam. xvii. 4, *seq.* 38). Whether the armour were made of scales or plates, it did not fail to leave openings at the joints, through which fatal wounds were given (1 Kings xxii. 34).

Among offensive weapons we specify the sword, which hung on the left side, suspended from a belt. It was kept in a scabbard, and was often double-edged. The Roman dagger was introduced at a late period, and was the instrument of those Sicarii, dagger-bearers, who, at the time of the destruction of the Jewish state, plundered and destroyed so atrociously. The spear, and the lance also, were in use among the ancient children of Israel. They were held in the hand, and only thrown on favourable occasions. They had a wooden handle with a short pike at its end. Then there were bows and arrows for destroying human beings at a distance, which were employed also in hunting. The bow was either of hard wood or of brass. Its size was sometimes such as to require great strength for bending it. When not wanted for actual use, it was borne in a quiver made of leather, which the modern Orientals support by a girdle. Cane or reed furnished arrows,

which were sometimes dipt in poison (Ps. xxxviii. 2. Job vi. 4), or wrapped round with inflammable materials, and set on fire; whence, Eph. vi. 16, 'Quench the fiery darts' (Ps. vii. 14). There is in Ezek. xxxii. 27 a trace of the custom of burying their arms with deceased warriors. Captured arms of distinguished warriors might be suspended in the temple (1 Chron. xxvi. 27), or they were burnt in a heap (Ezek. xxxix. 9). 'Houses of armour' were set apart to hold arms in readiness for use (Isa. xxii. 8; xxxix. 2).

Lamentable is the fact to those who love and strive to make peace, that to no part of the page, not even to that which is termed sacred, of ancient history, can we turn without being met by images and instruments of direful war. Such things are written for, not our example, but warning, since we are followers of 'the Prince of Peace;' and in proportion as the government is on his shoulders, will wars become less frequent, till men shall once and for ever 'beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, but they shall sit every man under his own vine and under his own fig-tree, and none shall make them afraid; for the mouth of the Lord hath spoken it' (Mic. iv. 3, 4).

ARNON (H. *eternal light*), a stream on the north-eastern part of the lake Asphaltites, or Dead Sea, rising in the highlands of Western Arabia, anciently the boundary between the countries of the Amorites, on the south, and the Moabites, on the north (Numb. xxi. 13). At a later period, it was the south-eastern limit of the Hebrew possessions, and of the tribe of Reuben, to whom this country was assigned on the division of the land (Deut. iii. 16). On the heights of Arnon, and probably on its banks, there were anciently towns and cities: here lay Aroer (2 Kings x. 33. Numb. xxi. 28. Jer. xlviii. 20). When the snow melts on the mountains, the Arnon overflows its banks, and bears away broken rocks and trees in its rapid and violent current. On its banks are here and there found patches of herbage, and, in the deep valley which it waters, good pasture grounds.

ARPAD (P.), a city of Syria, of whose exact locality nothing is known. It is mentioned in the Bible in conjunction with Hamath and Damascus, and in such a manner as to warrant the conclusion, that it was a place of strength and note (2 Kings xviii. 34).

ARPHAXAD (H. *soothsayer* or *Chaldean*), the third son of Shem, born two years after the flood: he is said to have lived 438 years. At the age of thirty-five, he is recorded to have had a son named Salah (Gen. x. 22; xi. 12, 13. 1 Chron. i. 17, 18). By Josephus he is called the father of the Chaldeans. He

has been thought to be the founder of the province of Arrapachitis, in Northern Assyria; and the names with which he is associated in the register of nations (Gen. x.) seem to give support to this idea: these names are Elam (Flymais), Assur (Assyria), Lud (Lydia), Aram (Syria).

ARROGANCY (L. *taking to one's-self*) is the high and lofty bearing of one who thinks well of himself. The Hebrew word denotes pride, excellence, pomp, and hence haughtiness and arrogance, or assumption. Arrogancy is put with pride in Prov. viii. 13. Jer. xlviii. 29, thus illustrating the meaning.

ART (L.).—In the practical arts of life, the Hebrews made, in each period of their history, such attainments, and exhibited such progress, as their degree of culture gave reason to expect; nor are there any grounds for thinking, that, if they did not excel, they stood much inferior to, the most civilised eastern nations. But for excellence in the fine arts they were by no means distinguished. Palestine is a land of recollections, not of monuments: its monuments were never anything else than solemn truths and great historical events. As it had no Olympus, so it had no Jupiter and no Venus. Its ideal was holiness; its God was spirit and truth.

Yet the fine arts were not wholly strangers to the land. In Egypt, the Hebrews beheld in architecture, painting, and sculpture, the achievements of a high civilisation, which yet remain to astonish, gratify, and improve mankind. But the employments in which the Hebrews were engaged were little fitted to make them skilful in the imitative arts. Moses, indeed, brought up as he was in the Pharaohs' court, may have gained both taste and judgment in the highest productions of its culture; and his mind could not, even in a merely artistic direction, have been without influence on his people; but his powers were almost exclusively engaged in a far higher work, and he could do little more for art than infuse somewhat of its spirit into his religious ordinations. Certainly, the long wanderings in the desert, ere Canaan was entered, and the dying-out of the generation that were in Egypt, must have tended to weaken any impressions which the fine arts of Egypt may have produced on the minds of the rescued tribes.

There were, however, two other sources, whence, at different periods of their history, the Hebrews must have derived elements of art, and means of the higher culture. Lying, as Palestine does, between Mesopotamia and the Mediterranean; and being, in consequence, in the great high road along which commerce traversed in its passage from the East to the West; so, doubtless, it partook of the cultivating influences which passed through its territories. Thus, both Babylonian and Phœnician art was brought within its

reach : nay, the culture of the remote East, in its passage westward, went through Palestine, and shed a benign influence as it passed ; while, after having made itself a home in the celebrated cities of Phœnicia, it came back again, in a somewhat new form, from that neighbouring land, to improve the arts and refine the manners of the Israelites. It may not be easy to follow these things out in detail, and exhibit them in actual instances ; for the Jewish writers speak not of art, but of religion ; yet enough is found scattered through their pages to verify their general import, and to give us reason to hold, that though, with the exception of poetry, the Hebrews had no native school of art, and derived the sources of their earthly culture mostly from foreign quarters, they stood on a higher platform, in regard to mere civilisation, than is ordinarily allowed.

Poetry is found in a flourishing condition immediately after the passage of the Red Sea, and snatches of poetry are to be seen in the earliest portions of the Biblical narratives. But poetry is, in all nations, the earliest form which the excited feelings of a people assume.

In Hebrew architecture and its adjuncts, we find rudiments of art, in which, doubtless, Egypt had its share of influence. The formation of the tabernacle must have required skill, as well as liberality ; and it is worthy of notice, that the skill is, after the Hebrew manner, ascribed to the direct inspiration of God : — ‘ And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel, and hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship ; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work ; and he hath put in his heart that he may teach, both he and Aboliab : them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen’ (Exod. xxxv. 30). Accordingly, under their aid and direction, was the tabernacle, with all its useful and ornamental appurtenances, made. Nor were other instruments employed in the worship, without demands on the resources of art : the candlestick was of pure gold, with shaft, branch, bowls, knops, and flowers, ‘ all beaten work of pure gold’ (Exod. xxxvii. 17, *seq.*). The disturbed and warlike period which elapsed after the conquest of Canaan, was little favourable to the growth of the fine arts ; nor was it before the time of David that any considerable architectural project was entertained. Its completion was reserved for Solomon, who, finding his native resources insufficient, had recourse

to Phœnician art, and, applying to the king of Tyre, on the express ground of the superiority of his artists, was supplied by that monarch, not only with cedar wood for his temple and his palace, but also with workmen to superintend the construction of those grand buildings. Special mention is made of one Hiram, ‘ out of Tyre,’ whose father was a worker in brass, and was himself ‘ filled with wisdom and understanding, and cunning to work all works in brass.’ This person made a variety of splendid articles for the temple worship, enumerated in 1 Kings vii. 13, *seq.*

It is an error to suppose, that the Hebrews were forbidden to form likenesses or representations of living beings. Images for worship it was that they were prohibited to make. The formation of the cherubim (Exod. xxv. 18, *seq.* 1 Kings vi. 23, *seq.*), under the directions of Moses and Solomon, suffices to show, that the imitative arts were not disallowed or unknown ; and the skill required in this work was by no means small. At the same time, there was little in this to communicate a general impulse ; for the tabernacle and the temple once made, were made for ages, nor were similar constructions allowed in other parts of the country. Indeed, the spirituality of Mosaism, as compared with the religious systems of the classic nations, was hostile to mere art ; for though the God of the Hebrews was a distinct personality, and so might more easily have been represented to the eye than the abstractions of heathen pantheism, yet was Jehovah recognised as invisible, unknown, and infinite, while the sensuous affections of the religiously untutored Greek gave form, shape, body, motion, and a sort of life, to the unreal and fanciful creations of his own teeming brain. Moses wisely kept his people apart from the fascinations of this pantheism of marble and deifying of external beauty : had he not done so, the retention and preservation of the great doctrine of the divine unity would, on the part of the Hebrews, have been even more difficult than they actually found it. As it was, they could not, during ages, withstand the appeal to their senses made by the idolatrous forms and images of the Canaanitish nations ; nor was it till after they had been disciplined by suffering, and had received lessons from the anti-image worship of Persia, that they fully grew up to the height of their own monotheism, and, with a deep and laudable hatred of external objects of veneration, would not endure in Jerusalem even the likeness of the Roman emperor, that was borne on the standards of the army. A palace, which Herod the tetrarch had built at Tiberias, was destroyed by the authorities of the place, because it had in it figures of living creatures.

In the later periods of Jewish history,

Grecian art gained some degree of acceptance, especially under the sway of the half-heathenish and splendour-loving Herods, who adorned several cities of Palestine with gymnasia, public baths, porticoes, and theatres. But Phœnician architecture, which was related to the Egyptian, was not thereby altogether suppressed; for, in the Rabbinical works, mention is made of the Tyrian window, the Tyrian portico, &c.

There are few traces of painting, as an imitative art, in Jewish history. In Ezekiel (x. 14) is found a passage which would give the idea that the painted idols of Egypt had found artists and worshippers in Jerusalem. Comp. Ezek. xxiii. 14, *seq.*

ARTAXERXES (P. *mighty king*, A.M. 5026; A.C. 522; V. 522), a title of honour of a king of Persia, mentioned in Ezra iv. 7, 8, who appears to have been Pseudo Smerdis, or Smerdis the false. This name has been assigned to him in consequence of his having assumed to be a son of Cyrus, and brother of Cambyses. He was in reality a magus or priest, who gained the throne by a conspiracy of the sacerdotal order in his favour. His reign, which did not last for eight full months, fell between Cambyses and Darius, son of Hystaspes. To this monarch, Rehum and his associated Samaritan colonists addressed a letter, with a view of inducing the king to stop the building of what they term 'the rebellious and bad city'—Jerusalem—on the allegation that, if it were completed, the Jews would refuse to pay the accustomed tribute, and that the authority of the Persians, on the west side Jordan, would come to an end. An edict was accordingly issued by Artaxerxes, forbidding the continuance of the labours of the restored Israelites, on the ground that researches into the archives of Persia had proved Jerusalem to have been of old given to insurrection and rebellion: 'Then ceased the work of the house of God, which is at Jerusalem: so it ceased unto the second year of the reign of Darius, king of Persia.'

There is often a great dissimilarity between the names of oriental sovereigns, as found in the Bible, and as they are presented by profane history. This fact has been pleaded against the Scriptures without reason. In non-biblical authorities, the names of eastern kings, princes, and satraps, vary. Even at the present day, there is not in any one European country an established mode of writing oriental names. The Greeks adapted Eastern names to the laws and usages of their euphonic language, and so produced changes almost as great as their own names have undergone in the clipping process of French pronunciation. Then what in modern times has been taken as a proper name, proves, with the advance of knowledge, to be an honorary distinction, a patronymic, or a title of office.

Another Artaxerxes, king of Persia, is found in Ezra vii. 1, who is held by most modern authorities, as well as by Josephus, to be Xerxes, successor of Darius Hystaspes, rendered famous by his wars in Greece (AHASUERUS). Others, however, have, not without some solid grounds, held that this monarch was Artaxerxes, surnamed, from a slight deformity, Longimanus (long-handed).

This sovereign, however, issued, in the sixth year of his reign, a decree which was very favourable to the Jews, and which, on the universal principle of paganism, that every people had their own gods, permitted the Israelites, who yet remained in Asia, to return into their native country; carrying with them 'the silver and gold which the king and his councillors have freely offered unto the God of Israel, whose habitation is in Jerusalem; and all the silver and gold which thou (Ezra) canst find in all the province of Babylon, with the free-will offering of the people, for the house of their God,' buying with the money bullocks, rams, &c. for sacrifice, and taking 'the vessels also that are given thee for the service of the house of thy God; and whatsoever more shall be needful for the house of thy God, bestow it out of the king's treasure-house.' The reason assigned intimates that this liberal treatment resulted from fear: probably some great national disaster had been averted, as it was thought, by the aid of Ezra's God; 'for why should there be wrath against the realm of the king and his sons?' That this edict is not to be ascribed to any rational attachment to religious liberty may be safely concluded from the fact, that the monarch, like a true eastern despot, empowered Ezra to punish all who would not 'do the law of thy God and the law of the king,' with confiscation of goods, imprisonment, banishment, and even death.

A third Artaxerxes is found in Neh. ii. 1, who is allowed to be Artaxerxes Longimanus (A.M. 5084; A.C. 464; V. 474), son and successor of Xerxes, omitting the brief usurpation of Artaban. He is named by anticipation in Ezra (vi. 14), and termed by an error of the copyist, king of Babylon, in Nehemiah (xiii. 6). He reigned thirty-nine years.

Nehemiah, being cup-bearer to this sovereign, was, while in the execution of his duty, observed by his master to have a sorrowful countenance, who, thereupon, asked his servant the cause. Nehemiah avowed the fact; he was grieved and distressed at the low and afflicted condition of his brethren in Judea: 'Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?' Accordingly the king is moved with pity, and, at Nehemiah's request, permits him to visit Jerusalem, and appoints him governor of the land (Neh. ii. v. 14).

ARTIFICER (L. *a skilful worker*). —The Hebrew from which this word is rendered denotes originally, *to cut into*, as does the engraver, and so *to engrave*; whence it is applied to various kinds of skilled labour, and is translated in the common version by 'craftsman' (Deut. xxvii. 15), 'smith' (1 Sam. xiii. 19). Sometimes the name of the material is joined, as in 1 Chron. xiv. 1, 'masons' in the original is 'workers of wall,' and 'carpenters' is 'workers of wood.' Hence, it is clear that the word rendered *artificer* was applied generally to such handicrafts as required the exercise of mind. Such exercise is the origin of all the conveniences of social life. Human strength, directed by human intelligence, gave birth to art. But it deserves special notice, that with the Hebrews the root-idea of the word which signifies *handicraft* is derived, not as with us, from labour, but from skill, as if the fact would say that brute force is by itself powerless for good, and that mind is the source of the arts which support and adorn human existence. Nor can a nation, in its origin, have held a low scale in civilisation, whose workmen were, at so early a period, engravers, rude though their workmanship may have been.

ARTILLERY (L. *small arms*). — This word, which occurs only once in the Bible, and then denotes the bow and arrows of Jonathan, Saul's son (1 Sam. xx. 40), shows how widely language sometimes deviates from its original acceptation. 'Artillery' excites now, in the mind of an Englishman, the idea of cannon, and all the heavy accoutrements by which such huge instruments of destruction are wielded. The primitive reference of the term is to the lightest of all offensive arms — the bow and arrow. Indeed, the derivation of the word directs the mind to those instruments; coming, as it probably does, from *arcus*, a bow, and *telum*, a dart, or arrow. The original Hebrew admits this amid its many significations, such as 'vessels,' Gen. xliii. 11; 'instruments,' Exod. xxv. 9; 'weapons,' Dent. i. 41; 'stuff,' Gen. xxxi. 37. A passage in the 'Tasso' of Fairfax well illustrates the meaning: —

'The gods forbid (quoth he) one *shaft* of thine
Should be discharged 'gainst that discourteous
knight;
His heart unworthy is (shootress divine)
Of thine artillery to feel the might.'

ARVAD, a populous Phœnician city, which lay on a high, rocky position, in an island just off the coast, to the north of Tripolis, and opposite to a city on the continent, named after it, Autiaradus. Its inhabitants were called Arvadites; and Arvad is, in Gen. x. 18; 1 Chron. i. 16, accounted an off-spring of Canaan. In agreement with which, the geographer Strabo says, that the people of this place were descended from the Sidonians. They had the reputation of being

good seamen and good soldiers (Strabo; Ezek. xxvii. 8, 11). They carried on considerable trade, especially after the fall of Tyre and Sidon. At an early period they were governed by their own kings, but afterwards formed a part of the successive empires of the Persians, Macedonians, and Romans. No trace is now found of the place, except in the name of the small island, Ruad, and in several extant Arvadic coins. Arvad is not to be confounded with Arpad, mentioned in 2 Kings xviii. 34; xix. 13.

ASA (H. *healer*. A.M. 4604; A.C. 944; V. 955), the third king of Judah, son of Ahijah, reigned from 955 to 914, A.C. Owing to the strong tendency in the mind of the Israelites towards the idolatry of the Canaanitish nations, and the unfaithfulness of his ancestors, Asa, on his ascending the throne, found the religious condition of his kingdom lamentable. Idolatry had made an almost inconceivable progress. Altars were erected and served in honour of strange gods; sacrifices were offered on those high places which were consecrated to idolatry; the concealed profanations and licentiousness of grove-worship prevailed; and graven images received that adoration which belonged to Jehovah alone. Even the king's grandmother, Maachah, gave her heart and her support to these iniquities. The young monarch virtuously determined to achieve a religious reformation; and, without delay, began the removal and destruction of idolatrous practices. Its complete extirpation he found impossible; yet enough was done to bring back the favour of heaven, and therewith a return of social peace and prosperity.

The tranquillity which now ensued, Asa foolishly employed in fortifying his frontiers, as if he had not experienced that piety is the best bulwark of a nation, and that preparations for war are the most effectual means, if not to provoke, certainly to occasion, an appeal to arms. Nor did Asa himself fail to find that his 'walls and towers, gates and bars,' afforded far less protection than he had enjoyed in the early part of his reign without them.

War, however, was impending. 'There came out against them Zerah the Ethiopian:' Cushite is the word in the original. Some have thought Zerah was an Ethiopian, others that he was an Egyptian king. The Cushites, however, settled originally in Arabia; and we have here to do with an incursion of a nomad horde from Arabia, descendants of Ishmael. The opposing forces met in the south-western part of Palestine, when Asa, having put up a simple and expressive prayer, routed the invaders with great loss. Asa and his army returned to Jerusalem with abundant booty. On his return, he was met by the prophet Azariah, who made to him a declaration, which asks and will reward the attention of every one: 'The Lord is with

you while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.' The admonition had some effect; and, encouraged by the prophet, the victorious monarch resolved to complete the religious reformation which he had so well begun. A solemn gathering of his people took place, who, entering into a national covenant 'to seek the Lord God of their fathers with all their heart and with all their soul,' made a law that death should be inflicted on any apostate;—a determination wrong in principle, and proceeding apparently from the extravagant impulse of momentary zeal. Such, however, was the height of the general enthusiasm, that the king cut down and burnt an idol which his grandmother had made for the licentious worship of the grove, and 'removed her from being queen.' Nevertheless, the evil was not rooted out, so deeply had idolatry struck its roots into the heart of society.

Another war came on after a long interval. In Asa's six and thirtieth year, Baasha, king of Israel, made an attack on Judah. Now was proof given of the folly of Asa in looking for protection to material resources. Distrusting the very power which had given him safety and affluence, he purchased the assistance of Ben-hadad, king of Syria, with treasures that belonged to the temple. Ben-hadad made an attack on Israel, and so gained for his purchaser a temporary relief. But war was to end only with his life. This is announced to him as a punishment for distrusting the divine aid, by 'Hanani the seer,' whom the infatuated king punished for his honesty by incarceration. Asa was now heavily afflicted with the gout. The agitation of his passions, his trouble of conscience, and the pains of his body, brought his life and his power to a termination. He died in the forty-first year of his reign, and was, after being embalmed in a most sumptuous manner, buried in a sepulchre of his own construction (1 Kings xv. 9. 2 Chron. xiv. xv. xvi. Matt. i. 7).

Asa is spoken of in favourable terms, and presented as an example; nor can it be denied that he had many excellencies of character; while it is to be deplored that he so much degenerated in the latter part of his days. 'A good old age' should be every one's aim; age—so far as may be—green at heart, as well as in strength. That improvement of mind and affections which terminates not till the last day, is as pleasing to look upon, as it is delightful to experience. And the more to be deplored and blamed, is degeneracy in the autumn of life, when, as in the case of Asa, there is reason to believe, that it is a perverse effect of that prosperity and ease to which early goodness had conduced.

Asa is reproved (2 Chron. xvi. 12) for *having recourse, in his disease, 'not to the*

Lord, but to the physicians.' The treatment of disease was in the hands of the priests, as the representatives of Him who woundeth and healeth, killeth and maketh alive; but there was no law prohibiting others from the practice of medicine. Frequently, however, that practice was contaminated by superstitious rites, incantations, and even idolatrous observances, for resorting to which it was that Asa came under condemnation.

ASAPH (H. *a collector*), a Levite, who was appointed by David chief director of the splendid musical company which he instituted for the worship of God. In 1 Chron. xvi. 7, express mention is made that David delivered 'a psalm, to thank the Lord, into the hand of Asaph and his brethren.' As leader of the band, Asaph 'made a sound with cymbals' (1 Chron. xvi. 5). Several of his associates are named, of whom we may specify Heman and Jeduthun (1 Chron. xvi. 41). They are said 'to prophesy with harps, with psalteries, and with cymbals;' which shows how widely the term *prophecy* was applied, since here it evidently refers to skill in music or in poetry; perhaps lyric poetry would be a correct description, the rather because, in 1 Chron. xxv. 6, the choir is said to be appointed 'for song in the house of the Lord with cymbals,' &c. Their office was not merely to play, but to sing also; hence they are called 'singers' (2 Chron. v. 12). When engaged in their duties, they, 'with their sons and their brethren' (probably their pupils and fellow-professors), were 'arrayed in white linen, and stood at the east end of the altar, and with them an hundred and twenty priests, sounding with trumpets.' This grand orchestra, 'when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord,' must have produced the most solemnising and ravishing effect. The musical institution of David comprised 4000 singers, under 288 leaders, distributed into twenty-four classes, which, in their turn, week by week, performed the ordinary religious services. From these remarks some idea may be formed of the magnificence of the Hebrew worship, and of the flourishing condition of the sister arts of music and poetry. Worthy alliance of the resources of the highest art for the sublimest of all earthly purposes!

Asaph, as the most distinguished of these gifted men, gave his name to a class who, down to a late period, continued to be called after him 'sons of Asaph' (2 Chron. xxix. 13; xxxv. 15. Ezra ii. 41. Neh. xii. 35), and show how carefully and long this unequalled choir was sustained in Judah. If we are guided by their titles, the following psalms have Asaph for their author; namely, L. and LXXIII. to LXXXIII. Many of these, however, contain obvious allusions to later periods; and the titles, which are by a later

hand, cannot be admitted against internal evidence. Not improbably, many compositions, which came into being after Asaph's day, were, in process of time, ascribed to him, as was the case with other celebrated poets of ancient times.

ASCEND (L. *to climb up to*) describes the fact that Jesus, after his resurrection, left this state, and entered into the invisible world, which lies on all sides of the globe, and pervades space, as the substance and reality, of which the outer world is only the shadowy form, or the dim and imperfect image. Undue pretensions defeat their own ends. Divines claimed for the Bible the attribute of universal infallibility. The enemies of revelation, availing themselves of the discoveries of science, attempted to show, that, being wrong in its astronomy, it was wrong altogether. The real claims and the true merits of the Bible are now better understood. They stand uninjured, whatever theories may prevail in physical science, because they are entirely independent of physical truth—adapting themselves to the view which it presents in the nineteenth century, as well as to that which prevailed in the first. In fact, the reference of the New Testament to physical science is merely by implication and allusion. Thus, in the word *ascend*, the idea implied is, that heaven, or the invisible world, is above the earth. But say unbelievers, 'If above by day, it is, relatively to the revolving earth, beneath by night; therefore the Bible is in error.' Would it be right to deny the truth of modern astronomy because it still uses language borrowed from exploded theories, talking, for instance, of the sun's rising and setting? The simple truth is, that the speakers and writers of the New Testament used the phraseology which was current in their day, and could not have acted differently if they wished to be understood. And, in a period when men believed the earth to be stationary, what other conception could they form but that heaven was over head? Hence, 'to go to heaven' was to 'ascend.' And still, since we speak as from the day, and not from the night,—such is the ordinary usage of language,—we cannot do better than to continue the custom, and talk and write of the ascension of Christ. In this we have the example of our Lord himself, who says, 'I ascend to my Father and to your Father, and to my God and your God' (John xx. 17). In the ancient church the ascension was celebrated on a set day, and with solemn rites.

The spot from which our Lord ascended, tradition identifies with the Mount of Olives, the top of which is occupied by what is termed 'the Church of the Ascension,' built in commemoration of the great event from which the building takes its name. This church is in the occupation of Latin Chris-

tians. The account given by the evangelists seems to be in substance the following:—After having by appointment met the apostles on a mountain in Galilee (Matt. xxviii. 16), Jesus returned to Jerusalem; and having led his disciples out to Bethany on Mount Olivet,—a spot whence, as being well known there, it was most suitable he should ascend,—he was parted from them, and carried up into heaven (Luke xxiv. 50).

ASHDOD (H. *the strong*).—This place, which the Greeks and Latins termed *Azotus*, was one of the chief cities of Philistia, the capital of one of its five princes, and the centre of the worship of the god Dagon, who had a temple there (Josh. xiii. 3. 1 Sam. vi. 16, 17; v. 1—5). It lay about midway between Jamnia and Gaza, somewhat inland, as appears from its ruins, which still bear the name (Esdud). It was allotted by Joshua to the tribe of Judah (Josh. xv. 46, 47), but was never long in the hands of the Israelites, though it must have been comprised in Solomon's empire (1 Kings iv. 21). It appears in the Bible generally as a heathen, Philistian town, hostile to the Hebrews. From its position it was subject to constant attacks, which it underwent till it was laid in ruins. Uzziah destroyed its walls (2 Chron. xxvi. 6). Tartan, sent by Sargon king of Assyria, took it (Isa. xx. 1). It was besieged for twenty-nine years by Psammeticus, king of Egypt, and at length captured: accordingly, in Jer. xxv. 20, 'the remnant of Ashdod' is spoken of. Judas Maccabæus defeated near Ashdod the Syrian commander Gorgias (1 Macc. iv. 15): his brother Jonathan, however, plundered the city, and destroyed the temple of Dagon (1 Macc. x. 77—84). Ashdod was restored by the Roman general Gabinus. Philip here preached the gospel (Acts viii. 40). According to Neh. xiii. 23, 24, a species of dialect or *patois* was spoken here; for children, issue of Ashdod women by Jewish fathers, 'spake half in the speech of Ashdod, and could not speak in the Jews' language:' being used to their mothers' tongue, the Philistian, they were ignorant of the Hebrew or Chaldee, spoken by their fathers, though they were all cognate dialects.

ASHER (H. *happy*), the second son of Jacob, by Zilpah, Leah's maid, whom she gave to the patriarch when she herself had left off bearing: her happiness on the birth of this son was the occasion of his name (Gen. xxx. 12; xxxv. 26). He was born while his father was in Padan-aram. His elder brother, on the mother's side, was Gad. He had four sons and one daughter (Gen. xlv. 17. 1 Chron. vii. 30). He was the sire of the tribe which bears his name. When the Israelites quitted Egypt, the tribe numbered, of those that were able to go to war, 41,500, whose captain was Pagiel, the son of Ocran (Numb. ii. 27). The country

which they occupied in the promised land consisted of what had formerly constituted Phœnicia, lying in the north-west of the country, having on the north the Sidonians and Mount Lebanon, the tribes of Naphtali and Dan on the east, and Zebulun on the south, with the Mediterranean Sea on the west (Josh. xvii. 10; xix. 24). 'Great Zidon,' and 'the strong city of Tyre,' appear to have been originally possessed by Asher (Josh. xix. 28, 29. Judg. i. 31). But 'neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib; but the Asherites dwelt among the Canaanites' (Judg. i. 31). Asher's portion comprised twenty-two cities (Josh. xix. 30), including the renowned promontory of Carmel, south of Arco. It was, at least in the south, a fruitful country; hence the propriety of the prophetic description in Gen. xlix. 20, — 'His bread shall be fat, and he shall yield royal dainties.' Joseph's dying words, too, are not inappropriate (Deut. xxxiii. 24), 'Let Asher be blessed with children; let him be acceptable to his brethren; and let him dip his foot in oil. Thy shoes shall be iron and brass, and as thy days so thy strength shall be.' In Luke ii. 30, mention is made of one Anna, a prophetess, of the tribe of Aser; from which it appears that the distinction of tribes was not lost in the days of Christ.

ASHIMA (H. *erā*), an idol of 'the men of Hamath,' who formed a part of those whom the king of Assyria planted in the cities of Samaria, instead of the children of Israel. This divinity, of which nothing more is said in Scripture, the Jews asserted to have borne the shape of an ape, an ass, or a goat: the last would remind the student of Mendes or Pan of the Egyptians. Others hold that it was some visible image of the sun, which was certainly worshipped in Assyria. The name appears to denote the evil principle, or devil; and there is a strong probability that this idol formed a part of that worship of the heavenly bodies which prevailed in the parts whence these colonists were brought (2 Kings xvii. 30.)

The more we know of the religious systems of the surrounding nations, the more important do we feel those regulations to have been which were designed to keep the Israelites aloof from their contaminations; the higher must be the estimation in which we hold the Mosaic religion; the greater need do we see there was for it; and the more resplendent appears the grace of God in his plan of educating and redeeming the world by the agency of a monotheistic nation.

ASHKENAZ, in the genealogical table (Gen. x. 3), a son of Gomer and offspring of Japheth; found, in Jer. li. 27, in union with Ararat, in Armenia. From the latter *shot*, this people have been placed to the

north of Armenia, along the Euxine Sea, which received the name of Ashkenaz. Our means of information do not warrant any positive conclusion, — conjectures are numerous.

ASHTORETH, a plural form of the word Astarte, seems to be of Phœnician origin, and to signify *the goddess of good fortune*. By the name Ashtoreth, we are directed to that corrupt form of the idolatrous worship of the heavenly bodies which prevailed in very early times in Canaan, which did so much to counteract the aims of Moses, and to pollute and degrade the Israelites, and which was with extreme difficulty, and only after a long time, rooted up and destroyed. And when the reader is, as he may well be, revolted and grieved at the cost of life, by which the promised land was gained by the monotheistic Hebrews, he should in justice bear in mind, that the idolatry of the country was hopelessly corrupt and debasing, and that progress in civilisation was impossible in conjunction with its prevalence. Idolatry, in these days and in these lands, is only known as a dark, distant shadow. In Canaan it was a dismal reality, entering into all the relations of life, and all the movements of society, and leaving poison and death wherever it came. Its extirpation was indispensable on any spot of land where true religion and true happiness were to flourish. The benevolent may wish that idolaters could have been spared, while their idolatry was destroyed; but evil and good are so closely intertwined, that in this world the one can rarely be had without the other.

ASTARTE.



Ashtoreth was the chief female divinity of the Syrians and Phœnicians, worshipped in Sidon and Carthage, which, from the time of Solomon, who set a bad example to his nation, in going after this 'Goddess of the Sidonians,' was much honoured by the Israelites (1 Kings xi. 5, 33. 2 Kings xxiii. 13). As the principal female deity of these idolatrous nations, she is often associated in the Bible with Baal, the head male divinity (Judg. ii. 18; x. 6. 1 Sam. vii. 4; xii. 10). The latter was, as the sun, held to be the actively quickening; the former, as the moon, was considered the passively producing, power of nature. Some see in

Baal the Jupiter, and in Astoreth the Juno, of the Greeks and Romans. Under the title of 'Queen of heaven' (Jer. vii. 18; xlv. 17), the same Ashtoreth is thought to be intended. Classic writers found in her their aphrodite Urania, or heavenly Venus; chiefly because her worship among the Babylonians, by whom she was named Mylitta, resembled that which was paid to the Paphian Venus. Among the Arabs she is called Alitta, and Anatis with the Armenians. The utmost licentiousness prevailed in her rites, which were connected with grove worship (2 Kings xxiii. 4—7, 15). She is represented on coins by a woman's head with a crescent; sometimes by the head of a cow with horns, which were intended probably to denote the

horned moon, and may also have been regarded as symbolical of power: hence, a place on this side the Jordan, in the land of Bashan, one of the residences of king Og (Deut. i. 4. Josh. ix. 10; xii. 4; xiii. 12), was denominated Ashteroth Karnaim, or Horned Ashteroth (Gen. xiv. 5), in honour of this idol. Her full figure is clad in a female dress, standing erect in the attitude of majesty, holding a staff or sceptre in her right hand: thus was she honoured at Tyre. She also appears on coins placed on a kind of state car, with a canopy: her image, thus drawn forth and exhibited on special occasions, was in this way worshipped in Sidon. The following cuts are copied from Phœnician coins, only somewhat enlarged:—



ASIA is the name of one of the three great divisions or portions into which geographers divided the old world, or the Eastern hemisphere; Africa and Europe being the other two. Considered in a general way, Asia offers points of interest possessed by no other part of the world. Africa, indeed, has its Egypt, where civilisation made very early and very distinguished progress; but Asia is the great mother of nations. To Asia, as to the cradle of the human race, indications, almost as diverse as they are numerous, clearly point. If the precise spot where man was first placed, remains undecided, it is still true that we can look for paradise in no very distant region from that in which tradition places it. And though, again, antiquarians may be found to claim for Egypt and for India the honour of affording the first home to man, nevertheless we have no guide equally trustworthy with the Scriptural narratives, which set the origin of human society on or near the banks of the Euphrates and the Tigris. Asia certainly has from the very first been renowned for great monarchies and high culture. This was the field on which the most splendid and the darkest acts of man have been transacted; where human associations were formed on the grandest scale; where the pomp and pride of power were most dazzling and most intoxicating; and where there sprung up, declined, became corrupt, or flourished, those religions

which have mastered, and done something to refine and bless, the world.

In ancient times, the term Asia denoted very different extents of country, according to the prevailing knowledge of geography in each period. In the Roman era it was used only of some districts of what is now termed Western Asia. In the Bible it denotes nothing more than our Asia Minor. Thus, in 1 Maccabees (viii. 6), Antiochus the Great is called king of Asia, because, besides Syria, he was master of certain portions of Asia Minor. Indeed, the term was loosely employed, now denoting a greater, now a less, portion of the world. When the Roman power had gained its ascendancy in the East, Asia, as a province, signified Asia on this side the Taurus; that is, Mysia, Lydia, Phrygia, and Caria, or the sea coast of Asia Minor. This province was governed by a prætor, until Augustus converted it into a consular province. In this condition it bore the name of Asia Proper. In this early Christian period, the comprehension of the term was by no means something determinate and fixed. In several places, Asia appears as the province so called in union with other districts of Asia Minor. Thus, in Acts vi. 9, it is joined with Cilicia, another province of Asia Minor, lying to the extreme south-east; and in Acts ii. 9, with Cappadocia, Pontus, Phrygia, and Pamphylia; and in 1 Pet. i. 1, with Pontus, Galatia, Cappadocia,

and Bithynia. In the Apocalypse (i. 4, 11), where mention is made of the seven churches of Asia, the reference is to Asia Minor; so in the following passages, Acts xix. 10; xx. 4; xxi. 27; xxvii. 2. 1 Cor. xvi. 19. 2 Cor. i. 8. 2 Tim. i. 15.

It was only with a part of Asia that the Hebrews were acquainted. A general view, so far as understood at the time to which it refers, may be gained from the register of nations found in Gen. x. though we possess no certain information of some of the names there given. Towards the north, the Caucasus was the extreme point, of which little, however, was known. Phœnicia, Syria, Arabia, Mesopotamia, Asia Minor, Assyria, Babylonia, Chaldæa, Persia, and Media, are, besides Palestine, the Asiatic countries to which more or less direct reference is made in the Scriptures. India is mentioned in Esther i. 1; viii. 9.

The large peninsula of Asia Minor, which now bears the name of Anatolia, was distinguished in the fifth century by that name, in opposition to the vast continent which is now termed Asia. The greater part is mountainous. Two great ranges of mountains, the Taurus and the anti-Taurus, run through the country from west to east, which, with other mountains of less height, have valleys of great productiveness and beauty. The Halys is the chief river; which runs through Cappadocia, Galatia, and Pontus, and falls into the Black Sea, or Pontus Euxinus. Having sea on three sides, and being pervaded by mountains, Asia Minor, considering its position, has a mild and agreeable climate.

Paphlagonia, and its capitol Sinope, are the only parts of Asia Minor which do not appear in the New Testament; a fact to be accounted for by their remote position.

ASIARCH (G. *governor of Asia*), 'chief of Asia' in Acts xix. 31, was an officer who was chosen every year in the chief cities of Asia Minor, whose business it was to make provision for, and preside over, the games and religious festivities held in honour of the heathen gods and of the Roman emperor. The asiarchs of the several cities may have formed a college, and, under the direction of the Roman proconsul, elected one of their body as their president and representative. They may also, after the manner of the Jewish high priests, have retained the name as a title of honour, when they had retired from the duties of their office.

ASP denotes in English a venomous reptile of the serpent kind, and so is not a bad representative of the Hebrew *Peththen* (in Greek, *puthon* signifies a serpent), which is from a root, denoting *to thrust out*, from the custom of the animal to extrude its fang. It is sometimes rendered in the common version by 'adder' (Ps. lviii. 4; xci. 13). In other instances, epithets are connected with the *Peththen*, which show that it was of a

noxious kind. Thus, Deut. xxxii. 33, 'the cruel venom of asps;' Job xx. 14, 16, 'it is the gall of asps.' The structure of the sixteenth verse makes decidedly for our statement: —

'He shall suck the poison of asps;
The viper's tongue shall slay him.'

In Egypt the asp was the attribute of the goddess Ranno, a benevolent power, supposed to preside over gardens, and to act the part of guardian angel to royalty. The asp was sacred also to the god Neph, a good divinity. It was a symbol of dominion and royalty, on which account it received the name of basilisk. Throughout Egypt the asp was held in honour, while in some parts it was worshipped with special reverence. From the care which the Egyptians took of it, the asp is said to have been rendered so tame as to live harmlessly with children. The Egyptian asp is called Nashir, a word signifying *spreading*, from its dilating the breast when angry. Ælian represents its bite as being very venomous. This is the animal that the snake-tamers use in their juggling tricks, having first extracted the fangs, or burnt out the poison-bag. They are easily tamed. Their food is mice, frogs, and various reptiles. They mostly live in gardens during the warm weather, where they are of great use; which was probably the reason why they were chosen as a protecting emblem. In the winter they retire to their holes, and remain torpid. Mummies of the asp are discovered in the Necropolis of Thebes.

ASNAPPER (H. *misfortune of the bull*), called in Ezra iv. 10, 'the great and noble.' He brought various tribes from the East, and set them in the cities of Samaria, which had been dispeopled by Shalmaneser. Some have held Asnapper to be the same person as 'Esar-haddon, king of Assur' (Assyria), since the same act of transferring these colonists is said of both (Ezra iv. 2). Others, thinking it not likely that a double name of the same monarch should without any intimation be found within a few verses, hold that Asnapper was an Assyrian general.

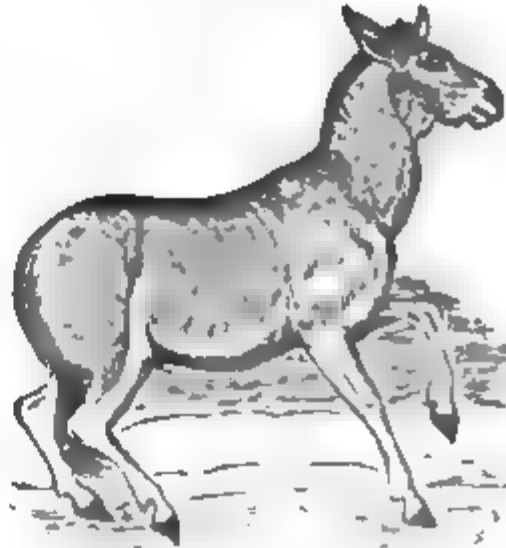
ASPHALTUM (G. *undeceptive*), called also hill-pitch and Jews-pitch, is a species of bitumen, being a resinous, inflammable, brittle, dark-coloured substance, not unlike common pitch. It is found in two states, either as a hard, dry mineral, mixed in layers with flint, marl, gypsum, or slate; or in a fluid form, a kind of tar, which exudes from the clefts of rocks, from the earth, and from natural springs. Asphaltum is found plentifully on 'the Dead Sea's shore:' indeed, that lake hence derives its classical appellations, *Lacus Asphaltites*. According to Gen. xiv. 10, there were, before the Dead Sea was formed, asphaltum pits in the place ('the Vale of Siddim'), termed in the English version, *slime-pits*. It is chiefly on the

western side of the lake that asphaltum is found; where lumps of it are collected by the Arabs for sale. The presence of the mineral is an index of past or actual volcanic agency. The Palestinian earth-pitch, or asphaltum, was, according to Pliny, held preferable to any other. Asphaltum was used in ancient times for pitching vessels: thus the ark was to be pitched with asphaltum (Gen. vi. 14) within and without. It was also employed as a binding substance; straw or reeds being added to aid its efficacy (Gen. xi. 3). In the walls of Babylon it served for mortar. In Babylonia it was also used, when dry, as fuel. Its medicinal uses were not unknown to the Jews, as we know from Josephus (Jew. War, iv. 8. 4). The Egyptians applied it in embalming; and the scarcloths of mummies, made with asphaltum, remain unaltered to this day. Pliny states that it was used for painting or colouring statues. At present it enters into varnishes.

ASS (L.)—The most usual name in Hebrew for the ass is derived from a root, which signifies *to be hot*; denoting the eager and fervid nature of the animal. This description differs very much from what we see under our own eyes; for here the ass is a poor, patient, spiritless, and obstinate creature. The truth is, the ass is with us, not only in a domesticated, but despised condition; having the essential and invariable qualities of a slave. We must look to its native home in the desert, and to the wild ass there, if we would form a just idea of the original character of the ass, and see the qualities which led primitive men to give it the name of 'Hemer,' *hot*. Why the ass should, in becoming domestic, have been so degraded, it is not easy to say. Probably, this degeneration would have been impossible, had there not been in the animal a natural proneness thereto. To a great extent, however, it may be attributable to the decided pre-eminence of its next of kin and neighbour (the horse), the very proximity of which to the ass would make the inferiority of the latter noticeable, and cause all onerous and degrading offices to be cast on it. The bush cannot flourish under the tree.

In the East, the ideas of indignity and contempt, prevalent here, are not associated with the ass. Being superior in form, of a high spirit, as well as very serviceable, the ass is there held in honour. Hence it is a metaphor of strength (Gen. xlix. 14); distinctly enumerated among the treasures of a nomad (Gen. xii. 16; xxiv. 35); formed a part of the substance of Jews in a late period of their civilisation (Luke xii. 15); and was in 'king's houses' the object of care to a high officer of state (1 Chron. xvii. 30). The idea, therefore, is not so absurd as it may at first appear, that the illustration found in the words—'The voice of one

crying in the wilderness,' &c. is derived from the loud braying of the wild ass. And in the fact that Marwan II. the last Ommiad caliph, was denominated 'the wild ass of Mesopotamia,' we have another proof that the animal excites, in oriental minds, any thing but repulsive feelings.



In consequence of its having a sure tread, especially on mountainous districts, the ass was in constant use for riding, the rather because in Palestine the horse was in earlier times little known (Exod. iv. 20. 2 Sam. xix. 26). A preference seems to have been given for riding to the female (Job i. 3. Matt. xxi. 2). The following will show how useful the ass is still found for the same purpose:—'A few public officers and men of wealth are seen on horses in Egypt; but ninety-nine in a hundred of those who ride at all, ride on donkeys. These are the finest animals of the species I have ever seen. They are small; but their strength and powers of endurance are truly wonderful. They gallop for two hours with little apparent fatigue, and will carry a man or a heavy burden, for half a day, without intermission. They are much more lively than the animals of the same species which I have seen in Europe' (Olin's Travels, vol. i. p. 93).

The ass was ridden by personages of the highest dignity in Palestine (Josh. xv. 18. Judg. i. 14. 1 Sam. xxv. 23. 2 Sam. xvii. 23. 1 Kings xiii. 13. 2 Kings iv. 22). Hence, in Zech. ix. 9, the coming of the Messiah is thus foretold—'Rejoice greatly, O daughter of Zion; behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass' (comp. Matt. xxi. 2, seq. Mark xi. 1, Luke xix. 29. John xii. 14). In Mark xi. 2, and Luke xix. 30, it is said of the ass on which Jesus rode—'whereon man never sat;' for, in ancient times, only unused animals were considered fit for sacred purposes (Deut. xxi. 3. 1 Sam. vi. 7. Comp. 2 Sam. vi. 3). In Judg. v. 10, men of elevated rank are described as those 'that ride on white asses;' this was the silver-grey of

Africa, which, if not naturally streaked or marked, it was not unusual to chequer with spots of orange or crimson. Accordingly, the Jewish doctors expected the Messiah to come riding on a dappled grey of this description, as being rare, costly, and of regal use. From what has been said of the superior qualities of oriental asses, the reader will be prepared to hear that they were used in drawing chariots and in warfare (Isa. xxi. 7). The Carmanians are recorded to have used asses in battle, and even Darius Hystaspis rode on an ass in a conflict with the Scythians. Asses were also used as beasts of burden, for purposes of trade and travelling, and in war for carrying baggage (Gen. xlii. 26. Josh. ix. 4. 1 Sam. xvi. 20. 2 Kings vii. 7). They were, moreover, made serviceable with the plough and at the mill (Deut. xxii. 10. Exod. xxiii. 12.; and, in the Greek, Matt. xviii. 6. Luke xvii. 2).

The Mosaic law put the ass among unclean animals; following in this, what has proved a universal observance, namely, to guard by law, as well as feeling, animals that, as beasts of burden, are useful to man: to eat the animal that we have ploughed with or ridden is repulsive: nor can animals that have done their duty in labour afford salubrious nutriment. In cases of extreme need, all law is set aside; and even asses were eaten in a famine (2 Kings vi. 25).

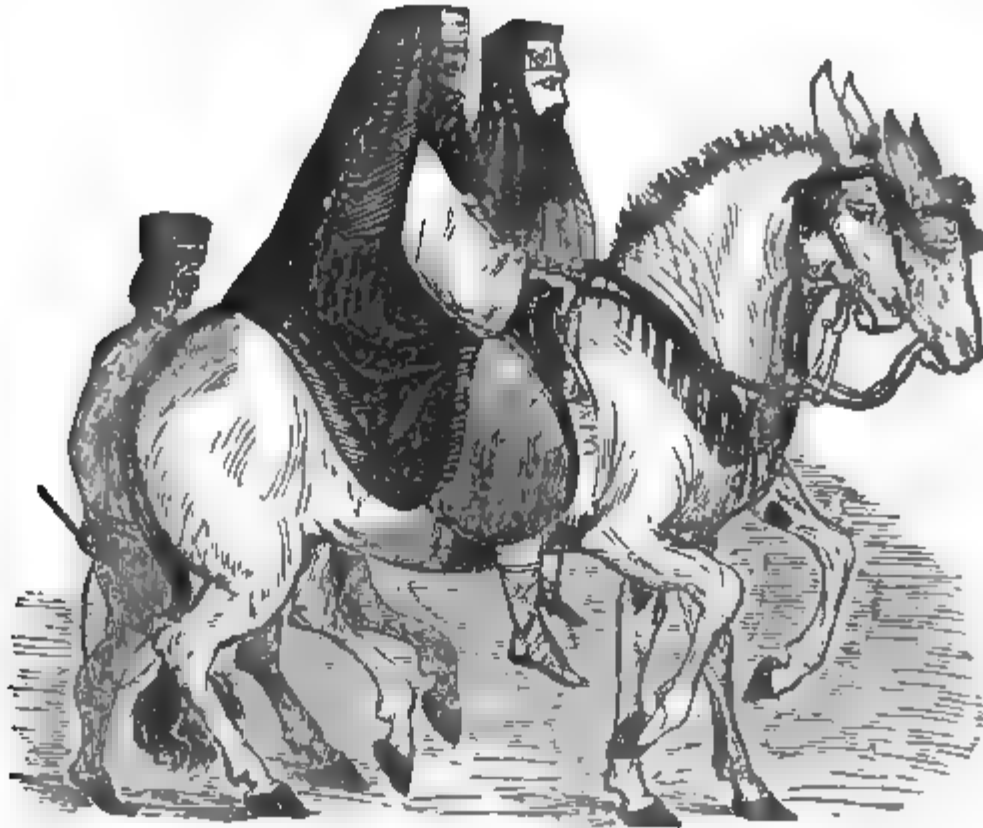
The ass might not be offered in sacrifice; for, in the very essence of an offering, the idea of food was originally involved (Exod. xiii. 13; xxxiv. 20).

The wild ass bears a different name in Hebrew, and is often spoken of in modern times by its Greek appellation, *onager*, which

signifies *wild ass*. In Job xxxix. 5. *seq.* this animal is forcibly described as the special work of God:—

‘Who hath sent forth the wild ass free?
Who hath loosed the bands of the wild ass?
Whose house I have made the wilderness,
And the barren land his dwelling place.
He scorneth the tumult of the city,
And disregards the clamours of the driver.
The range of the mountains is his pasture:
He seeketh after every green thing.’

Ancient writers agree in describing the wild ass as full of life, strength, and energy. Oppian says, he is ‘swift, rapid, with strong hoofs, and most fleet in his course.’ Xenophon’s description is a picture:—‘The wild ass, being swifter of foot than our horses, would, in gaining ground upon them, come to a stand, and look round; and when their pursuers got nearly up to them, they would scamper off, and then, in a little while, repeat the same trick; so that the hunters were unable to take them, except by dividing themselves into dispersed parties, which succeeded each other in the chase.’ This animal, which is the parent stock, is taller, better shaped, and more dignified than the common ass. The race is migratory. They were anciently found in Palestine and the surrounding countries, but rarely occur there now: they seem to be at present confined to Tartary, Africa, and to some parts of Persia and India. Their manners resemble those of the wild horse. They assemble in troops under the conduct of a leader or sentinel, and are extremely shy and vigilant. From the fact, that one male conducts a whole herd of females, a very expressive figure is drawn in Hos. viii. 9. They are still objects of the chase, and their flesh is estimated a delicacy. (Comp. Jer. xiv. 6. Job vi. 5. Isa. xxxii. 14).



WHITE ASSES.

ASSAY (L. *ad* and *ago*, I apply to) is now found in the form *Essay*, and denotes *to enter on, undertake, attempt*. It is found in 1 Sam. xvii. 39 — 'David assayed to go;' that is, he attempted to walk in the armour which Saul had put upon him. The Hebrew word denotes *to be willing, to wish, to strive*; and is rendered in other instances thus — 'I have taken upon me' (Gen. xviii. 27. 'began Moses' (Deut. i. 5). Comp. Job iv. 2. Acts ix. 26.

'She thrice assayed to speak; her accents hung;
And, faltering, died unfinished on her tongue.'

DAYDEN.

In Deut. iv. 34, the word *assay* is the representative of a different Hebrew root, which signifies *to prove, try, tempt*: — 'Hath God assayed to go and take him a nation?' In Deut. xxviii. 56, is a passage which throws light on this use: — 'The tender and delicate woman which would not *adventure* to set her foot upon the ground.'

ASSYRIA (H. *the land of Assur*), a land in Asia, which has Armenia on the north, the Tigris on the west, Media on the east, and Persia on the south, corresponding nearly with the modern Kurdistan. The northern parts are mountainous, the southern level. By means of the navigable Tigris, the country is, in a measure, well situated for commerce. According to the perhaps somewhat highly-coloured language of Rab-shakeh, it was a land not unlike Palestine — a 'land of corn and wine; a land of bread and vineyards; a land of oil olive, and of honey' (2 Kings xviii. 32); nor does it fail in these blessings at the present day: Ezek. xxvii. 23 alludes to its commercial celebrity. By Ptolemy it was divided into six provinces; of which these only are referred to in the Bible — I. Arrapachitis, Arphaxad, the most northern; and II. Calachene, Chalach, or Halah (2 Kings xvii. 6). Its chief city was Nineveh, the residence of the Assyrian monarchs (2 Kings xix. 36. Isa. xxxvii. 37. Jonah iii. 6. Nahum ii. 8), which, in Gen. x. 11, is, together with Rehoboth and Calah, said to have been founded by Asshur. This place (Nineveh) was a distinguished emporium of commerce, an entrepôt between the eastern and western trade (Nahum iii. 16): it was elated with a sense of its greatness and power, which was used oppressively (Isa. x. 9; xviii. 2, 7. Zech. x. 11. Nahum iii. 19). The city and kingdom were overturned and destroyed (597, A.C.) by Cyaxeres the Mede.

Some ancient writers have extended the land of Assyria, so as to comprise Armenia to the very shores of the Euxine on the north, and Babylonia with Mesopotamia on the south; but this can be true only of the great Assyrian kingdom of later periods. The Assyrian rulers, at an early period, carried their conquests on all sides; a fact to which the Scriptures make frequent allusion (Numb. xxiv. 22. Ps. lxxxiii. 8, 9). The history of the Assy-

rian state is one of the darkest portions of ancient history. The Jewish annals offer only late and imperfect data. After stating the early foundation of the kingdom, it mentions none of its governors till about 770 years before Christ, when Phul is recorded to have made Menahem, king of Israel, tributary. Then came Tiglath-pileser to aid Ahaz, king of Judah, against Rezin, king of Syria: the Assyrian monarch conquered Damascus, and transported much of the population to Kir; at the same time overrunning a good part of the dominions of Pekah, king of Israel (740, A.C.) (2 Kings xv. 29; xvi. 9. Isa. vii. 1. Hos. v. 13; x. 6). The third Assyrian ruler found in the Scriptures is Shalmaneser, who, in the reign of Hoshea of Israel (722, A.C.), destroyed Samaria, and carried the people away captive, supplying their places with Babylonians (2 Kings xvii. 3; xviii. 9). This was the downfall of the kingdom of Israel — that of Judah was not distant. To Shalmaneser Judah had been tributary; but Hezekiah procured its liberation (2 Kings xviii. 7). Medes and Persians were under his dominion; and he made considerable progress in Phœnicia (2 Kings xviii. 11. Joseph. Antiq. ix. 14. 2). The Assyrian empire extended now from Persia to the Mediterranean, and from the Caspian Sea to the Persian Gulf. Ambition was not satisfied, but sought to add Egypt to this vast kingdom. The frontier town, Ashdod, which would aid forward this purpose, was taken by Tartan, sent by Sargon, 'the king of Assyria,' — whose exact position in the line of Assyrian monarchs is not known (Isa. xx. 1); and from Nahum iii. 8—10, it has been thought likely that Thebes or Diospolis (No Amon) in that country fell under the Assyrian yoke. Sennacherib in vain attempted to recover the lost dominion over Judah; his troops were miraculously destroyed; and the king himself, hastening to Nineveh, was slain in the house of Nisroch, his god (2 Kings xix. 35, *seq.*). The son of Sennacherib, namely, Esarhaddon, is also mentioned 2 Kings xix. 37. Isa. xxxvii. 38. Ezra iv. 2. This last has been held to be Sardanapalus, with whom, according to profane history, the Assyrian monarchy terminated. But little fruit has been reaped by efforts to bring profane history into accordance with the scattered notices given in the Bible. There is a reference to Shalmaneser in Joseph. Antiq. ix. 14. 2. With this exception, no one of the rulers just mentioned is found in other histories but Sennacherib, who was contemporaneous with Sethon, king of Egypt. From the time of Esarhaddon, however, the Assyrian kingdom began to sink till it was overcome by Cyaxeres, king of the Medes, in union with Nabopolassar, king of Babylon, on which it became a province of the Median empire.

If, from the Scriptures, we turn to general history, we find nothing that approaches to a connected, continued, and consistent account of the Assyrian empire. It is said to appear twice in history as the old and as the new Assyrian kingdom, which had nothing in common, save the name; the former resting on profane, the latter on Hebrew writers. Of the old Assyrian empire, Ctesias, a physician of the Persian king, Artaxerxes Mucron (400, A.C.), speaks in a truly eastern spirit, carrying his statements, that are destitute of chronological exactitude, back into the legendary mists of an heroic age. Ninus, the son and successor of the god Belus, was the founder of the monarchy: he built the city called after him Ninus or Nineveh; and he carried his victorious arms as far to the north as Bactria. Here he at length gained his object, namely, the capture of the city, only by a beautiful woman, Semiramis, whose history belongs to oriental mythology. Semiramis (2000, A.C.), daughter of the widely-reverenced goddess Derceto, a personification of nature, nourished in her youth by doves, was the spouse and follower of Ninus, whom, according to some statements, she put to death. Naturally endowed with a high and heroic spirit, she concealed her sex beneath male apparel, and reigned under the name of her son Ninyas, whom she drove from the throne. To her Babylon owed, if not its foundation, yet its aggrandisement. When she had well organised her empire and established her power, she let the people know that they had been governed by a woman; and though such a disclosure to orientals was fitted to jeopardise her power, she was in a condition to detect every secret plot, and to put down every open insurrection. But when she attempted to extend her empire from the Euphrates to the Indus, she found skill which she could not match, and power in elephants that bore towers on their backs, which she could not withstand: and so she perished. Some, doubting her very existence, have regarded her as the personified image of some planetary influence connected with the astral worship which prevailed from the earliest times in Assyria. Her son and successor is painted as a weak prince, who, having been educated in a seraglio, confined himself to his palace. The history, with an interval of a thousand years, mentions the last monarch, Tonsakonkoloros, whose surname was Sardanapalus (worthy of wonder), who, like Ninyas, being given up to effeminacy, was attacked (888, A.C.) by his own general Arbaces, aided by Belshys, governor of Babylon; when, at length, he summoned courage to die the heroic death of casting himself on a funeral pile constructed by his own commands. With him the old Assyrian empire came to an end; and the neighbouring state in the north, namely, Media, ac-

quired independence through the efforts of Arbaces. The new Assyrian kingdom, which appears in the scattered accounts of the Bible, has a better claim to history. The outline has already been given.

The internal relations of the kingdom of Assyria are very imperfectly known. Most probably were they substantially the same with other oriental monarchies, as the Chaldean and the Persian. At the head of the state was a king (2 Kings xviii. 10. Isa. xxxvi. 4), who ruled despotically, living in a stronghold, inaccessible to his subjects. Under him were satraps, denominated 'princes' in Isa. x. 8, who governed each his own province. Eunuchs were employed in high state offices. The military was often united with the civil character in those who held them (Isa. xxxvi. 2). The religion of the Assyrians was, in chief points, the same as that of the Chaldeans. Their gods were symbolical of the heavenly bodies: of these idols, mention is made of Nisroch (Isa. xxxvii. 36); also Nibhas, Tartak, Adrammelech, and Annamelech. Their speech did not belong to the Shemitic tongues, but probably to the Medo-Persian or Sanscrit family; but as, in a great part of the country, the Aramaic was employed, the officers of state could make use of Hebrew (2 Kings xviii. 20. Isa. xxxvi. 11).

Immense ruins have lately been discovered in Assyria, on what, in all probability, is the site of ancient Nineveh, which already appear to be of great interest, and afford promise of still more important results. These discoveries have been effected by the resident French consul, Botta, in consequence of suggestions made by Rich; and the antiquities have been copied and drawn by a French artist, Flandin. Among the objects brought to light, are a great number of bricks, with inscriptions in the arrow-headed character, of larger dimensions than those that are commonly known, which may afford aid in the yet unaccomplished work of decyphering these ancient writings.

ASSYRIAN LETTERS.



A monument of great magnitude and importance, covered with bas reliefs, has also been

disinterred; the mere copying of the figures on which took M. Flandin six months. The subjects of these sculptures offer a complete picture of the existence of an Assyrian monarch. The spectator beholds the reception of guests, a banquet; also war and hunting; the king on a chariot, with a parasol over his head; assaulted cities, warlike machines, men with beards, men without beards, eunuchs, priests. Already the Sacred Scriptures have received illustration from the result of M. Botta's labours, and much more may be expected to ensue. We subjoin one example. In Nahum's burden against Nineveh, we read, 'I will cut off the graven image and the *mollen* image;' teaching us that bronze as well as marble statues were, among the objects of the idolatry of the Ninevites. Now, it appears that the art of casting bronze figures was much practised in Assyria: a lion, made of bronze, of beautiful workmanship, has been brought to light. To the destructive influence of the worship of the lion, reference seems to be made by Nahum in the following very strong terms: — 'Where is the dwelling-place of the lions, and the feeding-place of the young lions, where the lion, the old lion, walked, and the lion's whelp, and none made them afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin, (ii. 11, 12. Comp. Ezek. xix). In the last passage (ver. 9), a 'young lion is symbolically said to have been brought in chains to the king of Babylon;' and it is very remarkable that the same emblem has been found among these vast ruins — a lion bound by a chain to an august personage, whose flowing robes show him to be a monarch. Rich also discovered at Babylon a lion of colossal dimensions, standing on a pedestal of coarse grey granite. A species of lion-worship seems to have been widely spread in and around the countries watered by the Tigris and the Euphrates.

ASTROLOGERS (*G. expounders of the stars*). In those eastern countries where the atmosphere is of a pure and lustrous brilliancy, and the heavenly bodies shine with an intensity of splendour, the stars, in their ceaseless movements, would, in process of time, so fascinate the heart as to blind and mislead the judgment, and hence be studied rather for some supposed influence of theirs over the destiny of man, than for the discovery of the laws which regulated their separate and combined operations. And when once the mystical study of the stars had thus gained the upperhand, there were no bounds to the excesses to which it might lead in fancies the most grotesque, in superstitions the most enslaving, and in errors the most prolific. Astrology and star-worship were twin sisters. They both had their

birth-place in the wide, open plains of Mesopotamia, where the glowing ether of heaven stretches out interminably on all sides. It was natural that men should worship the heavenly bodies, to which they ascribed not only personal qualities, but a resistless power and constant sway over the human condition. And thus idolatry and astrology aided in producing and supporting each other.

We account it no small praise of the Abrahamic race, and, indeed, of the Biblical antediluvians, that, at a time when the superstitions and falsities, of which we have spoken, overspread the East, they should have remained uncontaminated, and adhered to the simple creed of a monotheistic worship. In thus carrying our mind back to primitive history, we find a belt of pure religious light striking across the otherwise troubled hemisphere of human life. In this sense, the earliest historical ages are the best. It is not till a very late period that the idea of astrology is found in the Bible. The word *astrologer* occurs first in the book of Daniel, which refers to a period of national degeneracy. Even then, however, the corrupt thing which it represents is found, not on a Jewish, but a Heathen soil — found in those more eastern lands where, as we have intimated astrology took its rise (Dan. ii. 10, 27; iv. 7; v. 7, 11, 15). In these passages, *astrologer* is connected with *magician*; and we have here, undoubtedly, one or two classes of that Chaldean caste or order, who originally were the learned men, and afterwards the quacks and cheats, of the great empires that flourished on the banks of the Euphrates and the Tigris, and, we may add, generally of Western Asia. The Hebrew word for *astrologer* brands the profession as a falsity, if not an imposture. The word denotes *to move the lips*; *to mutter in subdued tones*; and hence, *to whisper forth mysteries, and deal in dark and abstruse knowledge*. These pretenders to science are well described by Diodorus Siculus: — 'They assert that the greatest attention is given to the five stars, called planets, which they name *interpreters*; so called, because, while the other stars have a fixed path, they alone, by forming their own course, show what things will come to pass, thus interpreting the will of the gods; for to those who study them carefully they foretell events, partly by their rising, partly by their setting, and also by their colour. Sometimes they show heavy winds, at others rains, at others excess of heat. The appearance of comets, eclipses of the sun, earthquakes, and, in general, any thing extraordinary, has, in their opinion, an injurious or a beneficial effect, not only on nations and countries, but on kings, and even common individuals; and they consider that those stars contribute very much of good or of ill in relation to the

births of men; and in consequence of the nature of these things, and of the study of the stars, they think they know accurately the events that befall mortals.'

It may serve to bring into relief the fact, that the Bible does not pretend to teach the sciences, if we remark that the word *astronomy* does not occur in the Bible, while that of *astrologers*, as we have seen, is found in some of its pages. In truth, the Hebrew race were not a speculative, still less a scientific people. They studied the heavens for the religious lessons which they give, and the devotional emotions that they inspire. When they fixed their gaze on the starry host, it was not to read human destiny, nor to foretell eclipses, but to indulge the pious affections of their heart, or to learn lessons of divine truth regarding God and man (Ps. xix. 1, *seq.*; lxix. 34; xcvi. 11; cxxxvi. 7—9. Isa. xl. 26, *seq.*). What ideas respecting the physical world they did possess, they seem to have borrowed mostly from other nations; and certainly, in regard to the movements and influences of the heavenly bodies, they had no conceptions of native growth but such as were connected with religion and piety. On the subject of astronomy (*G. the science which teaches the laws of the stars*), therefore, we may expect to find no detailed system, but only such scattered notices or undesigned implications as might spontaneously flow from a writer's pen under the unrecognised impulse of popular and prevalent impressions.

Though the observation and some consequent knowledge of the starry heavens characterise the earliest ages and the first states of civilization, yet a scientific acquaintance with astronomy has been attained only within the last few centuries. The ideas generally which were entertained by the ancients were scarcely more than ignorance in the shape, and with the pretence, of knowledge. Where nearly all was error, differences of degree were of small account. Accordingly, the Hebrews, who were a practical not a scientific people, were hardly more ignorant of the true constitution of the heavens than the most distinguished of ancient philosophers. But the broad contrast that exists between their conceptions on astronomical subjects, and those views which modern science has established, may be of no small service in showing that the Biblical writers participated on purely physical subjects in the general ideas of their day,—had no special illumination granted them, and, consequently, have no scientific secrets to disclose. The aim of revelation was not to anticipate the results of human discovery; to have done which would have been a disservice to mankind by preventing industry and research; but to make known certain great fundamental religious truths,

to exhibit their worth in a long train of moral discipline, and to supply the human mind by actual facts with needful stimulus, impulse, and guidance.

Among the great truths needful to be known to man, as the sole foundation for religion, was this, that the world sprang from the will of a creating Intelligence. Accordingly, the book of Genesis opens with a declaration which is the basis at once of all true religion and all sound philosophy, namely, 'In the beginning God created the heaven and the earth.' 'The heaven and the earth' constituted the universe to the writer. Reserving the latter for a separate treatment, we shall here briefly set forth the views entertained by the Biblical authorities respecting the former. The heavens were held to be everlasting:—

'He hath stablished them for ever and ever;

He hath made a decree which shall not pass.'

(Ps. cxlviii. 6.)

It was conceived to be 'a paved work of sapphire stone' (Exod. xxiv. 10), as a bright solid firmament expanding on all sides above the earth (Gen. i. 6. Dan. xii. 3), dividing the waters into two portions—one above and one beneath itself; which firmament, at least at a later period, was thought to extend upwards into several vaulted canopies, so as to form heaven on heavens even to the number, at least of three (Amos ix. 6. 2 Cor. xii. 2). The Hebrew root, rendered *firmament*, has its meaning from the smelting of metals, and gives the idea that the earliest conception of the heaven was that of a species of ethereal brass, poured forth so as to form the vaulted sky (Job xxxvii. 18.) Hence in Prov. iii. 19, Jehovah is said to have 'established the heavens;' a view which was rendered the more needful and acceptable, because the convex or upper part of 'this firm set' vault was the celestial pavement where was the throne of God, near and around which dwelt and worshipped the celestial hierarchy. This firmament, bearing the sun and moon, is sustained at its opposite extremities by two brazen mountains which act as pillars (Job xxvi. 11. Zech. vi. 1. 2 Sam. xxii. 8). So the early Greek poet Hesiod:—

'Atlas, so hard necessity ordains,

Great the ponderous vault of stars sustains.'

The firmament is sometimes represented rather as a tabernacle and a tent, in which dwells the sun, which, coming in the morning out of his bed-chamber, circles round from one end of the heaven to the other, nothing being hid from the heat thereof (Ps. xix. 4, *seq.*; Hab. iii. 11). A gate and doors in the firmament give a passage to the regions above (Gen. xxviii. 12, *seq.* Ps. lxxviii. 23). In the heaven was the sound of thunder, which was the voice of God, and it reverberated down to earth (Ps. lxxvii. 18.

Job xxxvii. 1—5); and the lightning (appropriately called 'breaker-through'), breaking through this solid sky, lightened the world (Job xxxviii. 25). The clouds covering the firmament held the rain as in a reservoir, which was shed down on earth as if from large leathern bottles, and by canals or water courses (Job xxxviii. 25, 37. Ps. lxxvii. 17); sometimes through windows opened expressly for the purpose (Gen. vii. 11). That a portion of these representations must be taken as a poetic clothing of physical truths appears from the fact, that the Psalmist gives to the rising sun wings to denote the fleetness with which its beams overspread the earth (Ps. cxxxix 9), and speaks of the sun's opening his eyelids in rising from his bed (Job iii. 9).

The stars were distinct solid bodies, called forth every night by the Almighty, who, sitting upon the circle of the heavens, and stretching them out as a curtain and as a tent to dwell in, brought out the numerous host of heaven, and called them all by name, innumerable though they were (Isa. xl. 22, 26. Ps. civ. 2. Gen. xv. 5). Some idea seems to have prevailed that the stars were living beings, sons of God, which may have been the germ of the heavenly host in the sense of a celestial hierarchy (Job i. 6; xxv. 5; xxxviii. 7. Isa. xlv. 12). Hence a divine court, Jehovah sitting on his throne, and all the host of heaven standing on his right hand and on his left (2 Chron. xviii. 18); and the Almighty is therefore termed 'Jehovah of hosts.'

The Hebrews, even in patriarchal times, were acquainted with certain of the lesser heavenly bodies. Job speaks (ix. 9) of Arcturus, Orion, and Pleiades. The heavens would naturally attract the attention of these early tenants of the earth, especially in Arabia and Palestine, the rather because, as shepherds, they passed much of their time in the open air, watching their flocks by night as well as by day. While engaged in the musings to which such a position would naturally give rise, they would, under the influence of a creative imagination, easily be led to form the stars first into groups, and then into the shapes of animals. Hence arose the signs of the zodiac. The word which, in the common version, is rendered Arcturus means, probably, the Great Bear. The sons of Arcturus (Job xxxviii. 32) are the stars that accompany it, now called 'the tail of the bear.' Herder renders the words in the passage last referred to — 'Lead forth the bear with her young.' The passage speaks of the constellation as conducted round and round the pole as by some unseen hand, like a mother with her children. God is made to appeal to this phenomenon as a manifestation of his majesty and power, and as far above the skill of man. Who ever looked on that beautiful

constellation, and marked its regular revolutions, without feeling that its position and movements were such as the Almighty Creator only could produce?

Orion was a constellation which was conceived of as a mighty and impious giant bound upon the sky: hence the expression, 'Canst thou loose the bands of Orion?' (Job xxxviii. 31). According to eastern tradition, this giant was Nimrod, the founder of Babylon. By the aid of a telescope, about two thousand stars have been seen in this constellation; and, in what is termed 'the sword of Orion,' there is a nebula, almost visible to the naked eye, which is computed to exceed the sun in size two trillions two hundred thousand billion times. Surely, if Job found in the starry heavens evidence for the power, providence, and majesty of God, we have incomparably greater reasons for so doing with the sublime views which astronomy has in our time laid open.

The Hebrew word rendered Pleiades, denotes a *cluster*. The name is given to the cluster of stars in the neck of the constellation Taurus, of which six or seven may be seen by the naked eye; but as many as two hundred have been counted by the aid of a telescope.

The morning star was known (Isa. xiv. 12. Rev. ii. 28). In Job xxvi. 13, is mentioned 'the crooked serpent;' the Dragon is still one of the constellations; it lies between the Great and the Little Bear, spreading itself, as it were, in windings across the heavens. The Zodiac is also mentioned in Job xxxviii. 32, under a name which signifies dwelling-places or lodgings, because in them the sun appears to dwell one after another. Of the separate signs, only one is mentioned, namely, the Twins (Acts xxviii. 11), by the terms 'Castor and Pollux.' 'The chambers of the south,' in Job ix. 9, may indicate the stars hidden in the southern hemisphere, or rather in a southerly direction, in the dark recesses of the south. In Job xxxviii. 33, Jehovah asks, 'Knowest thou the ordinances of heaven?' We are apt, in the knowledge of astronomy which we now possess, to think that Job's knowledge was most insignificant, even when it was true. And, certainly, our acquaintance with these 'ordinances' is sufficiently great and accurate to foster within us the most deeply-felt piety; but, after all that Tycho Brahé, Kepler, Newton, and others have taught, we have learnt to small purpose, if we are not convinced that what we know is, relatively to what remains to be learnt, only little more than was known to the patriarchs of old. And those who condemn the Bible, because it does not teach as much as the *Mécanique Céleste* of La Place, in effect condemn that work itself, which, there is every reason to believe, will, in process of

time, have to give place to more comprehensive as well as more exact views of the vast and immeasurable universe of God. A work which sets forth the highest truth of its age—especially if, like the Bible, it applies that truth to the great purposes of religion, will be regarded by all wisely judging men—as ‘a pearl of great price,’ and ‘a possession for ever,’ notwithstanding any changes which may be brought by the constant advances of a ceaselessly progressive civilisation.

About A.D. 1500, Copernicus had satisfied himself that the sun is the centre of the solar system. In 1610, Galileo, having invented a telescope, discovered Jupiter's satellites, and the moon-like phases of Venus. These discoveries supplied additional arguments for the truth of the Copernican system. This system Galileo defended in his writings, which were, on that account, condemned as heretical by the Inquisition, who, on the generally received opinion that the Scripture taught that the earth, a stationary body, was the centre of the world, accounted the new opinions to be contradicted by, and hostile to, the Bible. There thus appeared to exist a contrariety between Scripture and science. This contrariety has been met by drawing a distinction between religious and physical tenets. The former it is the object of the Bible to teach. In the case of the latter, it merely reproduces what in any period it finds prevalent. ‘On this point,’ says Professor Whewell, — ‘Indications of a Creator,’ p. 5, — ‘it is reasonably held that the phrases which are found in Scripture respecting astronomical facts are not to be made use of to guide our scientific opinions: they may be supposed to answer their end if they fall in with common notions, and are thus effectually subservient to the moral and religious import of revelation.’

‘The meaning which any generation puts upon the phrases of Scripture, depends, more than is at first supposed, upon the received philosophy of the time. Hence, while men imagine that they are contending for revelation, they are in fact contending for their own interpretation of revelation, unconsciously adapted to what they believe to be rationally probable. And the new interpretation which the new philosophy requires, and which appears to the older school to be a fatal violence done to the authority of religion, is accepted by their successors without the dangerous results which were apprehended. When the language of Scripture, invested with its new meaning, has become familiar to men, it is found that the ideas which it calls up are quite as reconcileable as the former ones were with the soundest religious views. And the world then looks back with surprise at the error of those who thought that the essence of revelation was involved in their own arbitrary version of some collateral circumstance. At the pre-

sent day, we can hardly conceive how reasonable men should have imagined that religious reflections on the stability of the earth, and the beauty of the luminaries which revolve round it, would be interfered with by its being acknowledged, that this rest and motion are apparent only.’

ATHALIAH (*H. time of the Lord*), daughter of Ahab, king of Israel, and of Jezebel, grand-daughter of Omri, king of Israel; wife of Joram, king of Judah, and mother of Ahaziah, king of Judah (884, A.C.). She used all her influence in favour of idolatry, towards which her Tyrian origin may have inclined her; showing herself equally depraved with her mother. She took part in the iniquities of her husband, and she counselled her son to do wickedly. On her son's death, she destroyed the seed royal of the house of Judah, though the children of her own son, and so usurped the throne. Joash, however, was saved from her fury, and concealed in the temple. The day of her punishment was coming. Jehoiada had not forgotten the divine promise in favour of the posterity of David, and gradually prepared an insurrectionary movement against the queen. This at length broke forth: the young king was proclaimed; when Athaliah, aroused and alarmed by the shouting of the people, hurried into the temple for protection, whence she was dragged and slain, after a usurpation of six years. She is the only female that reigned in Jerusalem. Her wretched end affords an instance of the futility of crime. She waded through blood to a throne, from which she was precipitated by the indignant enthusiasm of a nation in favour of a child. The character of this ‘wicked woman’ has been well drawn by one who had a deep insight into the human heart, Racine. Her death was the signal for a great religious reformation, the details of which let us know that Baal had a temple even in Jerusalem. This unholy place was broken down, and the altars and images were destroyed. Mattan, the priest, was also slain before the altars (2 Kings viii. 26; xi. 2 Chron. xxii. xxiii. xxiv).

ATHEISM (*G. being without God*) is not expressly mentioned in the Scriptures; but the idea and the fact are found there in terms of condemnation. Thus the Ephesians, before their conversion to Christ, ‘had no hope, and were without God in the world’ (Eph. ii. 12); words in which the folly, the evil consequences of atheism, and atheism itself, are well described. Accordingly, atheism—agreeably with the etymological import of the word, as given above—is being without God, the absurdity of which is manifested by the addition, ‘in the world,’ that is, ‘in this system of created order and beauty;’ and the sad consequences are, to rob man of hope both in this state and the next; to take from him the idea of perfection; to make

man himself the highest being, and so the highest moral, as well as intellectual, model in the universe. Such a position and such consequences bear all the appearance of folly; and with propriety, therefore, does the psalmist affirm, 'The fool hath said in his heart there is no God' (Ps. xiv.). So general, if we may not even say universal, has been the acknowledgment of a divine power, that in general terms it may well be felt difficult to avoid ascribing atheism, if not to a natural obliquity of the intellect, yet to the depravation of the moral feelings (Ps. xiv. 2).

Atheism, then, is the denial of God, in what sense? In brief, it is the assertion that the universe owes its origin to matter, and not to mind. Whether any intelligent being has ever proceeded to this length, — that is, has been a real atheist, — may be doubted. Men often deceive themselves, being dissatisfied with common representations of the Deity: they deny these, and, with a certain vain love of talking, think they deny the existence of God. This is that practical atheism, of which we fear there is much in the world; and which, as it springs from an empty head and a flippant tongue, tends to keep the mind and heart as poor and destitute as it finds them. Besides a vulgar, there is also a speculative atheism, which, if more respectable in its origin, is scarcely less prejudicial in its results. Unable to form any satisfactory conception of God, thinking that all prevalent conceptions of God are too material, and so untrue; and trying to rise and carry abroad their thoughts so as to conceive of God in a manner corresponding with his nature, speculative atheists go on refining on their ideas and their terms, till at last they find their Deity in some ethereal essence, diffused throughout, and identified with, the universe, of which it is the living and moving power. Diffusion and concentration, in regard to the same object, are at the same time impossible. But the idea of person necessarily implies concentration. A person is an individual, a unit. Hence the Scriptures say, God 'is one.' A diffused Deity, therefore, so far as the diffusion sets aside personality, is no God at all. This system is generally called pantheism; that is, all God — God is all, and all is God. But, if all is God, there is no God; for the very idea of God is something distinct, individual — something existing apart and separate from the creation, as its origin and cause. Pantheism approaches also to nature-worship — the worship of the boundless, fathomless, light-covered all, in which the Babylonians and other eastern nations had the earliest form of their subsequently corrupted idolatry. Men must and will individualise their conception of divine power; and if in their speculations they rest not in one great all-creating, all-pervading, and all-

sustaining Mind, they will pass from a dreamy pantheism to a teeming and debasing polytheism.

ATHENS (G. *the city of Minerva*, she being the local and tutelary divinity.) was the renowned capital of ancient Attica, lying in the midst of Greece, between the rivers Cephissus and Ilissus, somewhat inland, on the Saronic Gulf. It possessed three harbours, which, in its most flourishing times, were connected with the city by walls. Its position and environments made it very fit for the purposes either of war or commerce, in both of which, accordingly, Athens was distinguished, being feared and honoured by sea and by land. The native endowments of her people, their language, their civil freedom under a democratical constitution, contributed to the celebrity of Athens, and caused it to gain the high honour of being regarded as the mother city of all the Grecian, and especially of the classical and Attic culture of the western world. Originally Athens was governed by kings. About one thousand years before Christ, it came under the guidance of archons. Then it, together with all Greece, fell into the hands of the Macedonian power. Antiochus Epiphanes is thought to have held dominion over it for a short time. Finally it formed a part of the great Roman empire, in which condition it was when it makes its appearance in Scripture. The apostle Paul, having been driven from Thessalonica, came to Athens. The brief notice of this memorable and most influential visit supplied in the Acts (xvii. 16), is not without difficulties, but on the whole agrees strikingly with what is otherwise known of the place (AREOPAGUS). Thus the inhabitants were notorious for their love of novelty. Demosthenes, in his celebrated oration, *De Corona*, furnishes striking exemplifications of this appetite. The historian Thucydides (iii. 38) describes them as 'most easily misled by novelty.' Equally notorious was their talkativeness. Hence the sarcasm of Alexander, who ordered, as two of the most difficult things, that the Lacedemonians should become slaves, and the Athenians learn to hold their tongues. There were in Athens certain spots, the Greek name for which may in English be rendered *chattering places*, where the common people met together to hear, report, and discuss the news, and where even the most trivial circumstances were eagerly welcomed. It is not peculiar to the Athenians to love or to discuss new things: the peculiarity consists in this, — that the appetite was so large and morbid as to attract universal notice, and find a record from many a pen. The Athenians were also accounted very zealous for the honour of the gods. Athens was crowded with temples. Pausanias says, that they were excessively given to veneration for divine things, more

than others. The altar to the unknown God, to which Paul alludes, has given occasion to much discussion. It appears, however, from profane authorities, that there were altars in ancient times in Athens, bearing the words 'To the unknown Gods;' and, as the writers who give us this information are speaking in the plural number, it is very likely that these altars severally

had the inscription, 'To the unknown God.' The origin of such altars is in obscurity. Probably they may have arisen from a wish on the part of the god-honouring Athenians to leave no possible divinity without an altar. Adroitly, however, and with great effect, does Paul seize the opportunity of proclaiming to these idolaters the only true, but to them, unknown God, the Maker of heaven and earth.



WEST END OF THE ACROPOLIS, ATHENS.

As other ancient cities, so Athens had, on an elevated spot, — where had been planted the first germ of its social life, — a citadel, or stronghold, termed the *Acropolis*. In relation to Athens, this is still a very interesting spot; for it bears the remains, in a mutilated state, of three temples, besides other ruins. In the days of its glory, however, the Athenian Acropolis, of which the cut gives a view as if it were restored, comprised objects of the deepest interest and concernment to the minds of the citizens. We can add only a few particulars. The west side of the Acropolis, which alone afforded a natural ascent, was, under the dominion of Pericles, furnished with a splendid flight of steps, and adorned with the Propylæa, and two beautiful buildings, one on each of its sides. The Propylæa, built of Pentelican marble, was the work of the architect Mnesicles, who employed five years in the task. Before this edifice, there stood, in the age of the Cæsars, two equestrian statues; of which one was erected in honour of Augustus, the other of Agrippa. Before its southern wing was a temple dedicated to 'Victory without wings.' On the left was a small picture gallery. On

the highest part of the platform of the Acropolis, about three hundred feet from the Propylæa, stood the Parthenon, of white Pentelican marble; erected under the care of Callicrates, Ictinus, and Carpius, and decorated with the finest sculptures of Phidias. North of the Parthenon was the Erechtheum; a complex building which comprised the temple of Minerva Polias, a building which was properly called the Erechtheum, and the Pandrosæum. This sanctuary held the holy olive tree of Athens (whence Athens) or Minerva, the holy salt-brook, the very ancient wooden image of Pallas or Minerva, and other sacred things, to which the greatest reverence was paid: it was the scene of the oldest and most sacred recollections, myths, and ceremonies of the Athenian people. We must not omit to mention the brazen colossal statue of Pallas Promachos, made by Phidias, which stood between the Propylæa and the Erechtheum; and rose so high above all the edifices, that the plume of the goddess, and the point of her spear, could be seen far out on the sea. The Acropolis was moreover so occupied with monuments and statues, that it is wonderful how room was

found for them, since the platform was only 1150 feet from south-east to south-west, with a breadth that did not much exceed 500 feet. How much was centered on this small spot, of which Athens was justly proud; but which, having no true religious vitality, perished in a few centuries, under changes consequent on the preaching there, and at other places, of the 'babbler' Paul, whom its refined citizens could, with all their love of novelty, barely bear with suitable decorum.

From the year 1814, Athens has been the capital of the new Greek kingdom, of which Otho is sovereign. By the aid of steam, railways, and other European appliances, Athens is now undergoing a renovation scarcely less great than that which was commenced there nearly two thousand years ago by the Christian apostle.

ATONEMENT (*At-one-ment; making one, or reconciling*). — The fundamental idea is that of bringing two alienated parties into harmony. This is effected by some instrumentality, which instrumentality is the atoning agency. All these ideas are expressed in these lines from Shakspeare, which show the original meaning of our English word:

Lord. Is there division 'twixt my lord and Cassio?
Des. A most unhappy one: I would do much

T' atone them, for the love I bear to Cassio.

Tyndal has applied the term to our Lord. 'Paul sayth, One God, one Mediator (that is to say, advocate, intercessor, or an *atone-maker*) between God and men.'

The scriptural idea of atonement must be sought originally in the records of the Old Testament. The Hebrew word, in its radical meaning, signifies *to cover by means of some substance or thing*: for instance, the ark was ordered to be covered with pitch. But, if you cover, you obliterate, destroy, remove. Hence the term, when used of man, intended doing some act by which sin was covered or done away with: when used of God, it signified to blot out, to forgive. Accordingly, atonement is the means by which man obtains of God remission of sins. It is, in other words, God's method of pardoning his guilty creatures, and so receiving them into favour. As such, it is, in its very essence, an expression of mercy, not wrath. It is a divinely originated expedient, by which man is enabled to prove his repentance, and God is pleased to manifest his grace. The idea of atonement is not to pacify, but to cover, and so to pardon sin. Further: sin it is which alienates man from God. 'Your iniquities have separated between you and your God' (Isa. lix. 2). This is the general doctrine of Scripture. The fact of man's alienation, necessitates atonement. Hence God appointed means by which sin should be covered and blotted out; so that, the intervening obstacle and disturbing cause being removed, man might be restored to God's favour, and, being at

one with him, might perfect holiness and enjoy peace.

Such is the general theory of revelation, commenced under the patriarchal dispensation, carried forward and enlarged by Moses, and completed and perfected by the Lord Jesus Christ. God's dealings with man have all been mediatorial; and their great aim has been to destroy sin, and to make the world happy by making it holy. The sin-offering has varied according to the moral and spiritual condition of each separate age. Now it was of the fruit of the ground, now of the firstlings of the flock. At another time it consisted of a portion of most of the objects used in the sustenance of human life. Finally, it was the death of Christ. But whatever the offering, regard was always had to the condition of the offerer, to consuetudinary observances, to spiritual progress, and spiritual impression and improvement: and equally, the entire system, in all its stages, was an expression of the Divine goodness, an adaptation to human weaknesses and wants; designed and fitted to act on the human soul, and so to reconcile it to the will of God. This is the grand leading idea of atonement in Scripture; and, if any facts or words occur which seem to imply a change on the part of the Deity, they are only partial and occasional; by no means essential elements of the system, but merely human views and representations of a great and divine instrumentality for the salvation of mankind. The careful student may mark a gradual refinement of the scriptural doctrine of atonement, suitable to the progress of mankind in intellect and morals. Under the Mosaic institutions, the offering was of an outward and material kind, which was accepted of God partly for itself, and partly as an indication of the disposition of each individual offerer. In the gospel the offering is the voluntary self-sacrifice of Jesus Christ, as of 'a lamb without spot and blemish,' which is made effectual by faith working by love (Gal. v. 6), and issuing in holiness, in the case of each individual; inasmuch as such faith in Christ argues the presence of a bias towards divine things, and is of a nature to operate a thorough change in the soul; so that, if by faith any man be in Christ, he is a new creature.

We have intimated that the atonements of Scripture were divine. This requires some explanation. There is no record showing that offerings of any kind originated with God in primitive times. Primarily, offerings had their origin on the part of man. They are the utterance of a human thought. They grew up in an oriental soil. In the East a sovereign is never approached without an offering. Hence usage, as well as gratitude and piety, introduced offerings into religion. But what arose thus naturally, bore the character of an appropriate expres-

sion of man's dependance on, and homage towards, the Almighty. Accordingly, that which existed as a practice was adopted into Mosaism, and expanded and applied to the peculiar circumstances of the Hebrew people. This divine sanction, however, was but provisional and temporary, designed to aid in educating the mind for better things to come. And the institution was well fitted to keep alive, prominent and operative in the mind of the Israelites, the great ideas of duty, obedience, and holiness, of which the entire system of sacrifices is symbolical; for every thing in it tended to make the worshipper feel that sin was hateful in the sight of God, incompatible with his own welfare and peace, and that holiness was as the badge, so the aim of the faithful servant of the Most High. It is true that these important moral convictions were, under the first dispensation, somewhat superficial, and wore a thick material covering: yet were they also as pure and spiritual as the day would allow; and even by the materiality of their character, did they possess a suitableness for carrying on the education of a race, who, though superior in morals to other nations, had not passed out of the period of spritual infancy. Thus did the law prove an efficient schoolmaster, to train men for Christ.

Christianity, as developed out of Judaism, naturally partook of its system of atonement. Yet does it deserve especial notice, that sacrificial ideas are rarely found in the teachings of Christ. The existence of sin he does indeed distinctly recognise, and most feelingly deplore. The necessity of reconciliation to God, so that we may become one with the Father and the Son, he incessantly urges. But the means which he sets forth are moral and spiritual. Love is the great power which Jesus recommends as the instrument by which man may be brought to God. The central idea of his religion is the idea of the universal Father. The conception of a Sovereign which Judaism enshrined, Jesus expanded into the nobler, and more attractive, and more refining conception of an infinitely wise and immeasurably good Parent. With such an idea, the pains and penalties of a system of satisfaction are wholly incompatible. The essence of the Saviour's doctrine is concentrated in the parable of the Prodigal Son, which thus becomes a picture of the divine dealings with man. Here, then, we have, as the central doctrine of the gospel, so that *beau ideal* to which we should raise our conceptions, and by whose light we should try the spirits, discriminating the divine from the human in the scriptural record, in order that so we may find 'the pearl of great price,' become acquainted with the mind of God, and enjoy peace and rest in the broad and sure foundations of everlasting truth.

We utter, then, no arbitrary assumption,

but a truth which comes from the very centre of Christ's soul, when we declare, that, as the goodness of the Father is at the bottom of 'the glad tidings of great joy,' proclaimed by the gospel; so, whatever is taught incompatible with this, whether by man or angel, by Paul or by Apollos, can have but a temporary import, must in the lapse of time be thrown off as an outer covering, and may, nay, will, be laid aside by the mind as soon as it is pervaded and enlarged by the grand and ennobling conception of the divine paternity. Thus, the reader will see, does Christianity, as taught of Christ, throw out from its own essence an idea which, expanding into a system of spiritual truth, is fitted to purify and elevate the church as in the nineteenth, so also in the first century. Here, then, does Jesus present us with a standard by which to measure Christian doctrines, and a touchstone by which to discriminate between what is his and what is man's—what is from above and what is from below.

While, however, it is declared that sacrificial language is found in the writings of the apostles, it does not follow that this language is necessarily the expression of sacrificial ideas. Terms last in a tongue long after the realities which they at first represented have passed away. Even to the present day we speak of the sun's rising and setting. Error can give to words a vitality which it cannot impart to ideas. And, before we conclude that sacrificial doctrines are taught by Paul, we must be satisfied that he does more than use a current phraseology derived from a system which Christianity fulfilled, and so put to an end.

But one thing is very clear, namely, that no one more than Paul magnified the grace of God as the source and the efficient cause of human redemption. Paul taught, as did John,—only in somewhat different terms,—that, as 'God is love,' so 'in this was manifested the love of God towards us, because that God sent his only-begotten Son into the world that we might live through him' (1 John iv. 8, 9). This great scriptural truth, which has on its behalf the three-fold testimony of Jesus (his word is itself sufficient), of Paul, and of John, will avail to throw off whatever uncongenial elements may at any time happen to gather around it, and eventually bring all disciples of Christ to acknowledge that the love of God and the love of man are the grand essentials of the gospel.

We have here aimed at nothing more than briefly to lay down general scriptural principles in the assurance, gathered from our own experience, that he who thoroughly enters into these views will find no serious difficulties, either in the exposition of particular passages of Holy Writ, in the interpretation of God's general providence, or in the reading and devout improvement of his

own lot in life and his own opportunities. 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life' (John iii. 10).

ATONEMENT, DAY OF (H. *day of atonements*), an annual festival of universal cleansing among the Israelites, which began on the evening before the tenth day of the seventh month (Tisri), and lasted to the evening of the same tenth day. It took place, therefore, nine days after the Feast of Trumpets, and five days before the Feast of Tabernacles. Its occurrence in the seventh month, and its name, Sabbath of Sabbaths, that is, the great Sabbath, show that this institution made a part of the Judaical Sabbath system; on which account the two great festivals, the Sabbatical year and the year of Jubilee, opened with the Sabbath of Atonement. As a Sabbath, the day was to be kept free from all manner of work, both on the part of the Hebrews, and of strangers resident among them. But the distinguishing peculiarity of the day was, that it was a season of annual purification, releasing the Jewish people from all lapses, omissions, and sins, into which they might have fallen during the year. The particularity with which the observances of the day are laid down (Lev. xvi.; xxiii. 26—32. Numb. xxix. 7—11), proves the importance that was attached to the institution, for which reason it is termed 'the day,' 'the great day;' and, as fasting was required among its usages, it is denominated 'the fast' (Acts xxvii. 9. Isa. lviii. 3. Ps. xxxv. 13). The word rendered 'fast' denotes, in the original, *humiliation of soul*, as the seat of the affections, of which, humiliation the fast was the outward means and token: the day was therefore one of general moral review, of contrition, and self-abasement before Jehovah; a day of sorrow and mourning; but also, in consequence of the universal atonement then made, a day of deliverance, joy, and peace.

The purification was universal, beginning with the high priest, and descending to the furniture of the tabernacle. Hence the idea of sin must here be enlarged beyond its ordinary comprehension. In Mosaism ritual uncleanness bore the name, as well as moral defilement. The universality of the cleansing had a high spiritual import, betokening that there is nothing in creation holy but God; thus raising man's idea of the Creator, and making that idea hallowing to the human soul. The purification did not omit the priests, and so brought them into the same class of sinners with their fellow-man, and aided to counteract any vain notion of self-importance and self-righteousness which their position might otherwise engender. The rites of cleansing began with the priests, thus intimating that it is with holy hands and a purified heart that God's work was to be

undertaken. The moral import of these observances in general cannot be mistaken. If the effect corresponded only in part with the original design and tendency, the same may be said of Christianity itself. But the language of the prophets clearly shows, that the moral significance of the entire ritual was its divine element; towards a full conception of which the chief minds of the nation made rapid progress, and, at the same time, held forth their light to the whole of the people (Isa. lviii. Ps. 1). Nor must it be forgotten that Judaism eventually gave rise and place to Christianity,—the most ceremonial to the most purely spiritual religion upon earth. Moses and Christ are at the head of two very dissimilar cycles of divine revelation; yet the first was the harbinger of the second; such is the connection and such is the unity that prevail in the dispensations of Providence.

As no other nation had for its fundamental idea and aim 'Holiness to Jehovah' (Exod. xxviii. 36), so, amid all the religious observances of the world, there is none that corresponds with the day of atonement. Some resemblance to it may be found in the Ramadan of the Mohammedans, which, however, most probably imitated the Jewish festival. At a less distance lies the Hindoo Sandrajonon (Priestley's 'Comparison'): most remote are the Supplicationes of the ancient Romans.

AUGUSTUS (L. *honourable and inviolable*), the title of honour by which is generally described in history, Caius Julius Cæsar Octavius or Octavianus, of the family of the Octavii, son of the prætor Caius Octavius, adopted son and sole heir of his great uncle, the well-known warrior and writer, Caius Julius Cæsar, whose name Augustus, according to custom, added to his own. He was born in the consulship of Cicero and Antony, 691, U.C; 62, A.C. After the assassination of Julius Cæsar by Brutus and his associates (44, A.C.), he united himself with Marc Antony and Lepidus to make war on the slayers of his relative. The three soon disagreed. Augustus gained (31, A.C.) a final victory in the sea-fight at Actium on the Ambracius Sinus, on the western side of Northern Greece; and thus having set aside competitors, he proceeded to take possession of the universal empire, which Rome had ready to give to the final victor. Retaining the old republican forms, the senate (725, U.A.) handed over the state to the hands of a monarch, under the military title of *imperator* (commander): whence our word *emperor*. Augustus was also distinguished by the title of *Cæsar*, in honour of his uncle. Year by year the senate and himself played at the game of preserving the substance of a despotism under the shadow of republican forms; the emperor laying down his authority, and the

senate entreating him to resume it. The title *Augustus* was conferred on him by the senate as an honourable designation, and has special allusion to the sacred character of the emperor in his capacity of the national chief priest. Liberality towards the army, moderation towards the senate, skill and mildness in the management of the people, patronage of the arts, and respectable powers of mind, secured Augustus in possession of the government for a period of forty-four years, and enabled him to found the greatest military dominion that was ever known. He died in the seventy-sixth year of his age, 707 after the foundation of Rome, and (according to the vulgar era) fourteen years after the birth of Christ, at Nola, in Campania.

Herod, who had taken sides with Antony, was, of course, implicated in the defeat which the latter underwent at Actium: he was, however, received by Augustus into favour, who gave him the title of 'King of the Jews,' and enlarged his dominions. He also raised Herod's brother to the dignity of tetrarch. As an expression of his gratitude, Herod built, in honour of Augustus, a marble tem-

ple not far from the fountains of the Jordan, and showed, throughout his life, the greatest deference to the imperial will. After Herod's death, Augustus divided his dominions, agreeably to the testament of the deceased monarch, among his sons, but saw himself compelled to banish one of them, namely, Archelaus, when he attached that prince's territory of Judea and Samaria to the province of Syria. The liberal acts of Augustus towards Herod and the Jews arose from no feeling of respect for that people, but from considerations of policy, and a certain kind of favourable regard towards Herod personally.

AVOUCH (L. *to claim*), an old form of our usual word *own*, *to own*, or *take to one's self*, in which sense the term is used in Deut. xxvi. 17, 18, 'Thou hast avouched the Lord this day to be thy God;' 'and the Lord hath avouched thee this day to be his peculiar people.' The Hebrew word is the same as that which is rendered 'say.'—Shakespeare thus uses the word:—

'If the duke avouch the justice of your dealing.'

B A A

B.

B A A

BAAL (H. *Lord*) was the most popular, if not the supreme, male-divinity of the Canaanitish nations, as well as of the Carthaginians and the Babylonians. The name Baal, intended to denote *the lord* or *master of the world*, was applied to the sun as the great celestial influence; and, considered as the male deity, Baal represented the fructifying power of nature, in contradistinction from the passive and bearing power which was recognised in the moon under the appellation of Astarte. The service of Baal was therefore a corrupted form of nature-worship, or the worship of natural objects, to which the East so readily, so widely, and so thoroughly yielded, in consequence of the splendour in which the hea-

venly bodies there appear, and the diminutive proportions into which man is thereby reduced. Baal was the protecting divinity of the Tyrians, who denominated him Mel-carth, city-king. Images of Baal are found on coins, on which he is commonly seen beardless, his head encircled with a chaplet of ivy, clad with a lion's hide, and bearing a club; or he grasps a serpent, whence it may be that the Greeks termed him Hercules. Of the two cuts here given, the smaller deserves special notice. It is taken from a coin found in the Tyrian island Cosyra. Its style shows its antiquity, while the influence of Grecian art is visible in the impression from the larger coin.



B A A L.



B A A L.

The Phœnicians extended the worship of Baal co-extensively with their colonisation, and erected in many places large and splendid temples in his honour.

By those among the Israelites who were given to idolatry, offerings were made to Baal on the roofs of houses (Jer. xxxii. 29), and on high places (Jer. xix. 5), probably because his worship was illegal so as to render privacy desirable. But the powerful could disregard the law: accordingly, Ahab, king of Israel, influenced by his Sidonian wife, openly served Baal, and, having built in his honour a temple in Samaria, raised in it an altar, and made a grove; doing 'more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him' (1 Kings xvi. 31, *seq.*). The ten tribes, after their separation, were more inclined to idolatry (1 Kings xii. 28) than Judah; but the latter also gave public homage to the idol, for Manasseh 'reared up altars for Baal, and made a grove, and worshipped all the host of heaven, and served them; and he made his son pass through the fire, and observed times (practised astrology; comp. Lev. xix. 26), and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger' (2 Kings xxi. 3, 6). This idolatry was found in the times of the Judges (ii. 11, 13), where we find groves connected with the worship of Baal (Judg. iii. 7; vi. 25). His priests were very numerous: in the days of Elijah they amounted to four hundred and fifty (1 Kings xviii. 22). Indeed, they appear to have consisted of a graduated hierarchy, designated, in 2 Kings x. 19, 'prophets, servants, and priests.' We have already seen that children were offered in sacrifice to Baal: the testimony of Jeremiah (xix. 5) puts this otherwise almost incredible atrocity beyond a doubt: — 'They have built also the high places of Baal to burn their sons with fire for burnt-offerings unto Baal.' Incense was burnt to him (Jer. vii. 9). In order to procure his favour on special occasions, the priests danced madly round the altar; and, if the desired sign was withheld, they cried aloud, and cut themselves till the blood gushed out. The whole chapter whence we derive these facts (1 Kings xviii.) is very impressive, and deserves attentive perusal. Strange that the Hebrews should have been so sottishly corrupt, as to have preferred Baal and his prophets to Jehovah and Elijah, and thus have rendered the trial there narrated necessary. Yet even Solomon, in his old age, burnt incense and offered sacrifices to Phœnician idols, seduced by his foreign wives (1 Kings xi. 5, 8). Idolatry was not only disloyalty to God, it was also connected with vicious, degrading, and voluptuous practices. Priapism is met with in one form of Baal-worship, namely, Baal-

peor, — a divinity which was honoured by the sacrifice to him of the chastity of young maidens (Numb. xxv. 1—5; xxxi. 16. Josh. xxii. 17). Besides Baal-peor of the Moabites, other modifications of this idolatry are found, as Baal-berith, covenant Baal, as the Greeks had a Zeus, who presided over oaths, and the Romans a Deus, who punished infractions of fidelity: the Shechemites worshipped Baal-berith in a temple set apart for his honour (Judg. viii. 33; ix. 4, 46). From Jer. xii. 16, it appears that it was usual to swear by Baal, whence may have arisen the epithet of *berith*, equivalent to covenant-preserving. Another form was that of Baal-zebub (2 Kings i. 2, 3, 16), a Philistine god at Ekron, of whom Ahaziah sent to inquire whether he should recover from his illness. The name signifies fly-god. The insect world affords in Palestine, as in all countries, several species, which are exceedingly annoying and injurious to man; whence Baal received an addition to his name, to denote his protecting power against gnats, locusts, &c. Pausanias relates that the Greeks at Elis offered annual sacrifices to Zeus, the fly-repeller.

As it was customary with the Hebrews to form names in part out of some elements of the name for God, — thus, Isaiah, Elijah, Elishah; and with the Greeks in the same way, — thus, Theophilus, Timothy; and as this custom still prevails among the Germans, — thus, Gottlieb, Gottfried (in English Godfrey, hence Jeffery), so the worshippers of Baal made that word to enter into combination with others to form proper names: accordingly, we have Ethbaal, a king of the Sidonians (1 Kings xvi. 31); Baalath, a city in Dan (Josh. xix. 44); and Hannibal and Hasdrubal.

BAAL-GAD (H. *Lord of good fortune*). There are several places in Scripture which bear a name compounded with the word Baal, of comparatively little importance; but the city which was probably known by the name that stands at the head of this article, was too distinguished to be passed in silence. Its more frequent appellation is Baalbec, city of the sun; in Greek, Heliopolis, which lay in Coele-Syria, on the north-eastern boundary of Palestine, at the foot of Mount Hermon, and formed the northern limit of the conquests of Joshua (Josh. xi. 17). It stands in the northern extremity of the lovely plain of Bekaa. In the second book of Chronicles (viii. 6), Solomon is said to have built, among other cities, Baalath, in Lebanon. The similarity of the name suggests that this is the same with Baalbec, especially as Baalath is mentioned by Josephus as one of the places of pleasure erected by that monarch in Syria, on account of the temperate nature of the climate, the delicacy of the fruits, and the excellence of the air and water. A more appropriate spot could not

well be selected than this warm and rich vale sheltered by mountains. Judging by the grandeur of the ruins, the place must have been very large and very beautiful. Splendid relics of the famous temple of Baal still remain to make the surrounding scenery mournful in the thought of the transient nature of human greatness, when not placed

in excellence of head or heart. In the ruins are found chambers, which seem to have been designed for some mysterious, perhaps some guilty purpose, and call to mind the voluptuous sensualities that were connected with the worship of Baal. Among the numerous remains of art, we select for engraving—

THE GRAND GATEWAY OF THE TEMPLE OF THE SUN AT BAALESEC.



BABEL, (*H. confusion*), a name which carries the mind back into the deep shadows of primitive antiquity, when the earth was hardly yet dry from the waters of the deluge; and it is a fact which adds no small confirmation to the Biblical narratives regarding the infancy of the world, that the accounts supplied by these narratives are not only probable in their general substance, but accord with such fragments of information as may be gathered, whether from ruined cities, or the more destroyed pages of history. 'Those,' says Eusebius, in a passage preserved by Eusebius, 'who escaped from the deluge, constructed the city of Babylon, and that tower, celebrated by all historians, which was overturned by the power of the Divinity.' The student of Scripture needs not to be informed, that these words correspond in sense with the account that is preserved in the book of Genesis (xi.). In the rich plains of

Shinar or Babylon, the descendants of Noah built a tower, whose summit they intended should rise so high as to be lost from view in the clouds. The Bible informs us, that instead of stone, which is not found there *in situ*, they made use of burnt brick, cemented together by bitumen, of which the country yields large supplies; and Herodotus, in speaking of the edifices of Babylon, states that the same materials were employed.

The reasons may have been various which induced the builders to undertake such a work. Sacred and profane history unite in assigning pride as chief among these reasons. A less improper reason is intimated in the Bible (Gen. xi. 4), in a natural desire on the part of these early dwellers on earth to possess a building so large and high, as might be a mark and rallying-point in the vast plains where they lived, in order to prevent their being scattered abroad; for otherwise

the ties of kindred would be rudely sundered, individuals would be involved in peril, and their numbers be prematurely thinned, at a time when population was weak and insufficient. The idea of preventing this dispersion by building a lofty tower, is applicable, in the most remarkable manner, to the wide and level plains of Babylonia, where scarcely one object exists different from another, to guide the traveller in his journeying; and which, in those early days, as at present, were a sea of land, the compass being then unknown.

It was not, however, a part of God's plan that society should yet be aggregated together in large masses, still less fix itself and spread out its branches on one sole spot of earth. The world had to be peopled; and, therefore, these first congregations of men must go forth to the east, to the west, to the north, and to the south, in order that the earth might be occupied and tilled. Nor can there be a doubt that such a dispersion was fitted to make the most for man, of the yet virgin soil, and the golden opportunities which offered themselves untouched on every side. As yet, however, there was but one language, — a fact which agrees not only with history, but also with the tendency of the most recent and best ascertained results of philological scholarship. But so long as men were united by language, the aggregative would be stronger than the dispersive power. Nothing so unites men as identity of speech: nothing so separates them as its diversity. Divine Providence, therefore, brought into operation causes, which occasioned such a difference in tongues, that these primitive men could no longer understand, and, in consequence, could no longer communicate with each other. And as it is easy to see how diverse external influences would, in a few generations, give rise to such different dialectical varieties as would be sufficient to produce the alleged effect in the then uncultivated state of the human mind, so these varieties, when they had once come into existence, would go on constantly increasing; and as they increased, so would they tend to scatter men abroad, dividing a race into tribes, and tribes into clans, and clans into households; and by a reverse operation, under the aid of the prolific powers of nature, augmenting households into clans, and clans into tribes, and tribes into races, and races into nations, — nations distantly seated on the face of the earth, and soon marked by many signs to the superficial observer of essential and original individuality.

On the right bank of the river Euphrates stand the ruins of an edifice, bearing the name of Birs Nimrod, which the best antiquarian authority identifies with the tower of Babel. Opinions, however, are divided as to the question, whether this Birs Nimrod is the same as the temple of Belus described by Herodotus; and though we incline to think

that the latter may have been a sumptuous re-construction of the earlier and more simple edifice, the tower of Babel, we shall give a separate description of the temple of Belus in the ensuing article. The Birs Nimrod is all that is left of an ancient palace, in which the Babylonian monarchs were accustomed to reside. These relics present at the present day a monument, of an irregular oblong in form, 2082 feet in circumference, unequal in height, being on the west from fifty to sixty feet, and as much as two hundred on the eastern side. This immense terrace is surmounted by remnants of a wall built of burnt brick, thirty-five feet high, and divided into three stages. Its construction and its materials indicate interior apartments. Entire pieces of wall and heaps of brick, broken from the tower, lie scattered over the ground. Travellers have remarked, with lively astonishment and deep emotion, traces, on masses of brick, of vitrification, as if made by the violent action of fire or lightning, — evidences of some terrible overthrow, and, to the believer in the Bible, indelible tokens of the divine displeasure. An examination of these remains gives the idea that the tower was of a pyramidal form, which ran upwards to a great height, and so by its form indicates that it was intended for the idolatrous worship of the god of fire, (*pyramid* comes from a Greek word meaning *fire*), and strongly suggests that its destruction, on the part of the Almighty, was a declaration of his displeasure against idolatry, and a terrible lesson in favour of his own pure and ennobling worship. Thus early after the deluge did men begin to corrupt themselves with idol vanities, and thus early did the Creator strive with them in behalf of religious truth and duty.

BABYLON is a Greek form of *Babel*, and denotes the famous city known by the name, which stood on the banks of the Euphrates, sometimes, in consequence of its greatness, denominated a sea (Jer. li. 36, 42). The Bible, with a tradition preserved by Eusebius, relates (Gen. xi.) that the foundations of the place may be traced back to a period anterior to the dispersion of the human race, after the flood. Those foundations were laid by Nimrod, who is described as 'the mighty hunter before the Lord' (Gen. x. 9), whose fame in pursuing the hunter's mode of life, which, in the natural order of things, precedes the agricultural, as that prepares the way for cities, had, in very early times, passed into a proverb; and who, having probably obtained all the renown which his original semi-barbarous pursuits could bring, determined, in his ambition, to gather men into masses, in order to exercise the power, which is said to be sweeter than any other, namely, that of governing one's fellow-creatures on a large scale. The spot for the city was well chosen. It lay near the regions where the human race had received its second

birth. Two noble rivers offered facilities of intercourse, and the only supply which a fine rich soil needed, in order to pour forth the utmost vegetable affluence. The sky was serene and cloudless, the air pure, the position of the city lay mid-way between the east and the west, and so united both. Here might the dreams of the wildest ambition hope to be fulfilled. Even Alexander contemplated making Babylon the centre of his universal monarchy. And the duration of the city, through so many vicissitudes, and so long a period of time, is of itself sufficient proof that Nimrod made a wise choice for his great and yet untried experiment, and serves to justify the Biblical narratives, in placing the commencement of our present civilisation in the land of Shinar, and on the banks of the noble and well-situated streams, the Euphrates and the Tigris. In all probability, the peculiar facilities afforded by the spot had already attracted to it the earliest fathers of our race, who thus offered to Nimrod a temptation for his ambition, and a prepared sphere for his enterprise. He seized the opportunity, and became the founder of a city and a kingdom, whose fame will never pass away.

We are not, however, to imagine that Nimrod left the city in that grandeur of which we find it possessed in the pages of the historian. For the attainment of this, many ages and many minds would be requisite. Nor was the progress of the city towards the splendour of its later history, unbroken or unchecked. The times in these early days were too full of violence and trouble, to allow in any human work a continuous and steady development. Darkness, storm, and even ruin, came: now a restorative, now an embellishing hand was needed; and as the course of events was imperfectly known even by professed historians in ancient times, so was it easy for an honest and well-informed chronicler to set down as a new creation, that which was in reality only a renovation or an improvement. Accordingly, the zeal which Ninus, Semiramis, Nebuchadnezzar, and Netocris employed, one after the other, in enlarging and embellishing this city, has caused them each to be sometimes set forth as its founders.

Babylon was divided into two nearly equal parts by the Euphrates, on whose banks it lay; a fact which will enable the reader to understand how easy it was for Cyrus, when he had drained off the waters into a reservoir excavated for the purpose, to enter the beleaguered city of a sudden, in the dead of the night, down the empty bed of the stream. Of the height, the breadth, and the strength of its walls, and of other points of detail connected with the city and its palaces, we have not room to speak. It must suffice to say, that they were all of the grandest dimensions. The area covered by the city was

such, that it had in the midst of it, not only large parks and gardens, but also arable land of such extent as to furnish supplies of food in case of a siege. Such was the magnitude of the city, that hours elapsed before its capture by Cyrus was known to its inhabitants who dwelt at the extremity opposite to that where the conqueror entered.

The myriads of human beings who were gathered together within the walls of this immense place were supplied with the necessities, and no few of the luxuries, of life, partly by vessels and rafts that navigated the Euphrates, but still more by the canals, which were led from the river like a net-work all over the soft and yielding soil, carrying, by a wide-spread system of irrigation, fertility far and wide, and bringing back the rich products of eastern climes to the great living centre.

In order to aid the scriptural student in forming a conception of 'Babylon the Great' (Rev. xvii. 5), we shall say a few words of its hanging gardens, and of the temple of Belus, which some make the same as the tower of Babel and the Birs Nimrod.

There were in Babylon two splendid palaces, one on the right, one on the left bank of the river. From the latter, which was surrounded by a triple enclosure of walls, standing far apart from each other, and sculptured with various kinds of animals, among which there was seen a leopard, against which Semiramis was hurling a lance, while her husband pierced a lion, there sprang the celebrated hanging gardens, the wonder of the world, whose formation is ascribed by Berosus to the gallantry of Nebuchadnezzar, who had them constructed in order to gratify his spouse Amytis; for she missed and regretted in the unwooded, flat, and less fertile Babylonia, the noble mountains, the stately trees, the productive and lovely vales, to which she had been used in her native Media. The splendid monarch, in consequence, caused a quadrangle, whose sides measured 1800 feet, to be enclosed, in which amphitheatrical terraces were thrown up, bearing on the surface a rich artificial soil, to such a height that in some parts the gardens reached to the top of the city walls. These terraces were connected with each other by flights of steps, on which pumps were placed in order to distribute the waters of the Euphrates over the verdant and flowery plots in whose deep beds large and lofty trees held firm root, and which presented to an eye that looked on the gardens from a distance the appearance of mountains covered with forests. Of this vast mass of galleries, terraces, gardens, flowers, shrubs, and trees, there now remains scarcely a distinct trace, amid ruins that, in their confused and gigantic masses, indicate the greatness and splendour of the constructions whence they were derived. The place, however, where these

gardens probably stood still bears among the native Arabs the name of Al-Kasar, that is, the palace; and a solitary tree, not long since, seemed to speak of the purposes to which the spot was of old appropriated. 'In the midst of the desolation of Babylon,' says an antiquarian, 'in the entire region of which no wood is seen, there rises on the spot, once adorned and enlivened by the hanging gardens, a single tree bearing all the marks of high antiquity, half-torn by the force of time, and showing only at the extremity of its branches an appearance of vegetation.' This tree is an exotic. It comes from India, and is a stranger to the soil where it has so long found nutriment. A strange thing, scarcely alive, in a desolate land, this tree may typify the human soul, seeking rest and satisfaction in the things of earth, and finding only a prolonged feeble vegetation.

Still more considerable was the temple of Belus, which stood at some distance northward from these artificial gardens. It was placed on an immense quadrangle, which separated it from the rest of the city, and in the interior sides of which were the abodes of the seventy priests who served the idol Bel or Baal (the sun), to whom the edifice was dedicated (Dan. xiv. 4, i.e. in what is termed the apocryphal part). Constructed by different hands and at different epochs, this superb edifice was completed by Nebuchadnezzar. Eight stages or stories, which gradually narrowed as they rose, gave to this massive tower the appearance of a pyramid with a square base. Each side of that base was not less than three hundred feet long; which was also, at the least, the perpendicular height of the building. It was ascended by a gallery which ran on the exterior from the bottom to the top, and which, not without need, was furnished with resting places where the wearied limbs might be recruited. In the very centre of the edifice, a vast hall offered repose and luxury at the same time, to those who were on their way upward to pay their devotions at the shrine. This was placed at the top, as being thus nearest to the god whose honour it was designed to subserve. And that shrine, what splendour, what wealth did it contain! Herodotus, who had looked on it with dazzled eyes, has left us a computation from which we learn that the value of the offerings then dedicated could not have been less than £2,700,000, an enormous sum for that early age. In the midst of this chapel was a couch of gold and a table of gold. The statue of Belus, placed in an inner shrine, was also of gold, as well as all the furniture of the place. Two altars stood near for sacrifices: one, of solid gold, was destined for the immolation of young; the larger altar, for full-grown animals. In front of the statue which represented the god in a sitting

posture, stood a second golden table, on which were placed day by day provisions in such abundance, that the priests with their wives and children found it convenient and refreshing to pay stolen visits regularly to this 'feast of fat things,' which divine Bel was religiously believed to consume; — an imposture that was adroitly exposed by Daniel. There was another golden statue, about eighteen feet in height, in the attitude of a man walking. All the interior of the edifice was decorated with images of every form and of every species of metal, also rich oblations, which the credulous Babylonians placed there every day, much to the profit of the ministering priests. The temple was crowned by three statues, representing the divinities which in Greece bore the name of Zeus, Hera, and Rhea. The first, whose height was forty feet, was standing, and had one foot extended before the other. The second grasped in her right hand a serpent, and held in her left a sceptre enriched with precious stones. The third was seated, having at her feet two lions erect and two serpents. From Daniel we learn, that a living serpent was kept and worshipped in the exterior of the temple, whose pretensions to divinity the prophet easily exploded by a judiciously prepared meal. On a platform which rested on the top of the tower, was an observatory, where the priests, in obedience to the requirements of their Sabian religion, gave themselves up to the study of the movements of the heavenly bodies. The results of their observations, inscribed on burnt bricks, are said to have gone back at the time of the Grecian conquests in the East, to the distance of nineteen centuries. The walls of the lower parts were covered with images of monstrous animals sacred to Belus; which, if we may follow the authority of Berosus, and not rather regard them as types of various powers as found in different animals, were intended to commemorate those capricious creations which were the first efforts of half-skilled nature. Whatever their origin and import, these figures represented men with two wings each, some with four wings, others with a double face (such animals are still found even in Christian countries). Others combined the two sexes, or had the legs and horns of an ox with the feet of a horse; or, again, they had the lower parts of a man, and the upper parts of a horse. There were also to be seen bullocks with human heads, dogs with four bodies ending in fishes, horses with dogs' heads, men with the heads of horses, and other monstrosities of all kinds. Besides these singular emblems of the Babylonian superstitions, there were on the walls of this edifice inscriptions in arrow-headed characters which gave an account of great public events. The temple was enriched

with the offerings of king and people, and honoured as long as the sway of the Chaldeans lasted at Babylon. But, after the conquest of Cyrus, it fell rapidly. Indignant at the frauds which Daniel had laid bare, that prince put the priests of the idol to death, and permitted the prophet to overturn his altars. These were at a later period again raised up; but, from the time of Daniel, the sanctuary ceased to be sacred in the eyes of the conquerors of Babylon. Darius ventured to violate it: he was strongly inclined to carry off the standing golden image, and desisted only in consequence of the resistance of the attendant priest. This priest was slain by Xerxes, his son and successor, who took possession of the idol and the other treasures of the temple, destroying, at the same time, the parts of it which were appropriated to the residences of the priests and their families. Alexander, surnamed the Great, became in turn conqueror of Babylon. His entry into the city is thus graphically described by Q. Curtius: — ‘A great part of the inhabitants stood on the walls, eager to catch a sight of their new monarch: many went forth to meet him. Among these, Bagophanes, keeper of the citadel and royal treasures, strewed the entire way before the king with flowers and crowns: silver altars were also placed on both sides of the road, which were loaded not merely with frankincense, but all kinds of odoriferous herbs. He brought with him for Alexander gifts of various kinds, — flocks of sheep and horses: lions also and panthers were carried before him in their dens. The magi came next, singing in their usual manner their ancient hymns. After them came the Chaldeans, with their musical instruments, who are not only the prophets of the Babylonians, but their artists. The first are wont to sing the praises of the kings: the Chaldeans teach the motions of the stars, and the periodic vicissitudes of the times and seasons. Then followed, last of all, the Babylonian knights, whose equipment, as well as that of their horses, seemed designed more for luxury than magnificence. The king, Alexander, attended by armed men, having ordered the crowd of the townspeople to proceed in the rear of his infantry, entered the city in a chariot, and repaired to the palace. The next day he carefully surveyed the household treasure of Darius, and all his money. For the rest, the beauty of the city and its age turned the eyes, not only of the king, but of every one, to its own splendid spectacles.

After the death of Alexander, Selencus Nicator, his successor in this province, transported to Selencia the inhabitants of Babylon, intending to reduce that ancient city to nothing, in order to make place for the new city which he had just founded, calling it after his own name. Nevertheless, preserving an appearance of respect for the now

almost forgotten god, he permitted his priests to rebuild the ruins of the enclosure, and again to fix their dwellings around its interior. In the second century, Pausanias visited Babylon, and found this gigantic monument, the temple of Bel, which he terms the grandest ruin of the place. He is the last ancient writer that speaks on the subject. Modern travellers think they find its remains in the ruins of an immense square tower, built of bricks, bearing arrow-headed inscriptions, and surmounted by shattered and broken remnants of ancient buildings. This confused mass the natives call *Mijahlibah* (turned upside down).

We read in the book of Daniel (iv. 30), that Nebuchadnezzar, while walking in the sumptuous palaces with which he had adorned the city, suddenly broke forth in these vain-glorious words:—‘Is not this great Babylon, that I have built for the capital of my empire, by the might of my power, and for the honour of my majesty?’ Idle boast: poor, ignorant man! little did he think that the moment of humiliation and overthrow was at hand. The same hour he was driven from men; for, his weak intellect becoming dazzled and disordered by glare, vanity, and excess, he was, like other wretched maniacs of old, expelled from human society, and, living on the spontaneous products of the soil, did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles’ feathers, and his nails like birds’ claws. —This great vaunted city also now drew near to the pangs of that destruction with which she had been threatened by the truthful voice of Hebrew prophecy (Isa. xlv. seq.), which foretold the overthrow of the idolatrous and tyrannical empire, with unequalled precision and force, even naming the agent whom the Almighty would employ, his anointed Cyrus, ‘whose right hand I have holden to subdue nations before him, to open before him the two-leaved gates. I will break in pieces the gates of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and hidden riches of secret places. Bel boweth down, Nebo stoopeth; they stoop, they bow down together, themselves are gone into captivity. Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground, O daughter of the Chaldeans; for thou no more shalt be called tender and delicate.’ The ‘gates of brass’ here mentioned present one of those minute points that cannot be invented. Three brazen gates led into the grand area of the temple, and every considerable gate throughout the city was of brass. The predicted overthrow came. Belshazzar, given up to his pleasures, threw the cares of government entirely on his mother. After making some feeble efforts to arrest the hastening torrent, he soon de-

and yielded his soul to the delights of and voluptuous life. This was his ion when the victorious army of Cyrus themselves around the walls of Ba-

Long had the defences of the place arried on, and abundant were the sup- provisions: what had the monarch ? He and his people looked at their mable fortifications, with their re- s of every kind, and securely smiled enemy. Two years passed in fruit- tempts had nearly reduced Cyrus to r, when he learned that the time was at or celebrating, on the part of the inha- solemn festivities, which were passed midst of dances, intoxication, and hery. Now, then, his time has come. erts the stream, marches into its bed, kes the revellers in the midst of their als. The monarch is slain, and the falls (Herod. i. 190; Cyrop. vii.).

incidentally paints the entire secu- Belshazzar and his courtiers, and information which shows that pro- n was added to voluptuousness: for brought the golden vessels that were out of the temple; and the king and his t, his wives and his concubines, in them; they drank wine and l the gods of gold and silver, of brass, , of wood, and of stone.' Infatuated a mightier power was at work, and hort hour passed, 'was king Belshaz- eatly troubled, and his countenance d, and his lords were astonied' (v. 0). om of the monarch and of his empire aled. The city lingered for a time. d away, however, so thoroughly that, fourth century of our era, its walls, earn from Jerome (on Isa. xiii.), served other purpose than to form an en- : in which the Parthian kings enjoyedasures of hunting wild beasts. In velfth century (A.D.), Benjamin of states that not one of its ancient edi- as standing. And, at the present day, ain where Babylon was of old is co- for many miles in every direction, othing but ruins. How true have rils of Jeremiah (li. 26) become, — shalt be desolate for ever, saith Jeho- in the Hebrew, 'everlasting desola-

What words can better describe the on which this vast plain has pre- now for very many centuries? The of the chapter is as a prophecy, so a copied from reality: — 'In their will make their feasts, and I will hem drunken, that they may rejoice, ep a perpetual sleep, and not wake, shovah' (ver. 39). 'The cities of Ba- ure a desolation, a dry land, and a essa, a land wherein no man dwelleth, doth any son of man pass thereby' Not a dwelling, not a field, not a re; the entire place is abandoned by

nature and by man. The only signs of life are presented by foul and raging beasts. In caverns formed by the confused mass of ruins, there lurk tigers, jackals, and ser- pents; and the lion occasionally adds to the terror of devastation — the terrors of his hungry roar. The whole region is an object of aversion and alarm. Human be- ings, if drawn thither by curiosity or by the chase, hasten to quit the spot. Caravans keep at a distance from its barren and unsightly mounds. The words of Isaiah are fulfilled to the letter: — 'It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch his tent there; neither shall the shep- herds make their fold there: but wild beasts of the forest shall lie there, and their houses shall be full of doleful creatures; and ostriches shall dwell there, and satyrs shall dance there' (xiii. 20). Yet of this country, now a waste, howling wilderness, Herodotus (i. 193) thus speaks: — 'Of all the coun- tries that we know, Babylonia is the best and most fruitful in corn. The soil is so suita- ble to grain of all kinds, that it always returns two hundred fold, and in years of abundance even as much as three hundred fold. The plain is covered with palm trees.' — What was it that converted this garden into a desert? Human wickedness, pride, tyranny, passion, lasciviousness. The testimony of Scripture on this point is no less explicit than full. We add one or two illustrations from other authorities: — Q. Curtius states, that nothing could be more corrupt than the morals of Babylon, nothing more fitted to excite and allure to immoderate pleasures. The rites of hos- pitality were polluted by the grossest and most shameless lusts. Many dissolved every tie, whether of kindred, respect, or esteem. The Babylonians were very greatly given to wine, and the enjoyments which accompany inebriety. Women were present at their convivialities, first with some degree of propriety; but, growing worse and worse by degrees, they ended by throwing off at once their clothing and their modesty.' — Here, as in most other idolatrous worships, prostitution was a part of religion. Mylitta, the chief female divinity, had numerous bands of young women devoted to her ser- vice. A Babylonian cylinder represents a priestess introducing a virgin to her temple to receive the attentions of the priests. These dedicated females sat once in their lives in the shrine of the divinity, their heads bound with garlands, and their bodies with cords. Thus exposed, if any stranger threw gold into the lap of one of them, she was obliged to retire with him (as we learn from Hero- dotus) into the temple, where her charms were sacrificed to its impure rites. The money was then laid on the altar; an ob- lation nominally for the goddess, but in

reality a fee for the priests. These outrages on nature, decency, and religion, seem to be referred to and forbidden by Moses, when he says, 'Thou shalt not bring the hire of a harlot into the house of Jehovah thy God' (Deut. xxiii. 18; comp. Lev. xxi. 9, seq.) How incomparably superior was Judaism to the religions of the surrounding nations! What an inestimable good to man was the mission of Moses! Surely, if there are in his system some things the reason of which we cannot well understand, and others which an improved intelligence compels us to condemn, we cannot fail to recognise in it numerous and unquestionable features of an excellence which we look for in vain in any other social or religious polity in the ancient world. Even the most splendid creations of civilisation, such as 'great Babylon,' conferred on human kind incomparably less good than the once despised, and still too little studied, institutions of Judea.

And yet all that a merely human culture could in those early ages accomplish for man, was done at Babylon; for the city, if not the mother, was certainly the seat and the centre of most of the civilisation of the ancient world. Architecture, painting, sculpture; the art of numerical calculation, with its application to the purposes of life; the study of the heavenly bodies, issuing in some acquaintance with the laws which regulate their movements; and, above all, the science of letters, from its elementary rudiments to a high degree of excellence, were practised and encouraged to such an extent, that, under the favouring influences of climate, soil, and opportunity, the Babylonians seem to have made the most of merely external and material good, and gone as far as possible in trying what man could do for himself, and what earth can confer, apart from the aid of pure religion. We cannot afford space to

follow these general implications out into actual instances. On two subjects, however, we shall add a few words:—

Babylon is one of three centres, Phœnicia and Egypt being the other two, which may dispute the honour of discovering the most important of all arts, that of writing. At a very early period, the Babylonians appear to have contented themselves with a nail for a pen, and the bare rock or burnt bricks for writing materials. Hence, probably, the peculiar shape of letter which is still seen in the ruins of Babylon and Persepolis—denominated cuneiform, or arrow-headed—a species of writing which has at length rewarded the incredible pains of antiquarians to decypher its characters, with some niggard success. In these characters we see one of the earliest attempts at writing; for they are partly hieroglyphic, partly alphabetical.

After years of patient study, the learned German, Grottefend, has given to the world two essays (*Neue Beiträge zur Erläuterung der Persepolitischen Keilschrift*, 1837; *Neue Beiträge zur Erläuterung der Babylonischen Keilschrift*, 1840), in which he reports the process he has pursued in his investigations, and the results to which they have hitherto led. These results are not of a high importance. The inscriptions written in the arrow-headed letters, of which numerous specimens have been collected, are in either the Persepolitan or the Babylonian character—the latter differing from the former chiefly in being more accented; and are found, I. on burnt bricks, II. on seals, running round the heads of a sovereign, or, III. on vases or cylinders of pottery ware. The ensuing cuts show, I. a head from a seal, with an inscription in the cuneiform character; II. a cylinder unrolled. The subjects of the inscription, so far as yet decyphered, add very little to our stock of knowledge;



being for the most part either the names of monarchs, or short formularies of prayer, which wear the appearance of having been charms or amulets. The impression made by a seal cut in intaglio is obviously a species of printing: accordingly, Grottefend claims for the Babylonians the merit of having invented that most useful art, so far that the inscriptions found on the bricks appear to have been impressed by a stamp.

If, however, the alphabet which Grottefend has made out, and the translations thereby effected, should be approved and confirmed by future palæologists, more valuable results may be anticipated; especially since the attention of the learned world has been of late strongly directed to the subject. The tongue in which these inscriptions are written is, it appears, the Zend, which is connected with the Hindoo Sanscrit—of a family of

a different from that of the Shemites, of which we may take Hebrew representative. The language, however, of the inhabitants of Babylon, who belong to the Shemitic family, was akin to the tongues spoken by that race, and closely related to the eastern Aramaic, commonly termed Chaldee.

As to the governors of Babylon, our knowledge is very imperfect and fragmentary. We know of the city, contrasted with what we do not know, may serve to show the importance of the names and names of kings and dynasties, with details of battles and conquests, compared with information, whether obtained from a crumbling ruin or a picturesque prophecy, of the culture, condition, usages, and happiness of a nation. From Genesis, however, which is found in Genesis, the son of Cush, appears to have ruled the kingdom of Babylon, and has been its first sovereign. In the Book of Job (xiv. 9), *Amraphel* is cursorily mentioned as king of Shinar. After a very short reign in the reign of Hezekiah (A.C. 704), *Merodach-baladan*, the son of Balag of Babylon, sent letters and a message unto Hezekiah, for he had heard that Hezekiah had been sick; when the Jews acknowledged the compliment by showing the messengers his private treasures, which lay which led Isaiah to predict to Hezekiah, that his offspring should be carried away into captivity to Babylon.

A century later, Jeremiah and Haggai speak of the invasion of the Babylonians by the name of the Chaldeans; and *Nebuchadnezzar* appears, in the histories of 2 Kings xxiv. 1, seq. Jer. xxvii. as head of the widely extended empire of Babylon. *Evil-merodach* (2 Kings Jer. lii. 31), son of the preceding, is mentioned as King of Babylon; and *Nabonassar* (Dan. v. 1, 30), the Nabonidus, the line of Chaldean kings, ended: he perished in the conquest of Babylon by the Medo-Persians (Dan. v. 31), as the Median took the kingdom.

The history has little more to add. We have maintained that Babylon, as well as Assyria, was originally dependent on the Persian empire,—a fact which, it is said, is unknown to the Hebrew writers, and acquainted with only the later Assyrian monarchy. The Greeks make Babylon the seat of this empire. The legendary figure of *Belshazzar*, who was a priest or magian in about 539, A.C. speaks of the reign of *Nabonidus*, half man, half fish, in allusion to the government by sea and by land.

Belshazzar exercised at a very early date and gives an account of a flood that came under Xisuthrus, which may have originated in a very unusual overflow of the Euphrates,—a river that, from the sud-

den melting of the snows in Armenia, is very liable to sudden inundations. After the fall of Sardanapalus, the governor of Babylon, Belshazzar, founded a new dynasty. At a later period we read of Nabonassar (747, A.C.) the founder of a new era for the East, who was either a vassal of the Assyrian empire, or prince of the Chaldeans. The origin of these Chaldeans lies in obscurity. Some suppose that there was an earlier and a later incursion of a tribe so called; that the former, of Shemitic origin, brought to Babylon the culture of Egypt; that the latter, originally a nomadic tribe in Armenia, came down from the mountains, and, after a time becoming masters of Babylon, founded a Chaldeo-Babylonian empire. The Chaldeans appear in history as a dominant race, who held the priesthood, and made themselves distinguished for their astronomical knowledge and astrological skill. Their ruler Nabopolassar, and his yet more powerful son Nebuchadnezzar, in union with Cyaxares, overthrew the Assyrian empire. After the destruction of Jerusalem, Nebuchadnezzar transplanted to the plains of Shinar the inhabitants of Judah, made Sidon bend before him, and Tyre feel his anger; he pressed forward into Egypt, and going westward as far as the Pillars of Hercules (Gibraltar), he made the Nile one limit, while the Tigris was the opposite boundary of his vast empire. Among his followers, none but Nabonidus, whom Herodotus calls Labynetus, deserves mention, under whose rule the all-conquering Cyrus put a period to the independence of the kingdom of Babylon (538, A.C.).

Babylon was a distinguished commercial city. Under the encouragements which were afforded by a soil so prolific, that Q. Curtius says the cattle were driven from their pastures, lest they should be destroyed by satiety of fatness; favoured by a position which brought into union the rich products of the East, and the great marts of the West; and aided by that impulse and intense interest which accompany all arts in the fresh period of their birth,—Babylon takes its position at the head of those nations which have given full scope to both the manufacturing and the commercial principles. Its inhabitants were specially renowned for the manufacture of cloth and carpets; they excelled in making perfumes; they carved in wood; they worked in precious stones; they made engravings which have beauty in the present day, independent of their antiquity. By caravans on land, and by ships on the sea, they conducted an immense trade, and were 'a city of merchants' (Ezek. xvii. 4; comp. Is. xliii. 14).

These great and widely-extended commercial dealings poured a flood of riches into the country, which, even when reduced to the rank of a province, yielded a revenue

to the Persian kings that comprised half their income. This affluence served to embellish the city, and make its name famous over the earth. Hence it is thus described in the Scriptures: 'Babylon, the glory of kingdoms, the beauty of the Chaldee excellency.' But wealth brought pride, luxury, self-forgetfulness, and guilty ease; and so 'the lady of kingdoms' is represented as 'given to pleasure, that dwelleth carelessly, and sayeth in her heart, I am, there is none else beside me.' Ruin ensued: 'She sits as a widow on the ground. There is no more a throne for thee, O daughter of the Chaldeans.' So must fall every structure that rests not on the broad foundations of public morality and individual religion. Trade and commerce are indeed substantial realities, and the kingdom that has them for its strength is far more secure than Rome with its mighty armies and martial empire. Yet Babylon is not the only commercial state that rose to the highest splendour, and sunk into poverty and desolation. Let England learn a lesson, and beware.

BACA (H.)—This is a Hebrew word in English letters, retained in Ps. lxxxiv. 6, as a proper name. The original term is translated in the other places where it occurs (2 Sam. v. 23, 24. 1 Chron. xiv. 14, 15) 'mulberry trees.' Some have thought the balsam tree was intended; others are in favour of the pear. Ewald thus renders the passage in the Psalms:—

'Happy the men, full of strength in thee,
Who gladly think of travelling to Zion;
Who, passing through the *Balsam Valley*,
Make it into a fountain.'

The original, literally rendered, is 'the valley of the Baca,' whatever tree may be intended; and the meaning is, that men of God, in passing over dry and desert spots, such for instance as those where the Baca tree grew, make them spiritually sources of religious refreshment. The Psalm, written probably during the captivity, celebrates the happiness of the period when the tribes, at the great annual festivals, went up from all parts of the land to the metropolis.

BADGERS' SKINS is the translation given in the common version of the Hebrew word *Tahghash*, which represents some object used in the service of the sanctuary, and specifically a covering with which the tabernacle was to be covered. See Exod. xxv. 5; xxvi. 14; xxxv. 7. Some have held that the original word signified a colour, —purple; some, that it meant an animal's skin. We incline to the opinion that seals' skins are intended. Seals abounded in the Red Sea, and their skins were employed for coverings.

BAG (T.) is the English representative of three Hebrew and two Greek words, that agree in the general idea which we attach to the term. Sometimes a larger, sometimes a smaller, article is intended, but generally

a receptacle for objects of greater or less value. It must have been a bag of the larger size in which the Hebrews used to keep their weights; as in Deut. xxv. 13, 'Thou shalt not have in thy bag divers weights, a great and a small' (Prov. xvi. 11. Micah vi. 11). Scarcely of less dimensions were the bags that were used for treasuring up gold and silver (Is. xlvi. 6). Purses were the smallest bags (Prov. i. 14), which were so constructed as to be easily drawn together, and so closed and sealed (Gen. xlii. 35. Job xiv. 17). When thus filled and secured, a bag formed a purse (2 Kings v. 23); and, the container being put for the thing contained, a purse came in the East to signify a present or a sum of money, as with us; but, proceeding beyond our usages, a purse thus bound and authenticated, denoted a certain fixed sum, as which it passed current in the business of life. Nor has this usage ceased in the present day. The original terms employed in the New Testament, and rendered 'bag' and 'purse,' have an equally comprehensive meaning with the Hebrew words to which we have just referred (Luke x. 4; xii. 33; xxii. 35, 36. John xii. 6; xiii. 29). From the two last passages, it appears that our Lord and his small band of disciples were wont to carry with them some provision for their daily wants, out of which gratuities were given to the poor. The bag which Judas bore for these purposes may have been a sort of case or box; as the original word denotes a small receptacle for a musical instrument, a flute cover or preserver.

BAKING (T. *to dry by heat*). — Among the proofs that the patriarchal age stood at an advanced stage in the progress of civilisation, is the fact, that we find domestic offices, such for instance as baking, in the hands of females (Gen. xviii. 6). The ease and rapidity with which Sarah, at the request of Abraham, prepares her obviously unleavened cakes (comp. Gen. xix. 3) of fine meal, baking them on the hearth or ashes, is not without a parallel in the present day. The servant of Irby and Mangles, Mahomet, 'our camel driver, this evening made some bread. He kneaded the dough in a leathern napkin, and, mixing a good deal of salt with it, made a flat round cake about half an inch thick, and baked it on dried camel's dung. It was very good.' The instance of Sarah's preparing food for her angelic visitors refers to a period of primitive simplicity, when, as in the poems of Homer, ladies of the highest rank took a personal part in domestic duties. When, however, the Hebrews were settled in Canaan, and began to affect outward refinements, the office of baking, with other processes of cooking, was devolved, at least in princely establishments, on female servants (1 Sam. viii. 13). Still females in the highest rank did not

disdain to prepare delicacies, at least for relatives (2 Sam. xiii. 6—8; comp. Jer. vii. 18). In later periods, baking became a trade; and we read of 'bakers' (Hos. vii. 4, 6). In this passage, evidence will be found, that the usages observed in baking in large cities were not dissimilar to what they are now. Leavened bread is obviously spoken of. In Jerusalem there were not only bakers, but a 'bakers' street' (Jer. xxxvii. 21), which is spoken of, so as to give the idea that the place derived its name from being filled with bakers' shops; as at the present day, in the East, persons who carry on the same business are found to herd together. Nothing can more clearly evidence the early progress made in civilisation by the Egyptians, than the condition of the practical arts of life, as found among them in the days of the patriarchs. The trade of baking, which is mentioned in connection with the Israelites only in their later books, is ascribed even in Genesis to the Egyptians. Joseph there found cooking practised as an art in the hands of professional cooks, with subdivision of labour, so as to make baking a separate branch. The bakers, too, were a sort of corporation, with chief men and ordinary men; and in such honour was the profession, that the 'chief baker' held rank among the great officers of Pharaoh's household (Gen. xl. 1, 2, 20). If France may lay claim to eminence in civilisation, or rank and riches, in our own country, this regard to the duties of the kitchen, and the enjoyments of the table, must be held as an indication of a state of society far removed in advance from the simple life led by the nomads of Palestine. The use of leaven may also be accounted a sign of a settled and civilised mode of existence. Anciently, as now, those who led a wandering life had no leisure or opportunity for leavening their bread, which they cooked at and for the moment of want. Hence the Israelites, in their haste to escape out of Pharaoh's hands, 'baked unleavened cakes of the dough which they brought forth out of Egypt; for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared themselves any victual' (Exod. xii. 39; comp. 33, 34). But during their tranquil residence in Egypt, as afterwards in Palestine, leavened bread was ordinarily used. In Exod. viii. 3; xii. 34, the original word rendered *kneading-troughs* (similar in sound as well as meaning to the German *Sauerteig*) denotes properly *leaven troughs*, or troughs for making leavened bread. Both the form of the bread, and the manner of preparing it, varied among the Hebrews at different periods. The passage in Hosea, already referred to, shows that at a later period large ovens were employed, and loaves were made. Earlier, however, and for sacred

purposes, the bread was in the form of thin cakes, not of large size, which for eating were not cut, but broken (Matt. xxvi. 20): oil or honey was mixed with the bread (Exod. xvi. 31. Ezek. xvi. 13). Sometimes baking was performed on heated stones, or metal plates, or suspended over heated coals (1 Kings xix. 6). A jar was also heated, and the dough spread over it on the outside to be baked. For fuel, straw, dried grass, reeds, and cow and camel dung, were used. (Comp. Ezek. iv. 12).

Robinson thus describes one method of making bread, now practised by the Arabs: 'While we rested, our Arabs took the opportunity of preparing a warm breakfast. They had brought with them some flour, or rather meal of wheat and barley filled with chaff; of which they now kneaded a round flat cake of some thickness. This they threw into the ashes and coals of a fire they had kindled; and, after a due time, brought out a loaf of bread, as black on the outside as the coals themselves, and not much whiter within. After breaking it up small in a dish while still warm, they mixed with it some of the butter they had stolen, and thus made their meal. Such is the manner of life among these sons of the deserts; though the butter was a luxury by no means common. On their journeys, coarse black unleavened bread is the Bedouin's usual fare' (ii. 407).

The same writer thus speaks of a caravan carrying wheat from Nablous to Bethlehem: 'The men were baking a large round flat cake of bread on the embers of a fire of camel's and cow's dung. Taking it out when done, they brushed off the ashes, and divided it among the party, offering us also a portion. I tasted it, and found it quite as good as the common bread of the country. They had no other provisions' (iii. 76).

The mode of baking bread practised on the mountains of Lebanon is simple and expeditious. They dig a hole in the ground, which they line with a thick coat of plaster, leaving the cavity in shape and size like a large cooking pot, a little bulging in the middle. When the plaster is dry, a fire is lighted in the bottom of the hole, and fed with small sticks till the sides are well heated; the flames are then suffered to go down, having a mass of live coals in the bottom. Meanwhile, the dough has been prepared and divided into portions of a convenient size, which are pressed out on a board till they are as large as a common plate, and about as thick as the back of a stout carving knife. These soft disks are taken up on a pad, and struck against the middle of the simple oven, where they adhere, and are baked in about a minute. They are then withdrawn, and others put in their places with great rapidity. There are usually several women engaged at the same time about

the *tannoor* or oven; and, being remarkably expert in the business, they require but very short notice to prepare bread enough for a meal.

The oven, as well as the process of baking, in the villages of Persia, at the present time, resembles those of which we have just spoken. This oven consists of a circular hole in the earth about three feet deep, and perhaps two in width at the top and three at the bottom, with a flue entering it at the bottom to convey air to the fire. This hole is internally coated with clay, which soon hardens into tile. The bread is drawn out into cakes from two to three feet long, eight or ten inches wide, and of scarcely the thickness of a common dining plate. It assumes this shape almost in a moment by the wonderful tact of the matron, who simply tosses a piece of dough rapidly from hand to hand. Thus drawn out like a membrane, it is laid upon a cushion; and stuck upon the side of the oven, where it attaches and crisps in a few seconds, and another, as quickly made ready, succeeds to the same place. Bread in the cities differs from this, only in being made of flour more finely sifted, and in cakes perhaps twice as thick, which are baked on the bottom of larger ovens paved with pebbles. The thin bread soon dries, and may long be preserved. Except in case of journeys, however, it is usually baked every day, and eaten fresh. And the thicker species very soon becomes heavy and unpalatable. Bread is always leavened in Persia by a small piece of dough, preserved from day to day. The oven of the peasants serves also the important purpose of warming their houses in winter. To do this the more effectually, it is converted into a tandoor, by laying a flat stone, or a large earthen cover made for the purpose, upon the top, placing over it a frame, resembling a table four or six feet square, and perhaps a foot high, and covering the whole with a large quilt that extends to the earth on the sides. The oven is heated only once a day for baking and cooking. But the hole in the roof being closed after the smoke passes out, and the warmth retained in the oven in the manner described, a single fire is made to suffice for twenty-four hours. The whole family, or rather the household, consisting of three, four, or five generations, as the case may be, and commonly not less than twelve, fifteen, or more individuals, encompass the tandoor with their feet under the quilt; and, at night, spread their couches around it, and form a circle, by placing their feet near the fire, while their heads radiate from it, and thus they socially sleep.

BALAAM (H. *one who wishes ill to others*. A.M. 3941; A.C. 1607; V. 1451), a name which the Hebrews may have given to the *son of Beor*, — one of the magi or astrolo-

gers of Mesopotamia, — of the city of Pethor, which, from its name, appears to have been noted for its oracle. When the Israelites had with difficulty, but much renown, won their way to the borders of Palestine, the Moabites became alarmed for their own safety; and Balak, their king, took every means to withstand the advancing enemy. Arms, however, failed — enchantments might prevail. The belief was current that the imprecations of the Chaldean magi were omnipotent. Now, there was one whose reputation was very great. It is true he lived at a great distance, but the necessity was urgent. Balak, therefore, despatched messengers, with a suitable present, in order to bring the potent enchanter. On their reaching the abode of Balaam, they make the wishes of their master known. The magian well knew that the resources of his own divinities were insufficient to bring a curse on those whom the God of Israel had blessed; but, if he could prevail on Jehovah himself to curse the Hebrews, then they would be cursed indeed. The false prophet, misled by vain notions, applies to Jehovah, who forbids Balaam to do the bidding of the Moabites. Another invitation follows, supported by more splendid presents and the amplest promises; when Balaam is permitted to accompany the messengers, but is strictly informed that he is to do and say only that which is well pleasing to God. Having, however, thus far, as he thought, prevailed, this worshipper of Baal proceeded on his journey, hoping, by means of the resources of his own skill in enchantment (Numb. xxiv. 1), as well as by his urgency with Jehovah, to succeed in accomplishing the task for which he had been so well paid. And now comes the trial. Arriving in the mountainous regions where the Moab nation and the Israelites were found, he chooses for his purpose a high place, which had long been venerated as sacred to Baal. There, in observance of the superstitious reverence paid to the number *seven*, he causes seven altars to be erected, and seven oxen and seven rams to be prepared; one ram and one ox for each altar. The idolatrous rites being thus performed, he hopes to be permitted to gratify his paymaster, by uttering imprecations on the armies of Israel. He opens his lips to curse, but utters a blessing. The spot was probably inauspicious, or the prophet may have been terrified by seeing the vast numbers of the Hebrews. Another height is therefore ascended, where only the skirts of the army could be beheld (Numb. xxiii. 13). The same rites are performed, but — to the discomfiture of the idolaters — with no more favourable result. Balaam despairs of success, and declares, —

‘Surely no enchantment against Jacob,
Neither any divination against Israel.’

Balak is alarmed. At any rate, if the wise man could not curse, he would withhold his blessing: — 'Neither curse them at all, nor bless them at all' (Numb. xxiii. 25). Balaam is at length fully conscious of being under the hand of a superior power, and answers, 'Told I not thee — all that Jehovah speaketh, that must I do?' But Balak still perseveres: — 'Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence' (ver. 27). The trial is made. Again are the seven altars and fourteen animals got ready. But certain mysterious enchantments employed in the former efforts are now superseded by another resource. The priest of Baal turns his face towards the east, where his sun-god is wont to make his daily rise, and where is his ethereal palace. With a hand outstretched, and eyes looking intently towards his own home and the home of Baal, the seer strains his faculties to find the wished-for imprecation; but the Spirit of God comes upon him, and he can utter no words but those of blessing and gratulation. The Moabite monarch, thus thrice disappointed, knows no bounds to his vexation and wrath. He bids Balaam flee homewards. Before the enchanter returns, however, he determines to make another and a different appeal. He had been unable to prevail with God; he was full of hope to be able to prevail with man. Aided by his superstitions, he has recourse to lasciviousness, by the fascinations of which he seduces the people from the worship of Jehovah, and so, but too effectually, brings the heaviest curses upon them. Having thus in some measure accomplished his mercenary and diabolical task, he proceeds to return home; but, meanwhile, an avenging arm was raised in the Hebrew camp, which overtook and slew him (Numb. xxiv. 25; xxxi. 8).

This view, which, though it varies considerably from that which is ordinarily taken, appears to us to come naturally out of the scriptural narratives, leaves, we think, no part unexplained and no difficulty unsolved, save one, in this much-debated transaction. That exception is in the account given in the passage found in Numb. xxii. 22—35, which tells of the appearance of an angel to Balaam while on his way to Balak, and of the speaking of the ass on which he rode. These verses, however, appear to us to be an interpolation. They are from a later hand than that which wrote the substance of the narrative. They breathe a spirit of less simplicity. They have a more modern air. Nor are they necessary to the sequence of the history: on the contrary, they interrupt it. The narrative, down to the twenty-first verse, supposes that God had given Balaam leave to go, restricting

him only in regard to the nature of his declarations. These verses are constructed on the supposition that no such leave had been given: they thus begin, — 'And God's anger was kindled because he went.' At what period this addition was made we possess no means of determining; but the substance of it is referred to in 2 Peter ii. 15, 16; but the epistle itself wants confirmation.

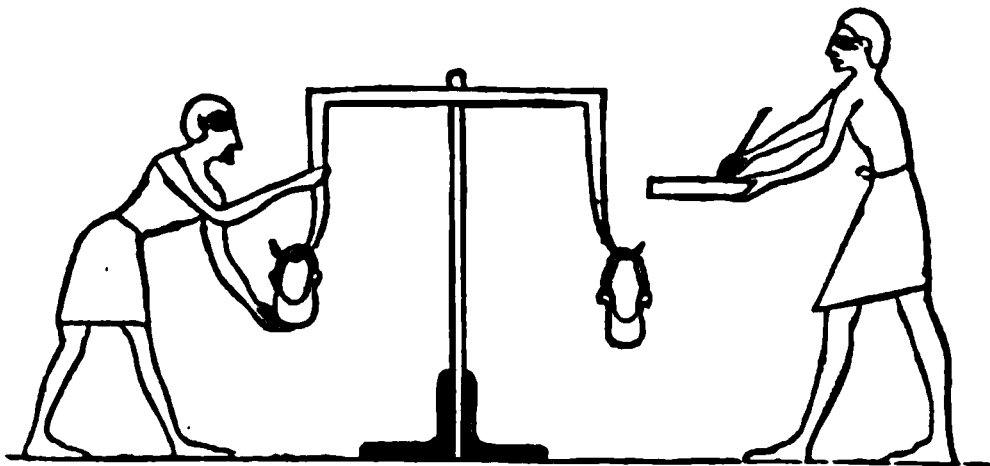
Balaam presents an extraordinary and very striking instance of a man swayed alternately by two antagonist powers; avidity on the one side — the intense love of filthy lucre; and the overpowering influence of the divine Spirit on the other. The law in his members bids him curse — the Spirit of God will let his lips move only to bless. Happy had it been for him had he yielded his heart, as he was impelled to yield his tongue, to the pressure of the hand of God; and so ceasing to be a mere passive instrument, he had become the regenerated and rejoicing recipient of the divine grace. But his, alas! is not the only case in which one who delivered God's messages of mercy to his fellow-men may prove a castaway himself (1 Cor. ix. 27).

The prophecies which are ascribed to Balaam are of a high poetical character, and possess great literary excellence. The exact condition in which we find them could not have been their earliest form, since Balaam's native tongue was not Hebrew. They display, however, the force, vividness, and picturesque beauty of originals, and are doubtless the simple though artistic utterances of the great realities to which they refer.

BALANCE. — This English word is a mis-spelt form of the Latin *bilanx*, which denotes a pair of scales; signifying, literally, a double plate; suspended, that is, from a cross beam. Whence we may learn, that the ordinary pair of scales is the most ancient form of the balance, as indeed reason would suggest; for a rod placed horizontally on another set up perpendicularly, offers a mode of taking weights as simple as it is obvious and easy. The same idea is preserved in the ordinary Hebrew name for balance, which, being in the dual form, denotes a pair of weights (Lev. xix. 36. Job vi. 2). As the scales ought thus to be exactly 'a pair,' — that is, of equal weight, — fraud might easily be committed by addition or subtraction: hence we read of 'balances of deceit' (Hosea xii. 7. Micah vi. 11). From Amos viii. 5, it appears to have been customary to operate on the weights as well as on the scales, — 'making the ephah small and the shekel great, and falsifying the balances by deceit.' From the references the reader will see that it was in the decline of the Jewish state that these iniquities prevailed. For the more delicate

operations, required in weighing small portions of precious articles, the Hebrews had a different balance from that to which allusion has been made; the nature and use of which are indicated in the root-meaning of the name, which is, *to vibrate*; thus denoting the tremulous vibrations of a finely

poised and nicely adjusted balance. The cut which we subjoin from Egyptian art shows a very simple kind of balance: the scales are literally a pair of weights; that is, evidently two bags of money, of which one is of course the standard. A scribe stands by to make a record of the value.



BALSAM, contracted into balm, is a word imitated from the Hebrew *Bah-sahm*, the Aramaic form of which inserts an *l* between the two syllables, thus making our 'balsam.' The term denotes a tree producing a very sweet, odoriferous, transparent, medicinal resin, denominated in Hebrew *Tzoree*. This is in substance all that we venture to affirm respecting the tree and its product, after all the learned labour that has been spent on the point. The difficulties which beset the subject may have arisen from the ancients designating by the name here mentioned several aromatic shrubs and sweet spices, in consequence of the high value at which the true balsam stood. Many words have also been spent to little purpose, in attempting to ascertain whether the genuine balsam is indigenous in Palestine. If South-eastern¹ Arabia was its native country, it appears to have grown in Judea at a very early period. Thus the production of balm in Gilead (on the east of the Jordan) was, when Joseph was a youth (cir. 1780, A.C.), so great, that merchants traded in it with other spices, carrying them down into Egypt, which was then the great mart for them, in consequence of the large demands for aromatics made by the embalmers (Gen. xxxvii. 25). Gilead long continued famous for producing balsam: hence the inquiry of the prophet, — 'Is there no balm in Gilead? no physician there?' — words which show in what high repute the curative qualities of balsam were held, and give reason to conclude that medical men fixed themselves in that territory in consequence of its abounding in the plant (Jer. viii. 22; xlv. 11). Jericho was also celebrated for producing balsam, a tax on which was, in the time of the Romans, a source of revenue over which Zaccheus presided (Luke xix. 2). Ancient writers agree in ascribing distinguished qualities and a very high value to this perfume. Justin, who makes *the vicinity of Jericho the sole spot where*

it was produced, goes to the length of representing the balsam as the source of national wealth to the Jews. Josephus, who doubtless was well acquainted with the tree, says it grew at Jericho, and describes its product as 'an ointment of all the most precious; which, on an incision made in the wood with a sharp stone, distils out thence' (Antiq. xiv. 4, 1). He also reports it as the current belief, that the plant was brought from the East, and presented to Solomon by the queen of Sheba. The 'balsam of Mecca' is in great repute in Palestine at the present day, being accounted an antidote for all distempers. The Arabs, in the Holy Land, prepare an oil out of the kernel of the Sakkum fruit, which they term *balsam*. This is the so-called oil of Jericho, or Zaccheus-oil, which is highly prized as a medicine by pilgrims and the Arabs.

BANNER. — Wherever large bodies of men are congregated together for a common purpose, some signs of distinction are necessary, if not for the maintenance of discipline, yet for the accomplishment of their object. *Ensigns*, banners, or standards, must, in consequence, have been employed by the Hebrews soon after their liberation from Egyptian bondage. Accordingly, such means of distinction were in common use in the wanderings over the desert. In Numb. i. 52; ii. 2, &c. we find that each of the twelve tribes had its own banner or standard, round which all who belonged to the same tribe were to rally, and by the guidance of which they were to march. (Comp. Isa. xi. 10; xlix. 22). War, especially, necessitates the use of ensigns; and for this unworthy purpose standards were employed among the Israelites (Jer. iv. 6, 21), as also in token of victory (Jer. l. 2. Cant. vi. 4).

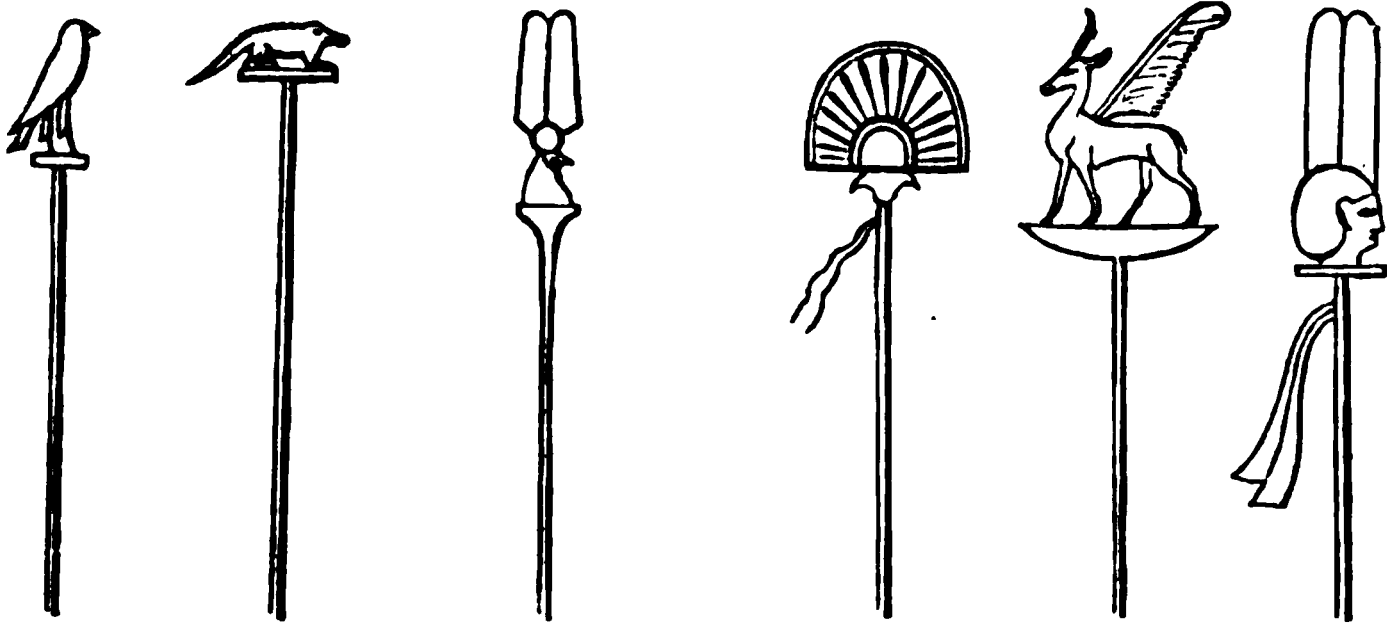
What the Hebrew standards were, or what they bore upon them, cannot be determined with certainty, though, if we set much value on the statements of the Rabbins in regard

to the question, we could easily furnish many details. There are two Hebrew words which are translated variously, *banner*, *sign*, *ensign*, *sail* (Isa. xxxiii. 23), *standard*. Both these terms are derived from words whose root-meaning is 'to shine,' 'to glitter.' Whence it would appear that some metal, probably brass, was employed at first for standards, as undoubtedly it was among other ancient nations. In process of time, however, some species of coloured cloth seems to have come into use, so forming banners (in the present sense of the word), 'flags,' and 'colours;' an inference which we deduce from one of these two words being employed in Isa. xxxiii. 23 (comp. Ezek. xxvii. 7), to denote the sail of a ship.

We may also arrive at a probable conjecture respecting the distinctive character of the Hebrew standards. If the ensigns of the twelve tribes were all of brass, how were they known from each other? The employment of different colours seems the most obvious expedient. But the diversities thus gained would not be sufficiently marked and decided for the purpose. Forms would be far better, as admitting of the greatest contrariety. But what forms? This seems to have been decided by the highest authority known among a nomad people,—their chief or emir; for Jacob, in his dying blessing, assigned the characteristics of the several tribes, thus determining as their coat of arms, so the figure of their standards,—'Judah is a lion's whelp;' 'Issachar is a strong ass, couching down between two burdens;' 'Dan shall be a serpent;' 'Napthali is a hind let loose;' 'Joseph is a fruitful bough' (Gen. xlix.). Nor are these tokens taken at ran-

dom: they are in each case emblematical of some historical or personal peculiarity. And it is scarcely credible, that, when so obvious and so suitable a resource as this was at hand, Moses should have adopted the ensigns of his people as chance might offer, or caprice dictate. Certainly these distinctive tokens were not soon lost from memory. To them the Saviour himself owes two of his appellations, the Lion and the Lamb.

The benediction, whence we derive the escutcheons of the Hebrews, was pronounced in Egypt; and here Moses would find himself only confirmed in adopting the symbolical ensigns suggested by the dying patriarch. In Egypt each battalion and each company had its particular standard, which represented a sacred subject,—a king's name, a sacred boat, a sacred animal, or some emblematical device; the objects chosen being such as were regarded by the troops with a superstitious feeling of respect, in order to afford aid in rousing and sustaining their courage; nor are instances wanting, in Roman history, of the wonderful effect produced in rallying a discomfited host, by a timely display of the sacred standards of the army. Plutarch even goes so far as to refer the origin of animal worship among the Egyptians, to the emblem chosen by Osiris as his ensign. We supply a few specimens of Egyptian standards, which, with the previous remarks, go to confirm the opinion we have advanced, that the standards of the twelve tribes were, in each case, a brass figure of the animal, suspended on a pole (a spear, Diodorus says, i. 86, was used in Egypt), by which the particular tribe was betokened:—



BAPTISM (G. *dipping*).—The use of water in religious observances has been explained under the article **ABLUTION**. This use prevailed generally among ancient and especially oriental nations, who practised washings and lustrations of various kinds. Tertullian states that, in Egypt, disciples were initiated into the religion of Isis and of Mithra by means of washing, and that the gods themselves were subjected to ablution. 'They everywhere *absolve* by water,

which they carry round, and sprinkle upon villages, houses, temples, and entire cities. Men are dipped at the Apollinarian and Pelusian games. This, they think, sets them free from their perjuries, and accomplishes their regeneration. If any one imbrued his hands in the blood of a fellow-creature, he expiated his crime by purifying water' (*De Bapt.* c. 5). Traces of the use of water in religious observances among the Jews may be found in Gen. xxxv. 2, comp. with Exod.

xix. 10. Washing was expressly required (Exod. xxix. 4) among the rites to be used in hallowing Aaron and his sons to minister in the priest's office: — 'Thou shalt bring them unto the door of the tabernacle, and shalt wash them with water' (xl. 12). A laver of brass was also appointed, whereat Aaron and his sons were to wash their hands and their feet when they went into the tabernacle, or when they went near to the altar to minister. The penalty of neglecting these washings was death (Exod. xxx. 17, *seq.*; comp. Lev. viii. 6). Washing of the person and of the clothes was practised also as a purification from ritual uncleanness or leprous contamination (Lev. xi. 25; xiv. 7. Numb. xix. 7, *seq.*). The use of water on the cleansing of the leper is remarkable. The leper being brought to the priest, the latter, after the cure was effected, was to kill a bird over running water, and to sprinkle the leper seven times; after which, he that was to be cleansed had to wash his clothes, and wash himself in water (Lev. xiv. 2). Naaman was directed by Elisha to wash in the Jordan seven times. When his hesitation had been overcome by his servants, who urged him to 'wash and be clean,' 'he dipped himself seven times in the Jordan, and his flesh came again like unto the flesh of a little child, and he was clean' (2 Kings v. 10, *seq.*). Cleansing is thus used metaphorically for moral purification — such a change of head and heart as led to the renunciation of idolatry, and the pure worship of Jehovah (Ezek. xxxvii. 23. Zech. xiii. 1). So Judith, before she sought 'the Lord God of Israel to direct her way to the raising up of the children of her people,' went out and washed herself in a fountain of water (Judith xii. 7, 8).

Hence it is clear that the Jews were accustomed to the idea of bathing and sprinkling, generally of the use of water, in connection with religious observances. Nor does the practice appear to have decreased with the lapse of time. When, in the later periods of their history, the Essenes came into existence, they employed water as a symbol of that moral purity which was the special aim of their collegiate life; and even made the use of it a requirement on the part of new converts, when they were initiated into the body. (Joseph. Jewish War, ii. 8, 7. Antiq. xviii. 5, 2.)

It cannot, therefore, be considered improbable that baptism was, at the time when the Gospel narratives begin, required of proselytes from heathenism by the Jewish church. Proselytism then, and some time before, was proceeding on a large scale. There were two kinds of proselytes: — I. Those of the gate; who, admiring the spirituality and moral elevation of the law of Moses, became worshippers of Jehovah

(Acts xiii. 16, 26, 43), and were held bound to observe only the seven Noachian precepts (Gen. ix. 1—7). II. Proselytes of righteousness; that is, complete proselytes; those who had not only given up heathenism, and conformed to the moral requirements spoken of, but were circumcised, and thus were formally introduced into the Jewish church. These, it is affirmed by some, and denied by others, were subjected to the initiatory rite of baptism. This is not the place to discuss a purely antiquarian question. It must suffice to state, with a remark or two, that our impression is in favour of the affirmative. There was a propriety in such an act; it was analogous to observances co-eval with the Mosaic institutions; for a heathen was altogether unclean, and may well have been required to signify his purification from the leprosy of idolatry by the use of water. And though we are aware of the disposition of the Rabbins to claim an undue antiquity for their religious observances, yet their evidence for the existence of this baptism of proselytes of righteousness is admitted to be valid in regard to a somewhat later time than the destruction of Jerusalem, and it is not easy to see what peculiar circumstances there were which should lead to its introduction between the admitted epoch and the death of our Lord. Nor can it be accounted an inconsiderable fact in the case, that the practice of John in baptising proselytes was regarded certainly as nothing extraordinary or unusual, if not as, in the case of a great outward and inward change, 'a matter of course, a thing congruous with prevalent ideas and usages. Moreover, it is not easy to understand how Josephus could mention John's baptising in the way he does, as unsurprising and natural on the part of a great moral reformer, had the rite then, for the first time, been introduced as a symbol of repentance and moral reformation (Antiq. xviii. 5, 2). John the Baptist stood at no great distance from the sect of Essenes, and may have been influenced by them in making baptism introductory to his school; a view which is not incompatible with the divine origin of his baptism, which Tertullian held to have been commanded of God. And if we look into the pages of the Old Testament, we may readily find passages which agree in spirit with the nature of John's baptism. Thus, Ps. li. 2:—

'Wash me thoroughly from my iniquity,
And cleanse me from my sin.'

Isa. i. 16, 'Wash you, make you clean, put away the evil of your doings' (see also Isa. xxxii. 15; xlv. 3. Ezek. xxxvi. 25). This rite, however, which we see grew naturally out of pre-existent ideas and usages, was the token of a merely preliminary system, the great aim of which was to prepare the way of the Lord by turning the men of

that generation from moral evil to moral good (Matt. iii. 1, *seq.* Acts xix. 4).

Into this preparatory school, however, Jesus himself sought and received admission by baptism, while its head hesitated, and Heaven clearly signified its approval (Matt. iii. 13—17. Mark i. 9—11. Luke iii. 21. John i. 29, *seq.*). At the very commencement of his ministry, the Saviour at least permitted baptism to be practised by his disciples, of whose baptism, however, we have no certain information; and it is expressly recorded that Jesus himself did not baptise (John iii. 22, 26; iv. 1, 2). An express sanction, however, was given to this rite by our Lord shortly before his departure from the world, when he directed his apostles to 'go and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit' (Matt. xxviii. 19); agreeably with his own earlier declaration, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God' (John iii. 5). In obedience to these directions, his messengers went forth and baptised both individuals and great numbers. In Acts ii. 41, three thousand persons were at once added to the church by this rite. In chap. xvi. 15, Lydia of Thyatira, and her household, are baptised. In the same way the jailor, at Philippi, 'he and all his,' are of a sudden converted and baptised (Acts xvi. 33. Ephes. v. 25—27). The formula employed in these lustrations, so far as it is recorded in the Acts, is different in words, but similar in substance, to that set forth by Jesus:—In Acts viii. 37, 'I believe in the Lord Jesus Christ;' x. 48, 'in the name of the Lord;' xix. 5, 'in the name of the Lord Jesus.' What we find said in Scripture respecting the forgiveness in baptism of past sins (Acts ii. 38, 'for the remission of sins;' Mark xvi. 16. Gal. iii. 27. 1 Pet. iii. 21); and of the regeneration and renewal of the soul (Eph. v. 26, 27. 1 Cor. vi. 11. Tit. iii. 5); these things are not to be taken of baptism considered in itself, but as united with faith and newness of life (Acts ii. 38). 'Repent, and be baptised' (John iii. 6). And even Paul understood his commission from his Master, so as to make baptising subordinate to preaching the gospel; nor did he baptise any of the members of the church at Corinth, but Crispus and Gaius (1 Cor. i. 14—16). The state of mind (and the influences leading to that state) which immediately preceded conversion and the consequent baptism, was various, though generally it involved contrition, repentance, and faith in the Lord Jesus Christ (Acts ii. 38; viii. 15, *seq.*; x. 44, *seq.*; xi. 15, *seq.*; xv. 8; xix. 6). The forgetting of the essentially moral character of baptism has been the great source of the corruptions which invaded the Christian church in connection

with its observance. These appear to have begun even in the apostolic age. With the aid of such an assumption, at least, the difficult passage in 1 Cor. xv. 29 may probably be best explained:—'Else what shall they do which are baptised for the dead, if the dead rise not at all? Why, then, are they baptised for the dead?' The practice seems to have been this:—disciples of Christ underwent a second baptism in the place or on behalf of their departed friends, in order that they might thus procure for the dead the advantages which they themselves enjoyed in being baptised members of the church. This fact the apostle makes use of as a sort of *argumentum ad hominem*, without intending to give the false ideas on which the practice rested, any sanction or support. The moral condition, however, which baptism requires, and the moral obligations which it involves, are clearly set forth in Holy Scripture. Besides the places already referred to, the reader should study Rom. vi. 1—13. The rite was so understood and so expounded by the apostles, as to encourage the unity of the spirit in the bond of peace, being in itself a token and a pledge of fellowship in that one church, whose head is Christ, whose spirit is love, and whose work and duty is the salvation of the world (1 Cor. xii. 4, *seq.* Gal. iii. 27. Eph. iv.).

We have already intimated that there is no record of the baptism of the twelve apostles. The same may be said of Apollos, who yet deserves to be placed near them. He was 'fervent in spirit, and taught diligently the things of the Lord, knowing only the baptism of John' (Acts xviii. 25).

'To baptise,' or 'to be baptised,' from its root-meaning of *to immerse*, came to signify figuratively, to be altogether in either good or evil; and hence to denote deep sufferings (Matt. xx. 22, 23), or the full enjoyment of spiritual blessings (Acts i. 5): hence also another derivative import, *to have a part in, to be a sharer with, to be benefited by*; as in Rom. vi. 3. 1 Cor. x. 2; xii. 13. Gal. iii. 27.

The rite of baptism has been grievously abused by superstition, as may be exemplified in the practices and notions connected with the still prevalent annual observance in Palestine, where thousands of pilgrims make a journey from Jerusalem through the plain of Jericho to the banks of the Jordan; where, on the supposed anniversary of our Saviour's baptism, they bathe in the waters of that sacred stream,—young and old, sick, infirm, paralytic,—in the full belief that they thus atone for their sins, and gain eternal life. A return from this holy ceremony has been thus described:—'We halted to observe the passing train which moved slowly by us, while the rear still rested upon the bank of Jordan. All were engaged in singing hymns, and I thought I had never

seen so many happy faces. They had attained the summit of earthly bliss; and an indescribable air of satisfaction — the beaming-forth of heartfelt joy — rested upon every countenance. There was in no few, an expression of ecstasy, and many eyes overflowed under the influence of strong emotions. All saluted us as they passed, with a warmth and cordiality that went directly to my heart. Nearly every one of the vast multitude exhibited some memorial of his visit to the holy waters. Some had long branches of the Jordan willow. Almost all had walking-sticks of the same material; and several, less affected by the prevailing enthusiasm than by the desire of gain, had their beasts loaded with the trunks of considerable trees, which were to be wrought into crucifixes, caskets, and toys. The ceremonies at the river consisted in chanting a short preliminary prayer, after which the pilgrims let themselves down into the water as well as they could, holding to the boughs that overhang the banks, and the stronger or bolder wading or swimming out from the shore. Two unfortunate persons — fortunate they were probably regarded by their associates — were carried down the stream, and drowned. I did not learn that any attempt was made to recover their bodies. It would probably have been thought unkind to deny them so holy a burial. What a strange exhibition of Christianity was here! In this great assembly of representatives from the Christian nations of the world, how little was there to encourage the pious heart! An ignorant horde from a score of nations, their bosoms beating high with the prospect of washing away all their sins, and securing eternal happiness, by bathing, at a given hour, in the Jordan! For this grand consummation of their desires they had made the greatest sacrifices, and compassed sea and land' (Olin's *Travels*, vol. ii. p. 217, *seq.*).

BARABBAS (C. *Abba's son*), one of a class of men who, at a later period especially, availing themselves of the dependent and disturbed state of Judea, lived under the name of Sicarii (dagger-men), in an almost constant state of guerilla warfare, which they carried on under various pretexts both against the Romans and their own countrymen, solely with a view to their own selfish and wicked ends; and so united in themselves the attributes of rebel, robber, and murderer. Barabbas, with certain accomplices, lay in prison under sentence of death, when the last hour of our blessed Lord approached. Without any sanction on the part of the law, it had grown customary, perhaps as a favour from the Romans (John xviii. 39), for the governor to release a prisoner at the feast of the Passover. Pilate, in his conviction of the innocence of Jesus, wished to throw his death

on others, and therefore gave the people the option of the life of Barabbas, or that of Christ. Instigated by the priests and their own vile passions, they saved the murderer, and demanded the execution of our Lord.

Reverence to Christ appears to have caused the word *Jesus* to be dropped from the text, which there is good reason to believe stood, in Matthew, originally before Barabbas, making a part of his name; the words of Pilate would, with 'Jesus' inserted, run thus: 'Whom will ye that I release unto you? Jesus son of Abba, or Jesus called Christ?' Jesus was a common name among the Jews (Matt. xxvii. 15. Mark xv. 6. Luke xxiii. 17. John xviii. 39. Acts iii. 14).

BARBARIAN is a word which with us has a reference to the want of culture and the scale in human society, on the part of those of whom it is used; but originally it regarded, in its primary application, the mode of speech of nations that were not of pure Hellenic blood. That speech, whether in consequence of a less favourable structure of the organs, or a less advanced personal culture, was, even in those who used the Greek tongue, marked by rough, thick, hurried, or imperfect intonations, and became, in consequence, an obvious ground of distinction. The ears of the Athenians, especially, were very susceptible of the diversities of tone, accent, and dialect; and, readily detecting any provincial or foreign peculiarities in a man's speech, that people were led, by their national and individual pride, to give these discoveries utterance, and to set an invidious mark on the disqualified person. The word *barbarian* expressed this disqualification. Its natural antithesis was *Greek*. Hence the family of man was divided into two great classes, 'Greek and Barbarian,' as by their social condition they were also divided into two great classes, 'bond and free.' The Romans, on becoming masters of the world, adopted, with other prejudices, this alienating distinction; taking care, however, to include themselves in the favoured class. With them, accordingly, all were barbarians but the Greeks and Romans. It is in this classical sense of the term that it is used by Paul, who was acquainted with the Greek, and probably the Latin, literature, in relation to the inhabitants of Malta (Acts xxviii. 2, 4), who were, for the most part, of Carthaginian blood. In Rom. i. 14, he appears to have employed the very common phrase, 'Greeks and Barbarians,' as supplied by memory from his classical studies (comp. Col. iii. 11). These explanations throw light on Paul's language in 1 Cor. xiv. 11, where those who speak in unknown tongues are said to be barbarians to Paul, and he a barbarian to them; where the term is nearly equivalent to 'foreigner.'

No nation has probably been free from

the vanity which forms the groundwork of this distinction. Diversities of language are most noticeable; they are also most numerous; every family has at least an intonation peculiar to its members. Hence speech, which was given to unite, is, under the workings of little passions, made to sunder the children of men. Those who dwell in the metropolis are sundered from those who dwell in the provinces; townspeople are sundered from villagers; tradesmen from tillers of the ground: in an especial manner the rich and educated are sundered and alienated from the poor and the (so called) uneducated. Yet ought they to be all one in Christ Jesus. They have all one human heart; the alleged diversities of culture are to no small extent imaginary; and the man who can look beneath the mere exterior will often find the greatest worth, as well as the truest politeness, in connection with an unpolished accent and grammatical inaccuracies. True culture lies essentially in the heart.

A diversity in pronunciation is recorded (Judg. xii. 6) to have been made use of by the Gileadites, after they had routed the Ephraimites, in order to detect the latter, while they attempted in their flight to pass the Jordan, where the Gileadites had stationed themselves to cut off the retreat. The word given as a test was *Shibboleth* (an ear of corn, also a stream), which the Ephraimites in their dialect pronounced *Sibboleth*, leaving out the sound represented by the *h*, and so lost their lives, to the number of forty-two thousand. At the present day, those who love to apply tests of this kind only degrade the character and impair the happiness of their Ephraimite brethren.

BAR-JESUS (H.)—This name, compounded of two words, signifies *the son of Jesus*, being formed after the same manner as Barabbas, Bar-jonas, and Bar-tholomew. It was borne by a certain sorcerer, a false prophet, a Jew, called also Elymas (in Arabic, *magician*), who is recorded (Acts xiii. 6—13) to have resisted the attempt of the Apostle to the Gentiles when at Paphos, on the western coast of the island of Cyprus: the latter, having been sent for by the pro-consul Sergius Paulus, smote, at the termination, as it would appear, of a severe conflict of words, the diviner with temporary blindness, and so completed the conversion of the Roman governor. Nor can a more forcible and impressive appeal be well imagined. Sergius Paulus seems to have been one of those pagans who were darkly feeling after a better form of faith. In the pure earnestness of his wishes, he had associated with himself this Bar-jesus, one of a class of men of whom Simon (Acts viii. 9, *seq.*) was another, who bore the name, and by their false pretensions disgraced the character of the ancient Persian magi; and who, in the

days of Paul, were spread abroad over the world, practising arts of deception for selfish purposes. Having not unfittingly characterised Elymas as an impostor, Paul says, with as much simplicity as force,—‘Behold the hand of the Lord is upon thee; and thou shalt be blind, not seeing the sun, for a season.’ Then, in language which of itself makes a picture, and so assures us that it fell from the pen of an eye-witness, the record adds,—‘Immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.’ The ‘deputy,’ thus seeing his adviser smitten, and his art condemned in the stroke, may well have passed over into the Christian camp. And thus miracle without, operating on faith within,—good seed falling on good ground,—converted to Christ a man of no mean standing and no small influence in life. But the dews of heaven themselves fall in vain on stony ground; and probably the deceiver Elymas remained a deceiver to the end of his days. The only way to gain the truth is to seek that divine good in the love of it. A sound scholar and a true Christian has well remarked on this miracle,—‘There is not the faintest plausibility in arguing from this case for the civil punishment of any, even the rudest assailants of Christianity.’

BARLEY was anciently cultivated by the Egyptians (Exod. ix. 31) and the Hebrews (Lev. xxvii. 16. Joel i. 11), partly as fodder for cattle (1 Kings iv. 28), partly to make bread for the poorer class of people (Judg. vii. 13. 2 Kings iv. 42. John vi. 9). Barley in Palestine was sown at the time of the autumnal rains, that is, October—November, and reaped in our spring, March—April; the latter being the month in which the chief part is gathered in.

BARNABAS (C. son of consolation. Acts iv. 36; A.D. 33), a name which Joses, a Levite of the isle of Cyprus, received on becoming a Christian. He is found in intimate connection with the apostles in the very cradle of the apostolic church, and, if the evidence of ecclesiastical historians may be credited, was one of the seventy disciples. He first appears in the pages of the New Testament as a benefactor of the church. The Mosaic law, which forbade the land of the Levites to be sold (Lev. xxv. 34), having apparently undergone some relaxation, Barnabas sold a piece of land which he possessed, and put the money at the disposal of the apostles. Having performed this generous act, Barnabas disappears from the scene, till he is found in company with the recently converted Saul at Damascus (Acts ix. 27; A.D. 35), where, being introduced in the course of the narrative without explanation as a person well known in the church, he is represented as introducing Paul to the

apostles at Jerusalem, as one who credited the reality of the great change which this persecutor had just undergone; assuring them at the same time that the new convert had even preached boldly at Damascus in the name of Jesus. But a fresh change was preparing in the Christian church. The gospel was about to throw off the restraints of a rigid Judaism. Stephen's martyrdom had scattered disciples, who, having some feeling of the width and comprehensiveness of Christian principles, had begun to offer the good news to Gentiles. News of this came to the ears of the church in Jerusalem, which, true to the atmosphere of that bigoted city, were astonished, if not alarmed; on which they sent Barnabas to Antioch. But Barnabas was not a man to put a stop to any good work. Being a native of Cyprus, he had learned to look on heathen men with somewhat of a brotherly eye. He had, too, received largely of the spirit of Christ. When therefore, on arriving at Antioch, he saw the grace of God shed forth on others besides his countrymen, he was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord. The consequence of this loosening of the narrow bands of Judaism was a large increase in the number of converts. Barnabas, however, apparently thinking himself insufficient to sustain so important a movement, and knowing where to find a helper after his own heart, repaired to Tarsus to seek Paul, whom he forthwith brought to Antioch. But time was necessary to examine and definitely form the new principle, and to win for it acceptance in the minds of the leaders of the church. A whole year was accordingly spent by Barnabas and Paul in the bosom of the Christian society at Antioch, which, in consequence of their faith and love, and the good works that hence ensued, made constant progress, and so grew into public notice as to draw from the Roman officers of state the name of Christian (Acts xi. 19—26). Still the mother church in Jerusalem stood behind the distant communities in liberality. An opportunity was therefore taken of endeavouring to enlarge its views. A famine arose, which pressed with peculiar severity on Judea. With a truly Christian sympathy, the disciples at Antioch raised a fund for the relief of their brethren, which they sent to Jerusalem by the hands of Barnabas and Paul. What influence they exerted in the metropolis we are not informed. Having fulfilled their office, they returned to Antioch, and were, by the special appointment of God, chosen from the band of teachers and prophets who were in the church there, and set apart for the work of preaching unto the Gentiles the unsearchable riches of Christ, to which they had received a divine call. Being thus ordained, they were sent forth by

the church on a missionary journey through the southern provinces of Asia Minor. Barnabas, however, had not forgotten his home. Cyprus was near; and very naturally he, as a sincere man, wished to offer the gospel to endeared relatives and respected friends. Having passed through the island to its south-western extremity, Paul and himself had the honour at Paphos of bringing over to the gospel the pro-consul, Sergius Paulus; when Elymas the sorcerer, trying to counteract their influence, was struck blind. At Lystra, on this tour, a proof was given of the extreme ignorance which prevailed on the subject of religion; for Paul, having performed a miraculous cure on a lame man, was with Barnabas regarded as of divine origin: 'They called Barnabas Jupiter, and Paul Mercury, because he was the chief speaker;' and even the priests of Jupiter made preparations for offering sacrifices to them. With a mad re-action to which superstition is always liable, these same people, who could hardly be restrained from paying the missionaries divine honours, were drawn by certain Jews to so ill treat them that Paul was left for dead. Their safety required them to leave the city. Very shortly after, however, they returned thither again, under the impulse of a sense of duty, and then, passing through Iconium and other cities, came back to Antioch, whence they had set out on their tour of duty.

The question respecting the enlargement of the bounds of the church had meanwhile become more prominent and pressing. Two distinct parties were formed, each zealous for their own views. Some of the Judaizers had come to Antioch, and taught that circumcision was indispensable. This was the characteristic rite of Mosaism; and if this were once engrafted on the Christian church, the religion of Christ could hardly become universal. Against it, therefore, Paul and Barnabas exerted all their influence. They were also deputed to go to Jerusalem to consult with the apostles and elders about this question. Having arrived there, and a council being convened, they proved what the divine will was by the evident tokens of God's presence and favour which had accompanied their preaching of the gospel among the Gentiles. The apostles and the elders sent Barnabas and Paul back to Antioch, with a letter, in which the great question at issue, namely circumcision, is conceded. In this letter these two worthies are well described as 'men that have hazarded their lives for the name of our Lord Jesus Christ.'

Having remained for some time preaching the gospel in Antioch, Paul proposed to Barnabas that they should undertake another missionary tour. To this Barnabas consented, but wished to take with them John Mark, his nephew (Col. iv. 10), to which Paul objected.

On this they separated. Paul went forth in company with Silas. Barnabas, taking his sister's son with him, proceeded to his native island of Cyprus, A.D. 52. (Acts xiv. xv.). Here the apostolic history breaks off suddenly, and we have no more certain knowledge respecting Barnabas; for the mention made of him in Paul's Epistles (Gal. ii. 1. 1 Cor. ix. 6) relates to an earlier period. Respecting his subsequent fate tradition varies. The least improbable account makes him suffer martyrdom at the hands of the Jews in Cyprus. There is a letter extant, written in Greek, which bears his name, but of which he was not the author.

Our narrative shows that Barnabas was no ordinary man. In faith, in hope and charity, in enlarged views and disinterested labours, he is eminently distinguished. Yet, had we a knowledge of what others in the early church did for its establishment and edification, we should regard the labours of Barnabas certainly not as less worthy, but probably as less singular. As it is, he may well be accounted the second apostle to the Gentiles,*—inferior only to Paul; to his connection with whom he appears to owe the notice which is taken of him in the book of Acts, in which other men's labours are cursorily noticed, or passed in silence. With all his zeal and goodness of heart, however, Barnabas could never have taken and kept the first part; for he was of a yielding nature, and inclined to purchase peace even by the compromise of principle. Hence was he carried away for a moment by the Judaizing party, against whom Paul so vigorously and so meritoriously set a stern and undaunted front from first to last (Gal. ii. 13).

In the dispute which arose between Barnabas and Paul, and their consequent separation, there is little to reflect on with satisfaction, save the openness and honesty of the narrator Luke, who reports the fact as a matter of course, without at all thinking whether the impression it would make would be favourable or unfavourable to Christianity. Such a chronicler is eminently worthy of credence.

BARBABAS (C. *son of Saba*), the ordinary appellation of Joseph Barsabas, surnamed Justus, who, having been one of those who associated with the apostles during the whole public ministry of the Redeemer, was, together with Matthias, appointed by them as a candidate for the vacant apostleship, caused by the death of Judas. Lots being cast, Matthias was chosen. According to Eusebius, Barsabas Justus was one of the seventy. Tradition states, that he was con-

demned to death by poison, which, however, he drank without receiving injury (Acts i. 23, *seq.*).

Another *Barsabas*, bearing the surname of Judas, was with Silas, a 'chief man among the brethren,' sent by the apostles, in company with Paul and Barnabas, to the Gentiles in Antioch, Syria, and Silicia, to convey to them the determinations of the council held in Jerusalem regarding circumcision, and other Jewish observances (Acts xv. 22, *seq.*).

BARTHOLOMEW (H. *son of Tolmai*), one of the twelve apostles. As this is a family rather than a personal name, his proper name has been thought to be Nathanael (John i. 45; xxi. 2). Besides, the three evangelists who speak of Bartholomew (Matt. x. 3. Mark iii. 18. Luke vi. 14) do not speak of Nathanael; while the fourth, who speaks of Nathanael, says nothing of Bartholomew. In the three first Gospels moreover, Philip and Bartholomew are found together in the lists of the apostles; in the fourth we find Philip connected with Nathanael. If, as these facts seem to show, Bartholomew and Nathanael are the same person, the subject of this notice was of Cana in Galilee; whence it would appear, that our Saviour's miracle, performed at the nuptial banquet in that place, was not without fruit.

Bartholomew is said to have preached the gospel in India. The manner of his death is variously related. Among the books falsely ascribed to apostles, there is a Gospel which bears the name of Bartholomew.

To this apostle belongs the famous saying, 'Can any good come out of Nazareth?'—uttered in reply to Philip, when the latter declared to the former, 'We have found the Messiah' (John i. 45, 46). This reply shows him to have had his full share of the prejudices of the day. His prejudices, however, did not go so far as those of some who are called Christians. He was quite sure, indeed, that Jesus of Nazareth was not the Messiah; and all the more sure was he, because his confidence reposed in unreasoning impressions. Still, when Philip rejoined, 'Come and see,' he at once repaired to the Messiah, and was converted. How strong soever his prejudices were, evidence with him had still greater force. Jesus gave him a proof that he knew men's hearts; Nathanael yielded, and became his follower.

Whence it is clear, that his was a warm, open, and generous nature. He loved his educational prepossessions; but he loved truth more, and whatever he adopted he pursued with ardour and constancy. Accordingly, our Lord described him in these words: 'Behold an Israelite indeed, in whom is no guile.' We here see also the value of a good counsellor. Before Philip invited Nathanael to go to Christ, the latter had satis-

* The title of *apostle* is indeed applied to Barnabas, in common with Paul (Acts xiv. 4). But the word is here employed in a laxer meaning, and is somewhat equivalent to the term 'messengers of the churches,' found in 2 Cor. viii. 23, comp. Acts xiii. 3.

hed his curiosity by catching, under the fig-tree, a view of Christ, as he passed along; but when led judiciously by a friend's hand, he enters into the presence of the Saviour of mankind, and receives as his reward the largest blessing which can fall to the lot of a human being. How happy his conversion must have made Philip!



There is a great disproportion between the amount of good which the apostles wrought, and the space that their names occupy on the page of history. A very few lines relate all that is known respecting Bartholomew. Even his name is a subject of doubt. At first view, it is impossible not to regret this want of full and detailed information. We soon, however, learn to see that, in this as in other cases, the actual ordinations of Providence are the best. Bartholomew and his associates had a great work to perform, and were so ardently and exclusively engaged in it, that they had neither time nor thought to write down their deeds. They were too busy, too disinterested, too unconscious, to become historians of their own doings. They were men of deeds, not words, intent on saving the world, rather than erecting a memorial to their own honour. And so, in active and ceaseless labours, their lives passed away till the time was gone when they themselves had strength, and others could readily in that age find materials for biography. They died, and left to earth only the blessed deeds which they had wrought—their own holy example, and the good and happy lives of their numerous converts. They died, and found their reward on high.

This state of things is very natural in the actual circumstances of most of the apostles; and as such it carries evidence with it of its own truth and reality. It is also a very high eulogium on Bartholomew and others. Most faithful, devoted, and unselfish, was their service in the cause of Christ. They show to us, and to men of all coming times, the way to become truly great.

BARTIMEUS (*C. son of Timæus*) was a blind beggar, who, seated on the road near Jericho, implored the restoration of his sight from the Saviour, when the latter was at a short distance from the town, and had his eyes graciously unclosed in consequence of his faith; while the crowd, who followed the steps of Jesus, reproved the urgency with which the blind man preferred his petition.

So far, the narratives of the evangelists agree (*Matt. xx. 20, seq. Mark x. 46, seq. Luke xviii. 35, seq.*). In other words their three accounts are substantially the same. Yet are there variations in them. Matthew speaks of two blind men; Mark and Luke, of one: Mark names that one; Luke calls him 'a certain blind man: Matthew says, Jesus was proceeding from Jericho; Mark, that he was going towards Jericho; Luke, that he was drawing nigh to Jericho. Yet we defy even an enemy of the gospel to read these three narratives, at least in the original, and to deny that they refer to one event, and are in substance the same. Nor are we solicitous to explain the origin of the diversities. The Gospels are to us more credible with, than they would be without, these diversities; for they show that we have here the narratives of three independent witnesses,—men who in their love of truth would rather vary than copy from each other, or servilely transcribe a received standard.

But while these three accounts are substantially the same, they are the same with a difference—a difference of manner, which does not lie in minute variations, but in the general character of the narratives. Thus while Matthew is Hebraistic, and Luke approaches to a correct Greek style, Mark (as is customary with him) is striking and graphic, seizing and setting forth individual points. And here probably—in the peculiarity of Mark's own mind—lies the reason why he speaks of only one beggar, and why he assigns to that one his name. Nor do we need any other proof to show, that we have here to do with a real event, than is furnished by the way in which Mark speaks of this blind beggar,—'Blind Bartimeus sat by the way-side, begging.' This is a master's stroke. No one could be ignorant who blind Bartimeus was, and therefore no explanations are added. The person of the beggar was well known in Judea at the time, and Mark was too simple and unconscious a writer to think of pos-

terity. The idea of one man — of blind Bartimæus — was in his mind, and with a stroke or two of his pen he sets him down before the eyes of his readers in his wonted place, by the road-side; a picture which will remain to all ages.

BARUCH (H. *blessed*. A.M. 4943; A.C. 605; V. 605), son of Neriah, a faithful friend of the prophet Jeremiah, — who, in the fourth year of the reign of Jehoiakim, king of Judah, wrote down from the lips of the prophet his predictions touching the invasion of the Babylonians, and the deportation of the Israelites. The 'roll of the book' in which this 'burden' was written, having been destroyed at the instance of Jehoiakim, Baruch made a second record, similar to the first; but the guilty nation did not heed the divine warnings, even though they were solemnly read to the king and his princes, at the command of the Most High, under the direction of the prophet, and by the lips of Baruch, who gave the court an exact account of the manner in which these charges and admonitions had been committed to writing. The reward of this faithful service was, that both Jeremiah and Baruch were obliged to consult their safety by concealment (Jer. xxxvi. 4, *seq.*). Baruch was regarded with special dislike by the Jews, under the suspicion of inducing Jeremiah to utter hard sayings against them (Jer. xliii. 3); but, when dismayed at the terrors he saw gathering around him, he was comforted by a special communication which Jeremiah pronounced on his behalf (xlv.). It is said, that after Jeremiah had died in Egypt, Baruch went to Babylon, where he ended his days. If faithful men could have saved the Jews from captivity, the assaults of their enemies would have been in vain; for, in high as well as in humble life, did prophets make their appearance, and utter their awful voices. Baruch was of an illustrious family in the court of Judah, where his brother held a distinguished post (xxxii. 12; li. 50). The apocryphal book, entitled Baruch, was not written by the person of whom we have now spoken.

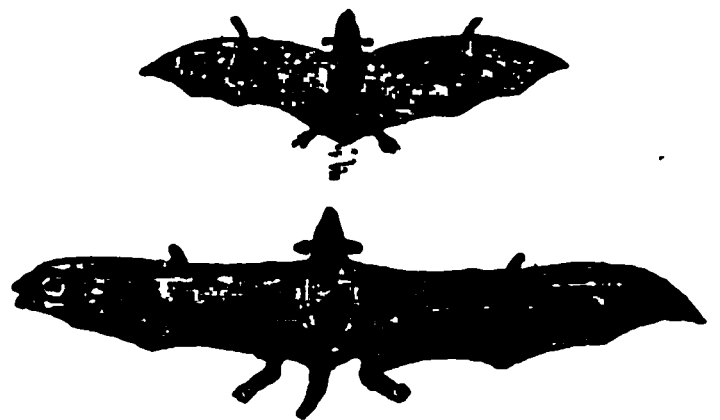
During the siege of Jerusalem, Baruch was concerned in a transaction designed to show that the Jews would be restored to their native country, which is full of instruction regarding ancient Hebrew usages. (Jer. xxxii. 12).

BASHAN (H. *a fruitful land*) was a district that lay beyond Jordan, on the east of the Lake of Galilee, having the river Jabbok, which flows from the east into the Jordan, for its southern extremity; and on the north, an undetermined line, bordering on Mount Hermon. In the division of Palestine, it fell to the lot of the half-tribe of Manasseh, comprehending 'all the kingdom of Og, king of Bashan, and all the towns of

Jair, which are in Bashan, threescore cities' (Josh. xiii. 30), of which Ashtaroth and Edrei seem to have been the chief (Josh. xii. 4). The land was hilly, and celebrated for its oaks, as Lebanon was for its cedars (Isa. ii. 13), and also for its rich pastures (Jer. l. 19. Micah vii. 14), on which were fed and fattened large flocks and herds, whence we read in Ezek. xxxix. 18, — 'Ye shall eat the flesh of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.' It was one of those places distinguished in Scripture for producing fine oxen: whence we read of 'strong bulls of Bashan,' in Ps. xxii. 12; comp. Amos iv. 1. Sharon, which Bochart places between Joppa and Lydda (Acts ix. 35), was another celebrated pasture district (1 Chron. xxvii. 29). The valley of Achor (Isa. lxxv. 10) was a third spot, which Jerome fixes on the north of Jericho, not far from Gilgal.

After the exile, the Chaldee pronunciation, substituting a *t* for an *s* or an *sh*, changed the name Bashan into Batanæa, though properly the province of Batanæa was only the southern part of the ancient Bashan. According to Robinson, the ancient name is still substantially retained in Bethenyeh.

BAT is the English rendering of a Hebrew word, *Gatuleph*, which, according to Aben Ezra, whose opinion is generally followed, conveys the idea of flying in the dark, — a meaning that does not ill accord with the slight indications supplied by the three passages in which the term is found (Lev. xi. 19. Deut. xiv. 18. Isa. ii. 20). Bats are found on the Egyptian monuments, as these copies show: —



The catalogue of unclean birds, as given in the law, begins with the eagle, the highest and noblest of the feathered race, and ends with the bat, which is the lowest, and forms the connecting link between the quadruped and the winged species. The prohibition implies that there were, at the time it was given, those who eat bats; nor is there a doubt that the larger species of bats have supplied nutriment to more than one portion of the human race. It is not easy now to assign a satisfactory reason why the bat was accounted unclean by Moses. Not improbably its peculiar formation and habits may have created against it a prejudice, on which a certain

disgust may have been founded; which disgust may have been the occasion of the legislator's prohibition. That prohibition, however, has confirmed and perpetuated the aversion to the bat, which is, in many countries, so deep as to wear the appearance of being natural. Though, however, bats in Syria inhabit dark, hidden, and ruinous places, they also make their appearance in towns, as well as in frequented and decorated rooms. Nor is there any thing in their make to justify strong feelings of dislike. 'The bat,' says Dr. Kitto, 'is a delicate and beautiful creature, covered with a fine fur of very pale yellow; while the fine integuments, forming what are called the wings, are, when expanded, ribbed with the bright red lines of the bony prolongations, by which they are managed and supported.'

BATHSHEBA (H. *daughter of an oath*), child of Eliam, and wife of Uriah the Hittite, whom David coveted in consequence of her beauty, and of whose person his royal power and will unjustly made him master. Having done this injury to Uriah, the king took his measures to make the fruit of his criminality appear the natural offspring of that warrior; but failing, through the persistence of the latter in not visiting his home, he sent him back to the army then besieging Rabbah under the command of Joab, directing that general to set Uriah in the forefront of the hottest battle, and to retire, so that he might be slain. David's orders were but too well executed. Joab suffered a repulse; but he knew his master's guilty wishes, and ordered the messenger that bore the unwelcome tidings to mention, as a cover, the death of the Hittite. This adroitness had its designed effect on David. The husband being thus disposed of, and the days of his wife's mourning decently terminated, David took to his house Bathsheba, who became his wife, and bare him a son. There is, however, a power higher and stronger than princes. This wickedness displeased the Almighty, who sent Nathan to David with a terrible reproof, which was the more overpowering in its delivery, because conveyed in one of those parables for which the Hebrew literature is celebrated, and which in all their excellence have no equals in any language. 'And the Lord struck the child that Uriah's wife bare unto David, and it was very sick.' The guilty man prayed, fasted, and mourned: — in vain; the child died.

After this, Bathsheba bore Solomon, who was regarded with divine favour. She herself appears to have long retained influence with her husband; for, when he had grown old, and Adonijah his son had taken measures to usurp the royal authority, she was chosen by Nathan to make the king acquainted with the attempt, for which she was the ra-

ther fitted as being the mother of Solomon, the promised successor; in consequence of which the latter was immediately proclaimed. Indeed, she appears to have enjoyed in the court much of the influence of a queen-mother; for, not long after the commencement of the new reign, this same Adonijah successfully entreats her good offices to procure for him a wife of his choice, namely, Abishag, the Shunamite.

This short history is quite oriental: — the resistless passions of the monarch; the passiveness of Bathsheba; the king's entire command over the life of Uriah; the ready obedience of Joab; the boldness and religious elevation of Nathan; and the power at court of the mother of the heir apparent, may have resemblances, but not parallels, in western countries. These qualities authenticate the history in which they are found, and may suggest that we shall misjudge events, if we apply to the conduct of the king and his paramour rules and tests which the gospel enforces in modern times, and in these lands. The guilt of David with Bathsheba was very great. It was also severely punished and bitterly deplored. Sin, in all climes and all countries, is, before God, equally sin. But let us not be harsh, still less unjust, in our condemnation; remembering that the license to do such wickedness is one of the heavy disadvantages under which monarchs, and especially oriental monarchs, are placed by their position; — a position which is owing as much to the weakness of their fellow-men as to their own ambition.

BATTLEMENT is the rendering of a Hebrew word, *Mahgakeh* (Deut. xxii. 8), the root of which in the Arabic still signifies *to surround*. Battlement denotes an *elevation* or *parapet wall*, which, with a becoming regard to human life, the law expressly required to be put round a house when built; the necessity of which resulted from the roofs of houses being, for the most part, flat, and from their being used for recreation and pleasure. 'When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.'

BAY-TREE (*a green bay-tree*) is a phrase which is found only once in the Scriptures: 'I have seen the wicked in great power, and spreading himself like a green bay-tree' (Ps. xxxvii. 35). Authorities, however, are not agreed as to whether the Psalmist speaks of some species of tree, or of the flourishing condition of a tree in general. Our translators had the laurel in their minds; yet the marginal rendering is 'a green tree, that groweth in his own soil;' that is, indigenous, or not transplanted, continuing to grow where it sprang up. The Greek Septuagint

translation has 'the cedar of Lebanon.' Tholuck renders, 'a tree well rooted and full of foliage;' Noyes, following the Seventy, translates the words,

'I have seen a wicked man in great power,
And spreading himself like a green cedar.'

Geddes is almost verbally the same. In the north-western part of Syria, Hasselquist rested under 'a green bay-tree,' of which kind of tree he had not met with any specimens in Judea or Galilee; but, whether it was a species of cedar or not, the traveller does not say. We incline to the rendering of the Septuagint, whose authority in questions of natural history carries with it much weight. Besides, some specific tree, distinguished for its native luxuriance, and actually flourishing in strength and beauty, is a more striking image than is presented by a tree — any tree whatsoever — which is in a thriving condition, because in its native soil. And certainly the cedar, of all the trees of Syria, would afford the noblest idea of external grandeur. Yet even the cedar perishes before the hurricane, as the wicked man, great as he may be, is cut down by the resistless hand of an avenging Providence. What is here said of the wicked may with almost equal truth be said of our mortal condition in general: —

'This is the state of man: To-day he puts forth
The tender leaves of hope, to-morrow blossoms,
And bears his blushing honours thick upon him:
The third day comes a frost, a killing frost;
And, — when he thinks, good easy man, full surely
His greatness is a ripening, — nips his root,
And then he falls.'

BDELLIUM is a Greek word, not much dissimilar in form to the original Hebrew for which it stands, and which occurs only twice in the Bible (Gen. ii. 12. Numb. xi. 7). In the first passage it is mentioned, together with the onyx and gold, as products of the land of Havilah. The mere mention of the word here in this very brief notice of most momentous events, proves — apart from the fact of its standing with gold and onyx-stone — that it represented an object of great value, yet not altogether uncommon. We conclude also, from the second passage, that it could not have been very rare, because it is used as an object of comparison: — 'The colour of the manna was as the colour of bdellium.' The bdellium of the ancients (Pliny, xii. 9. 19) was a resinous, transparent gum, sweet to the smell, but of bitter taste, which exuded in the form of drops from a tree growing in Arabia, Babylonia, Media, and India: those of Bactriana were accounted most valuable. The tree was about the size of an olive-tree, with leaves like those of the oak, and fruit like capers. Naturalists have thought the description of the ancients answered to the dom-palm, which is common in South Arabia and in Egypt.

The passages before spoken of seem, however, to us to denote some precious stone. Bochart and others have mentioned the pearl; and we think it very probable that the same word should denote such a gum as is above described, and a precious stone bearing a resemblance to it. Gum and gem are not dissimilar either in form or in signification.

BEAM (T. *to radiate*). — The etymological import of this word, as denoting the radiating of the sun, may serve to suggest that it did not, when Wickliffe first introduced it as a translation of the Greek *Dokos*, in Matt. vii. 3, — 'And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?' — signify any thing so large and so long as the piece of timber which is now entitled a beam. The use of this term, *beam*, when unexplained, takes away from, if it does not destroy, the propriety of the metaphor. A reference to the etymology will show, that, if length is implied in the idea conveyed by the word, slenderness also is essential to it. The antithetical word rendered *mote* would be better represented by our word *splinter*; by which change, in union with a right understanding of the term *beam*, the correspondence of the words as found in the original is preserved in its English representative. Even the figurative diction of our Lord observes the rules of propriety.

The meaning of his words in the passage is sufficiently obvious. The *splinter* denotes the slight faults of others, which we see most clearly; the *beam*, our own serious misdeeds, to which our eyes are closed. The proverb that our Lord thus employed was widely spread. Seneca says, — 'You mark the pimples of your neighbour, while covered with sores yourself.' But the precise phraseology was prevalent among the Jews, — 'When, of that generation which judges its judges, some one said, Cast the rod out of thine eye; he received for answer, From thine own eye cast the beam.'

BEANS supplied, at least in their kernels, nutriment for the poorer Hebrews, which was sometimes cooked, sometimes uncooked (2 Sam. xvii. 28). In the bread which Ezekiel was directed to make of various sorts of grain, contrary to the analogy of the law of Moses (Lev. xix. 19. Deut. xxii. 9—11), as a sign and forewarning of the defiled bread which the children of Israel would have to eat when driven into exile among the Gentiles, beans are expressly mentioned (Ezek. iv. 9). According to Rabbinical authority, the bean cultivated in Palestine was the much-esteemed Egyptian bean. The same source of information declares, that the eating of beans was interdicted to the high priest on the

day of atonement, from its decided tendency to bring on sleep.

BEAR (T. *baer*, meaning *hairy*). — Of the existence of this animal in Palestine there is no longer any doubt. Bears are still found, though they are rare, in the mountains of Lebanon. In the time of the Crusades, they were numerous. The Syrian bear is of the brown species, which is very ferocious. There is therefore nothing but what is probable in David having to defend his flock from a bear, as well as a lion (1 Sam. xvii. 34, 35), though it is clear that the bravery he displayed was something uncommon. Nor was it extraordinary that two she-bears should come out of the wood, and tear forty-two of the children who mocked Elisha; while the Christian must confess that the curses which the prophet employed on the occasion were not likely to be specially carried into effect by the power of Him whose Son came expressly into the world to teach men to bless, and not curse (2 Kings ii. 23, 24). A bear robbed of her whelps became, in consequence of the ferocity natural to the beast, a proverbial description of ungovernable fury, not merely in Judea (2 Sam. xvii. 8. Prov. xvii. 12), but, according to Jerome, generally: 'Those' — we translate his words — 'who have written on the nature of animals say, that among all wild beasts there is none so fierce as a bear when she has lost her young.' Without any unusual provocation, the temper of the animal is surly and quarrelsome; whence a bear became the figure of a capricious tyrant (Prov. xxviii. 15).

'A roaring lion and a prowling bear;
A wicked ruler over a poor people.'

BEARD. — The beard, which may be regarded as a token of manhood, though some tribes are, from local causes, destitute of it, was worn either dressed or in its natural state by most ancient nations, yet appears to have either disappeared, or to have become less, among every people, with their approach to a higher degree of civilisation. With the Hebrews, as with Orientals generally, the beard was held in high respect. Perkins mentions the case of a Persian soldier who begged his good offices with the emir in behalf of his long beard, which was in danger of being clipped. The Arabs swear by their beard, and invoke blessings on it: — 'God send his blessing on your beard' is an oriental wish of kindness. Friends express their good will by wishing on behalf of a father, that he may have a son with a fine beard. Hence the loss of the beard was a sign of weakness, disgrace, or mourning (Isa. vii. 20). With the Israelites, it was as customary to trim the beard among the duties of the toilette, as it was to wash and dress; without which

it was not thought becoming to enter the presence of a great man (Gen. xli. 14. 2 Sam. xix. 24). The beard was shorn, plucked, or neglected in time of trouble, as a token of disregard to personal appearance, or as a part of self-mortification (Isa. xv. 2. Jer. xli. 5. Ezra ix. 3). As kissing was a customary mode of salutation among the Jews (Matt. xxvi. 49), so it was usual to take hold of the beard respectfully with the right hand when the salutation was given (2 Sam. xx. 9). From the respect in which the beard was held, and the fact that slaves were not allowed to wear a beard, which was the sign of civil freedom, the degree of insult may be estimated that Hanun king of Ammon showed to David when he sent back the messengers of the Hebrew monarch with one half of their beards shaved off. Feeling themselves disgraced, these men did not venture into David's presence; but the king sent to them this message, — 'Tarry at Jericho until your beards be grown, and then return' (2 Sam. x. 1, *seq.*). This insult led to a war. In a similar manner, it is related that the Tartars, whose beards form a part of their religion, carried on against the Persians, whom they declared infidels, for differing from them in regard to this ambiguous ornament of man, a long, bloody, and destructive war. As the beard was held in so much respect among the Hebrews, the priests, who were to have every human quality in perfection, wore their beards, and were especially interdicted from marring the corners of their beards by shaving them off (Lev. xix. 27; xxi. 5). This prohibition, from the connection in which it stands, seems to have been occasioned also by a wish on the part of the legislator to discountenance idolatrous usages. The Persians at present usually clip the beard with shears, for a few years, until it acquires a heavy body. When they allow it to grow long, they are very particular in relation to the colour, and, if need be, paint it black every week or oftener, as Persian ladies paint their eyebrows. They follow this practice until age so wrinkles their faces, that even a black beard can no longer conceal its inroads; when suddenly they are equally partial to white beards, these being regarded as such invariable emblems of dignity and wisdom, that, in Persian and Turkish, the term *white beard* is a title which is applied to venerated personages, often to magistrates, and carries with it great weight and authority, somewhat equivalent to *sage* in English; and, in the Nestorian language, the same term corresponds with *elder* or *presbyter*, in the New Testament.

The cuts, which are here given, serve to show oriental features and head-dress, as well as the manner of wearing the beard, now prevalent in the East. In the upper

group, the middle figure is a Syrian Jew; the figure to the left is an Arabian; that to the right, a Persian. In the lower group, the first head, going from left to right, repre-

sents a Turkish officer; the second, a Turkish sheikh or chief; the third, a Mameluke with his chin shaved; and the two last are Turks of the higher class.

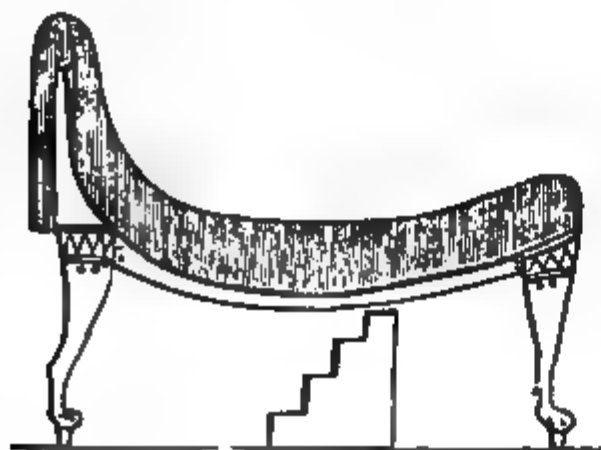


B E A R D S.

BEDS offer a subject on which the inhabitants of these colder climes have great need of care, in order to avoid ascribing their usages to orientals. The dryness and salubrity of the air, the dryness also of the surface of the earth, and the general heat of the climate, rendered it generally safe and pleasant for the people of Syria to sleep even in the open air, and on the bare ground, at least with no other covering than the large outer garment, which somewhat resembled a Scotch plaid, and was denominated *Hyk*. Accordingly, travellers, when wearied with their day's journey, throw themselves with little preparation on the earth, and enjoy safe, comfortable, and refreshing repose. If a pillow is needed, a stone serves for the purpose; and what was a cloak by day, becomes a blanket at night. The poor generally take

no further care. The floor of the apartment in which they ordinarily dwell, or the flat roof of their humble abode, answers all requirements in conjunction with the apparel worn by day, which is rarely put off, except with a view to bathe. In houses of persons of more substance, the large room in which the family assembles by day becomes a dormitory by night, the male members of which, except the master who retires to an inner apartment, lay themselves down on the raised and cushioned platform, a divan or dais, which runs along the sides, and there, with or without more covering than their clothes, as the season of the year requires, experience the restorative effects of slumber. But though the reader must dismiss from his mind the idea of feather beds, and layers of blankets, yet these general observances ad-

mitted of modification according to circumstances, and so were brought to a greater or less approach to our own usages. Warmth was, when needed, procured by either numerous coverings, or a skin of some animal. A mattress served for a bedstead, which, however, was sometimes made of wood, in a more or less artificial form. Nor were moveable couches, like the modern sofa, unknown, with the ordinary appendages of cushions and pillows, to minister to ease or luxury.



COUCH.

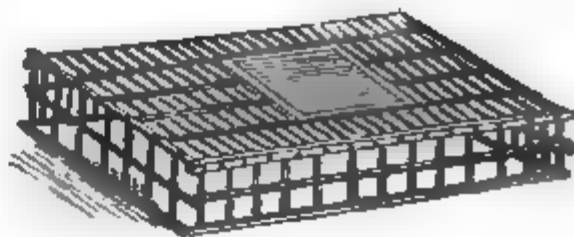
These general remarks will afford the student aid in perusing the Sacred Scriptures. For instance, they throw light on the threat of Moses, that the frogs should go up into the bedchamber and the bed of the Egyptians (Exod. viii. 3). They also explain the words of Saul, who ordered the pretendedly sick David to be brought to him 'in the bed' that he might slay him; and how it was that the palsied man was brought to Jesus 'in a bed,' and was led down before the Saviour 'with his couch,' and when healed was bidden to take up his bed and walk (Luke v. 18, seq.). The phrase used in Amos iii. 12, 'the corner of a bed,' has scarcely any meaning according to our ordinary notions of beds; but the corner of a couch, or of a room having a *dais*, is the place of luxury; and this slight change renders the sense clear, and makes the words accordant with the tenor of the passage. In consequence of the large upper garment being used as a covering by night, Moses kindly forbade that it should be taken in pledge (Exod. xxii. 26). The coverings of tapestry in which the rich and luxurious indulged (Prov. vii. 16) were not what we term bed-clothes, but beautifully wrought needle-work coverings for stately couches, which were either moveable or immovable (Ezek. xxiii. 41). A suspended bed, resembling the sailor's hammock, was used by watchmen in gardens; which is intended in Isa. xxiv. 20 by the word rendered by King James's translators, 'cottage.' The import of the passage thus becomes clear and consistent. The beds mentioned in the New Testament as used by the sick (Matt.

ix. 8. Mark ii. 4; vi. 55. Luke v. 19. Acts v. 15) were moveable couches, more or less simple in their form, and easy to carry.

Beds are often nothing more than one or two stout coverings, in which the person is enveloped, who, thus clad, throws himself either on the floor of a room, the surface of the ground, or the flat roof of a house.

'We would gladly'—Robinson is speaking of his residence at Ramleh—'have slept upon the roof beneath the open sky, in preference to the close air of any room; but this privileged spot was already in possession of others. Beds were spread for us in our upper room, consisting of thick quilts underneath, and another quilt of silk, in which to wrap ourselves. But the night beneath a roof was hot, and the house, like all others in Palestine, not free from fleas; so that I did nothing but toss about in feverish half-slumber all night. I several times rose and looked out through the lattices, as the bright moonlight fell upon the group of sleepers on the roof, and envied their lot.'

In Egypt, at present, the bed is prepared as it is wanted, and removed when its purpose has been answered. In the houses of persons of moderate wealth, the bed is made of a mattress, stuffed with cotton, about six feet long, and three or four feet in width, placed on a low frame; a pillow being put for the head, and a sheet spread over this and the mattress. In summer, the only covering is a thin blanket; in winter a thick quilt stuffed with cotton is employed. Sometimes the mattress is placed on the floor without any frame, or two mattresses are laid one upon the other. A mosquito-curtain is suspended over the bed by means of four strings, which are attached to nails in the wall. The dress is seldom changed on going to bed. In winter many sleep with all their ordinary clothes on, except the *gibbeh*, or cloth coat; in summer they sleep almost or entirely unclothed. In winter the bed is prepared in a small closet; in summer, in a large room. All the bed clothes are rolled up in the day time, and placed on one side, or in the closet before alluded to. During the hottest weather, many people sleep upon the house-top, or in an uncovered apartment. The most common kind of frame for the bed is made of palm-sticks, a frame similar to which is still used in Palestine, and other neighbouring countries.



BED.

No chambers are furnished as bed-rooms. A mat or carpet, spread upon the raised part

of the stone floor, and a divan, or a range of cushions running along the three sides, are the essential parts of the furniture. This raised part of the floor is employed for the purpose of prayer, and has hence acquired a certain sanctity. Accordingly every person slips off his shoes before he puts his foot on it, as shown in the cut.



EASTERN BEDROOM.

BEE.—The habits of this little animal are too well known to require to be detailed here.

Wild bees were, and still are, common in Palestine. They built in hollow trees, and clefts of the rocks. They flew in great swarms. As the honey which they made, and deposited in various parts, was ample and rich, so it became a figure to describe abundance. Palestine was denominated a 'land flowing with milk and honey' (Exod. iii. 8); and Israel is said (Deut. xxxii. 13) to have been made, through the bountiful goodness of Jehovah, 'to suck honey out of the rock.' The copiousness of the supply of this native honey may be learned from 1 Sam. xiv. 25, 26. Sometimes the skeleton of decomposed animals afforded a home for a swarm, as in the case of the lion which Samson killed. The passage, Judg. xiv. 8, has derived the difficulty which has occupied and puzzled many commentators, solely from the assumption, that the lion's carcase had produced the bees, that simply hived in the hollow made by the bones of his head, or those of his trunk. Theology has too many instances in which fancy or superstition has made difficulties, which neither learning nor common sense could solve. In such cases, a simple appeal to facts is the proper course.

The domestication of bees is too obvious a resource for obtaining a pleasant and salubrious aliment, not to be resorted to wherever the animal abounds. Accordingly it is practised, at the present day, in Syria and Egypt. In the Talmud, mention is often

made of the keeping of bees; and the Essenes gave particular attention to this useful creature. Under these circumstances, it is probable that bees were kept for domestic purposes in the earlier periods of Jewish history. High authorities have found a reference to a practice connected with keeping bees in Isa. vii. 18, where it is said, that Jehovah shall 'hiss for the bee that is in the land of Assyria.' The practice to which we have referred, and which is well known in rural districts, is the guiding a young swarm to the desired spot by means of noises made often by domestic utensils. A usage of a similar nature, notwithstanding the ignorance of a writer in Kitto's 'Biblical Cyclopedia' (vol. i. 314), existed beyond a doubt in ancient times, according to the statement of Ælian (Anim. v. 18), and the testimony of Cyril, in his comment on the words in question. These and other authorities show that it was, as it still is, customary to guide the motions of bees by certain noises; and the 'hiss' mentioned in Isaiah is, in the original, a word which imitates the sound made by the mouth for that purpose.

The comparison of the Assyrians, as enemies of the Israelites, to bees, will, with other Scriptural language, be understood in its full force, when the reader is aware that bees in the East are much more malignant, and their sting much more painful and injurious, than in these regions. Park speaks of the dismay caused among his people, by the attack of a swarm of bees, which they chanced to disturb, when flight alone probably saved the human beings from that destruction which fell on two asses. Whence appears the propriety of the words of Moses,—'The Amorites came out against you, and chased you as bees do, and destroyed you in Seir, unto Hormah; comp. Ps. cxviii. 12. Near Acbala, in the north-western part of Palestine, Olin found 'the atmosphere vocal and almost darkened by an incredible number of bees. Their hives are cylinders, made of earth, about two or three feet in length, by eight or ten inches in diameter, having the entrances at one end. These were piled one upon another like logs of wood, in some instances forty or fifty together. The culture of bees would seem to be the chief business of the people, and I was reminded that honey was formerly one of the staple products.'

BEELZEBUB (C. *fly-god*—see **BAAL**). The correct reading in Matt. x. 25. Mark iii. 22, is 'Beelzebub,' which signifies *drag-god*; the change of *b* into *l* having been made by a sort of play upon words, of which numerous instances occur in the later periods of Jewish history, in order to throw dishonour and contempt on the worship of Baal, and generally on all idol-worship. In process of time, and under the influence of

a corrupt oriental philosophy, a system of 'doctrines of devils'—demons (1 Tim. iv. 1) was introduced and spread throughout Judea, and other western countries. This system made a complete infernal hierarchy, setting forth the rank, order, and attributes of each class, and giving names to their respective chiefs. Though not perfected till the Rabbins, after the days of our Lord, had applied to the subject their fancies teeming with dark creations,—yet something more than the outlines of this doctrine of demons was found in existence by our Lord, who, adopting the popular phraseology, speaks, in the passages above referred to, of Beelzebul, 'the prince of demons.' To the influence of these demons, various diseases, especially insanity, were ascribed. But a power which could wound, could also heal. Hence the Jews argued that our Saviour performed his miracles by the co-operation of Beelzebul, as at a later period the Fathers of the church maintained that the heathen oracles were inspired by the demons. The logic of this imputation was as bad as its philosophy. This Jesus showed by bringing into relief the absurdity of the supposition, that Satan would cast out Satan (Mark iii. 23). A kingdom divided against itself cannot stand (24). Beelzebul, as an evil power, must do evil, and could not be the prime agent in a work whose essential attribute was to heal and save.

BEER (*H. a well*), a town in Palestine (Judg. ix. 21. 2 Sam. xx. 14), about a day's journey north-west of Jerusalem, to which Jotham fled for fear of Abimelech, after he had delivered on Mount Gerizim the speech which contained his famous apologue of the trees choosing a king. The meaning of the name shows its origin. That name is still borne by a small village, lying as above mentioned; a little to the west of which is a beautiful and copious fountain. The modern Beer does not contain more than a hundred and fifty low mean stone houses. It has, however, many marks of antiquity:—massive stones built into peasants' houses, or lying upon the earth, half-buried walls, and substructions, with mounds of rubbish. The walls and beautiful solid arches of a dilapidated church form the most conspicuous object. It is commonly ascribed to the empress Helena, and, from its size and sumptuousness, may have had its origin in her princely munificence. The tradition prevails that it was at Beer, Mary, on her return home to Nazareth, discovered that the child Jesus had been left behind; and the church marks the spot where, in the fulness of a mother's feelings, she turned back in quest of her beloved son.

BEERSHEBA (*H. well of the oath*), a place forming the extreme southern boundary of Palestine (2 Sam. xvii. 11), which received its name from the oath which

Abraham and Abimelech there swore in ratification of a covenant of peace (Gen. xxi. 31). At first it was consecrated to the worship of the Almighty; for Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God (ver. 32); but in a degenerate period it was polluted by idolatry (Amos v. 5; viii. 14). It was in existence after the exile (Neh. xi. 27, 30), and in the time of Jerome. Robinson found on the skirts of the desert, in an open pasture country on the northern side of Wady es-Seba, two deep wells, still called Bir es-Seba, the ancient Beersheba. The water in both wells is pure, sweet, and abundant. Ascending the low hills north of the wells, he found them covered with the ruins of former habitations, spreading over a space half a mile in length, on which are scattered fragments of pottery. 'Here, then,'—we cite the words of Robinson,—'is the place where the patriarchs, Abraham, Isaac, and Jacob, often dwelt. Here Abraham dug, perhaps, this very well; and journeyed from hence with Isaac to Mount Moriah, to offer him up there in sacrifice. From this place Jacob fled to Padan-aram, after acquiring the birth-right and blessing belonging to his brother; and here, too, he sacrificed to the Lord on setting out to meet his son Joseph in Egypt. Here Samuel made his sons judges; and from here Elijah wandered out into the southern desert, and sat down under a shrub, just as our Arabs sat down every day and every night. Over these swelling hills the flocks of the patriarchs once roved by thousands, where now we found only a few camels, asses, and goats.'

Proceeding northward to Jerusalem, the path gradually ascends over an open tract, which, in ordinary seasons, is a fine grazing country: not a precipice, not a tree, is to be seen; nothing but grassy hills. Robinson thus describes this part:—'Fifteen minutes more brought us out upon a wide, open, grassy plain, suffering greatly indeed from drought (April 15), but in which many fields of wheat were scattered, looking beautifully in their vesture of bright green. The ground, too, was in many places decked with flowers: among them was an abundance of low scarlet poppies. The morning was lovely, the sky perfectly serene, with a refreshing breeze from the S.W.; the air full of the sweet carols of birds.' He next travelled over a plain in a course N.E. by E. having an undulating surface, no shrubs nor trees visible; nothing but grass, flowers, and green fields. On the east and north are hills and ridges, the beginning of the mountains of Judah. The plain soon terminates, and you get among the hills, entering a Wady which leads to Hebron. In this valley Robinson (April 13) found fields of grain, and a man ploughing with two heifers, in order

to sow millet. His plough was very simple, yet did its work well.

The road now ascends more rapidly. The limestone hills on each side become rocky and higher, being green with grass, while low trees are scattered among them. Among these, the Butm, *Pistacia Terebinthus* of Linnaeus, the terebinth of the Old Testament, is the most frequent. Red clover is found growing wild along the path. Reaching the head of this valley, you come out on a ridge, from which a very steep descent brings you to the bottom of another deep and narrow Wady coming down from the N.E. up which the path goes in a general course N.E. by E. This water-course is narrow, and winds among the hills; the sides are rocky, but clothed with grass and the shrub *Bellan*, a kind of furze. The bottom of the valley, in its steeper parts, was formerly laid out in terraces, of which the massive walls still remain. The hill terminating the Wady, and the hills around, are in spring covered with flocks and cattle in the ancient patriarchal style, with horses, asses, and camels, all in fine order, and affording a most pleasing prospect.

The country around the village of Dhoheriyeh, which lies high, is visible from a great distance, and seems to have been one of the line of fortresses which apparently once existed all along the southern border of Palestine, has but a barren aspect: the limestone rocks come out in large blocks and masses on the sides and tops of the hills, and give a whitish cast to the whole landscape. No trees are visible, nor any fields of grain, except in the bottoms of the narrow valleys. Indeed the whole aspect of the country is stern and dreary. Yet it must be a fine grazing country, as is proved by the fat and sleek condition of the flocks and herds, and from its having been, from the days of Abraham onward, a place of resort for herdsmen. From the top of a neighbouring hill nothing is to be seen, save rocky hills and swells.

The course from Dhoheriyeh to Hebron is north-east. The road winds among valleys and over hills which begin to be covered with shrubs, increasing as you advance, being intermingled with evergreens or prickly oaks, arbutus, and other dwarf trees and bushes. In summer a large portion of the peasantry are said to leave their villages, and dwell in caves and ruins, in order to be near their flocks.

The region around Hebron, which lies in a deep narrow valley, abounds with vineyards, and the grapes are the finest in Palestine.


The path towards Jerusalem, which leads up the valley, and then up a branch coming from the north-east, is at first paved, and passes between the walls of vineyards and oliveyards; the former chiefly in the valley, and

the latter on the slopes of the hills, which are in many parts built up in terraces. This valley is generally assumed to be the Eshcol of the Old Testament, whence the spies brought back the clusters of grapes to Kadesh. This assumption is not without reason. The character of its fruit at present corresponds with its ancient celebrity. Pomegranates and figs, as well as apricots and quinces, still grow there in abundance. — (Comp. Gen. xiv. 24. Numb. xiii. 23.)

This road bears every mark of having always been a great highway between Hebron and Jerusalem. It is direct, and in many parts artificially made, evidently in times of old. But wheels never passed here: the hills are too sharp and steep, and the surface of the ground too thickly strewn with rocks, to admit of the possibility of vehicles being used in this mountainous region, without the toilsome construction of artificial roads, such as never yet existed here.

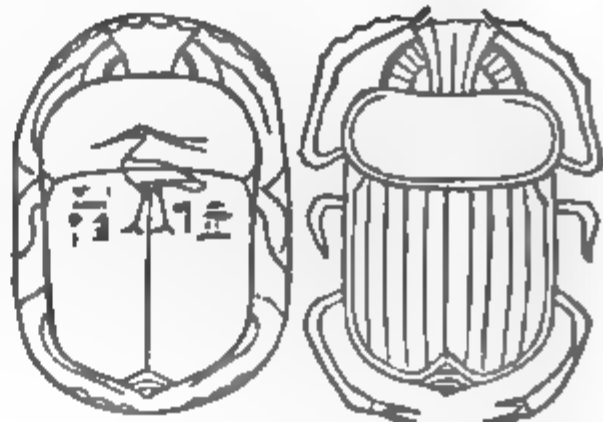
At one hour from Hebron, a blind path goes off to the right, leading to Tekoa; and on it, about five minutes' walk from the road, are the foundations of an immense building, which the Jews of Hebron call the House of Abraham, and regard this as the place of Abraham's tent and terebinth at Mamre (Gen. xiii. 18). The country is still rocky and uneven, but somewhat cultivated. It soon becomes more open; the valleys are wider and fertile; and the hills are covered with bushes, arbutus, and dwarf oaks, exhibiting also in their terraced sides the traces of ancient cultivation. The tract is full of partridges, whose calling and clucking in spring may be heard on every side. Crossing a valley obliquely, you see the road at some distance a-head, ascending the side of a long ridge, the path up which is artificial; midway is a cistern of rain-water, also an open place of prayer for the Mohammedan traveller. From the top the path descends into a long straight valley, which it follows for an hour, called Wady et-Tuheishimelh. The hills become higher and more rocky, the valley narrower and winding; while the road ascends obliquely on the left, and bends around the eastern point of a high hill, leaving the valley very deep below on the right. The valley passes on towards the right, and receives that which descends from Solomon's Pools, and so runs to the Dead Sea. The road leads across a ridge into the more open valley, in which are those famous pools. There are three of these immense reservoirs lying one above another in the sloping valley, and bearing every mark of high antiquity. A small aqueduct is carried from them, along the sides of the hills, to Bethlehem and Jerusalem. A road passes hence to Bethlehem along the aqueduct. Another, which is more direct, leads obliquely up the gentle ascent north of the pools. The path in this latter

passes over a level, but exceedingly rocky, tract, difficult for camels. You soon come to a modern building, bearing the name of Rachel's Tomb, which is merely an ordinary Moslem Wely, or tomb of a holy person. The general correctness, however, of the tradition which has fixed upon this spot for the burial-place of Rachel, cannot well be drawn in question, since it is fully supported by the Scriptural narrative (Gen. xxxv. 16-20). Still ascending, the road passes to the left, around the head of a deep valley, running off east-ward to the Dead Sea, and affords a wide view out over the mountainous regions towards and beyond that sea, including Bethlehem and the Frank Mountain. The deep basin of the sea can in part be made out; but its waters are not visible. You now come opposite the convent of Mar Elyas, which lies on the brow of the high ridge overlooking Bethlehem. Here you get your first view of the holy city, the mosque, and other high buildings which stand on Mount Zion.—As you advance, you have on the right low hills, and on the left the cultivated valley or plain of Rephaim, or the Giants, with gentle hills beyond. This plain is broad, and descends gradually towards the south-west, until it contracts, in that direction, into a deeper and narrower valley, called Wady el-Werd, which unites further on with Wady Ahmed, and finds its way to the Mediterranean. The plain of Rephaim extends nearly to Jerusalem, which, as seen from it, appears to be almost on the same level. As you advance, the plain is terminated by a slight rocky ridge, forming the brow of the valley of Hinnom. This deep and narrow dell, with steep rocky sides, often precipitous, here comes down from the north from as far as the Yafa Gate, and, sweeping around Mount Zion at almost a right angle, descends with great rapidity into the very deep valley of Jehoshaphat. The southern side of Zion is very steep, though not precipitous. You cross the valley of Hinnom opposite the south-west corner of Zion, and pass up along the eastern side of the valley to the Hebron or Yafa Gate, and thus enter the holy city. The distance between Hebron and Jerusalem is given by Eusebius and Jerome at twenty-two Roman miles, equal to about seventeen and a-half geographical miles. The journey took Robinson eight hours and a quarter with camels.

The feelings of the Christian traveller, on approaching Jerusalem, are very strong, and of a sacred nature. Before him, as he draws near, lie Zion,  Mount of Olives, the Vales of Hinnom and Jehoshaphat, with other objects of the deepest interest; while, crowning the summit of the same ancient hills, is spread out the city where God of old had manifested his special presence, and the Saviour of the world lived, taught, and died. *Here are localities of which, from his ear-*

liest childhood, he has read and thought, now beheld with his own eyes; and they all seem familiar, as if the realisation of a former dream; so that he could fancy himself again among cherished scenes of childhood.

BEETLE.—This word occurs in our Bible only once, Lev. xi. 22, where it stands as the representative of the Hebrew *g'harogol*, which probably denoted a species of locust. The beetle, however, abounded in the valley of the Nile, and frequently occurs in the sculptures. 'A great portion of Egypt,' says Pliny, 'worshipped the Scarabæus, or beetle, as one of the gods of the country; a curious reason for which is given by Apion,—that in this insect there is some resemblance to the operations of the sun.' The Scarabæus was an emblem of the sun, to which deity it was particularly sacred. It often occurs in a boat, with extended wings, holding the globe of the sun in its claws, or elevated in the firmament, as a type of that luminary when in the meridian. Figures of other deities are often seen praying to it in this character. It was also a symbol of Pthah, the creative power, and of the world. It was connected, too, with astronomical subjects, and with funeral rites. The Scarabæus was not only venerated when alive, but embalmed after death. Some have been found in that state at Thebes. The one so frequently represented on the sculptures, and which may therefore have been the sacred beetle, appears to be the same animal as is still common in every part of Egypt.



EGYPTIAN BEETLES, FROM THE MONUMENTS.

The beetle, it is said, causes fertility in pursuing those habits which instinct prompts. We quote a passage from Kelly's 'Syria and the Holy Land:—'In passing through the desert from Egypt, the author was surprised to see the fresh verdure, in many instances, of tall grassy bushes, to which the bending of the camel's head not unfrequently directed his attention; and when there was no water near, it was some time before he could satisfy himself as to the cause of the verdure. Little holes were seen around the bushes; but the cause or purpose was alike unknown. At Khan Younes the seeming mystery was solved. Multitudes of beetles (the

Scarabæus of the Egyptians) were seen rolling the round pieces of camel's dung, and other deposits, speedily formed by them into a similar shape and size, to suitable spots, where the soil was bare, or around the roots of bushes; then they formed their holes with the mathematical certainty of instinct, into which the balls, by a slight motion, were rolled down, thus forming beds of incubation for the "sharn-bred beetle." These little animals, which abound in myriads, at once preserve the purity of the air, and increase the fertility of the soil, being often the only busy cultivators where man is idle; and thus the wonder is diminished that the Scarabæus was, in ancient times, worshipped by the Egyptians' (p. 434).

BEEVES.—This word, which is found in Lev. xxii. 19, 21, and a few other places, as the translation of a word generally rendered 'oxen,' 'bullocks,' 'herds,' is an old but regularly formed plural of the term *beef*, derived from the French *boeuf*, which has its root in the Latin *bos*, and the Greek *bous*. The form 'beeves,' now obsolete, is found in our older writers. Thus Browne ('Shepherd's Pipe,' Ecl. iii.):—

'Hem, by the night, accursed thieves,
Steals his lambs or steals his beeves.'

This word calls to the mind the fact, that there are in English pairs of words having originally the same meaning; of each of which pairs, one word comes from a classic, the other from a Saxon origin. The terms of classic derivation were mostly introduced by the Norman French, who, in the case of animals, gave to the slaughtered beasts which they consumed their own names (beef, mutton), and left the old Teutonic appellations (ox, sheep) to the native Saxons, who reared the cattle for their masters.

BEHEMOTH is the original word (Job xl. 15, seq.) in English letters, our translators thus showing that they could not determine what modern name to assign to the animal. Indeed numerous and dissimilar opinions have prevailed, among which, that seemed to have the preference which represented behemoth to be the elephant; until Bochart, after a careful investigation of the subject, decided in favour of the hippopotamus, or river horse. The opinion of that distinguished scholar has been adopted and upheld by Gesenius, Winer, and others. According to these eminent linguists, the name is derived from an Egyptian word, *Pechemout*, which signifies *water-ox*—an obvious attempt to describe a large and powerful marine animal. The view which the name thus suggests, the text itself strongly supports; and it is strange that those who held the elephant to be intended, could have overlooked two facts,—namely, that the distinguishing characteristic of the elephant, the proboscis, is not ascribed to the behemoth; and that he is spoken of in terms which could be

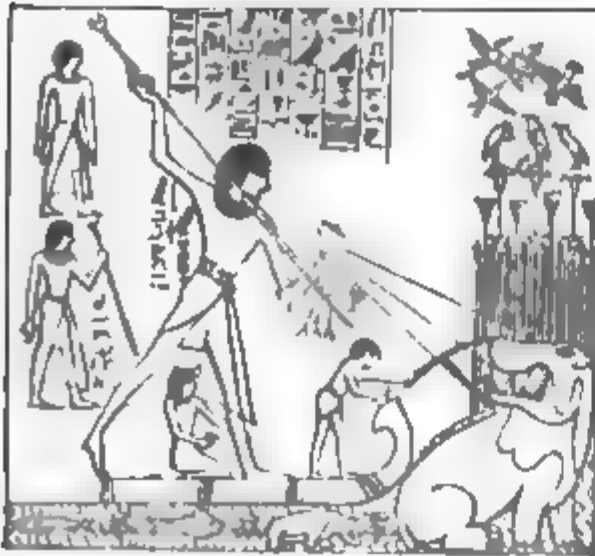
used only of an aquatic animal,—terms which, taken together, show that the behemoth was amphibious (comp. ver. 20, 23). The remainder of the description is in strict agreement with the known qualities of the hippopotamus; which, without further discussion, we shall therefore proceed to describe in brief.



HIPPOPOTAMUS.

The Nile horse, or river horse, was in ancient days, and is still, found in the Nile below the cataracts; but the animal has now for a long time pretty much withdrawn into Nubia, and is more frequent at present in the Niger, and the rivers which lie between that and the Cape of Good Hope. It is also found in the lakes and fens of Ethiopia. It belongs to the class *mammalia*, and is of the order *pachydermata*, or thick-skinned animals. It is also herbivorous. Its head is long and broad; its lips very thick, and the muzzle much inflated; it has four very large projecting teeth in the under jaw, and four also in the upper; the skin is exceedingly thick; the legs short; four toes on each foot invested with small hoofs; and the tail is short and moveable. The appearance of the animal on land is very uncouth, the body being huge, flat, and round; the head out of all proportion for magnitude, the feet as disproportionably short, and the armament of teeth truly formidable. The length of the male has been known to be seventeen feet, the height seven, and the circumference fifteen. Bruce mentions some as being each twenty feet in length. The whole animal is covered with short hair, which is thicker on the under than the upper parts. The general colour is brownish. The skin is exceedingly tough and strong, and was used by the ancient Egyptians for the manufacture of shields. Kuppell, the German naturalist, in speaking of the upper regions of the Nile, says, that the hunters of the Nile-ox have to endure and parry ferocious assaults from the enraged animal. The harpooning on those spots where it comes to graze, is attended with great danger, when the hunter, who must approach within about seven paces, is seen by the behemoth, before he has hurled his weapon. In such cases the beast sometimes rushes enraged upon

his assailant, and crushes him at once between its wide and formidable jaws. Sometimes the most harmless objects excite the rage of this terrific animal. Kuppell reports, that, in the region of Amara, a hippotamus crunched several cattle that were fastened to a water-wheel. He speaks of one that was not captured till after a battle of four hours long: — 'Indeed he came very near, destroying our large bark, and with it perhaps all our lives.' A small canoe, engaged in taking him, he dragged with him under the water, and shattered to pieces. The two hunters escaped with extreme difficulty. Out of twenty-five musket balls fired into the monster's head, at the distance of five feet, only one penetrated the hide and the bones near the nose; all the other balls remained sticking in the thickness of his hide. 'We had at last to employ a small cannon; but it was only after five of its balls, fired at a distance of a few feet, had mangled most shockingly the head and body of the monster, that he was fairly vanquished. The darkness of the night augmented the horrors and dangers of the contest. This gigantic creature dragged our large bark at will in every direction of the stream, and it was in a fortunate moment for us that he yielded, just as he had drawn us among a labyrinth of rocks.' Hippopotami are a plague to the land, in consequence of their voraciousness. In some parts they are so bold, that they are undeterred by the noises made to keep them off, or drive them away; and will yield up their pastures, only when a large number of persons come rushing upon them. The Egyptians of old took them much in the same manner as whales are captured; and it appears from the accounts of travellers (Wilkinson, iii. 70; see particularly, 'Voyage d' Exploration au Cap de Bonne-Espérance, par Arbonnet et Daumas,' Paris, Delap, 1842; p. 432, seq.; where more details of an interesting kind may be found), that the plan, as described in the cut, remains essentially the same at the present day.



CHASE OF THE HIPPOPOTAMUS. Wilkinson.

BELIAL, a compound Hebrew word, signifying originally *lowliness* as to place, and thence *moral degradation*. Accordingly, 'children' or 'sons of Belial' signifies *base, worthless men* (Deut. xlii. 18. Judg. xix. 22). In Deut. xv. 9, it is rendered 'wicked.' In Ps. xli. 8, the words translated 'an evil disease' literally mean a *word or thing of Belial*. With that tendency to personification which marked the Jewish religion when, in its decline, it fell under rabbinical influence, the word came to be an epithet of Satan (2 Cor. vi. 15).

BELLS of gold were required to be sewed on the hem of the ephod of the high priest, round the entire robe, interchanging with pomegranates. The Jews make the number to have been seventy-two. These were to be worn during the time that Aaron and his successors were engaged in actually ministering at the altar: — 'And his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out' (Exod. xxviii. 33, seq.). The last words seem to intimate that the chief object of these bells was similar to the use which is made of a bell in the Catholic mass, though bells are not unusual in the East as decorations to stately robes. Wherever a ceremonial constitutes the principal part of public worship, and the worshippers are numerous, some sound is necessary to indicate to the assembled congregation the exact part which is being performed, in order that they may by their sympathies concur in the offering. Accordingly, a bell in Catholic worship is heard at the precise moment when the host is elevated, which would otherwise be unknown to the worshippers, as their faces are bent towards the earth, and their numbers and distance preclude the view of the sacred object.

In Zech. xiv. 20, bells (the marginal rendering, 'bridles,' is not to be preferred) are mentioned as a usual accompaniment to the equipment of horses; being designed at once to encourage the animals, and to aid in his recovery should any one stray. The practice of affixing bells on harness is still prevalent in the East.

BELSHAZZAR (C.), the last king of Babylon, of the race of the Chaldees (Dan. v. 1, 30; vii. 1); variously called by non-Biblical writers Nabonnedus, Nabonadius, Nabodenus, Nabonnidochus, Abydenus, Labynetus, and Nabonidel; so little are the pronunciation and the spelling of eastern names fixed in the practice of ancient authors. It would be easy to show, in the instance before us, that great variety prevails also in regard to alleged events in the history of oriental personages. According to Herodotus (i. 188, seq.), Belshazzar was the son of the Queen Nitocris, and was put to death in the night, during a carnival, when Cyrus took Babylon (A. M. 3010; A. C. 538; V. 538).

The narrative of the Bible is of deep interest, and may be read in Dan. v.

In the splendour of the miracle which is there recorded, the part which Daniel bore in the events, and the distinction to which he was raised, were there influences which, while they wear a thoroughly oriental character, and speak for the authenticity of the narrative, could not fail to fix men's eyes on the Jewish people; to turn men's thoughts to Jehovah; to afford support, encouragement, and hope to the exiled Hebrews; and to incline the conqueror strongly in their favour. If the threatened captivity had been carried into effect, the promised deliverance (Isa. xiii. xxi.) appeared to be at hand. And, as none but a Hebrew captive had been able to read and interpret the mysterious characters which darkly betokened the downfall of a most ancient monarchy, so Cyrus may well have felt it wise and politic to liberate the Jews, in the hope of thus being able to conciliate the Great and Mighty Being whom they served.

BENEFactor (*L. well-doer*), a word which in the original Greek, and in this the Latin representative of the original, signifies *one who confers benefits*, and was a title of honour not unlike the Latin *pater patriæ*, father of his country, with which Cicero was honoured; given originally to those who had rendered great services to a nation, but afterwards applied in the way of flattery to kings. Ptolemy, king of Egypt, received the surname of Eurgetes, or *benefactor*. The distinction was also borne by several of the Syrian kings. In 2 Macc. iv. 2, the high priest Onias is termed *the benefactor of the city*. The word is found in Luke xxii. 25. In the parallel passages, Matt. xx. 25. Mark x. 42, there is no equivalent term. If the existence of the word in Luke is not to be ascribed to the learned education of the composer of that Gospel, it may suggest speculations as to whence our Lord derived the historical facts on which the allusion is founded.

BENHADAD (*son of Adad or Adar*)—that is, of the sun, which was worshipped by the Syrians under the title of Adar—was the name borne by three kings of Damascus, of whom the second only (A.M. 4656; A.C. 892; V. 901) needs to be spoken of at any length in these pages.

Retaining the hostile feelings which had long been felt by the Syrian kings against the Hebrew nation, Benhadad II. collected (1 Kings xx.) all the forces he could command, including no fewer than thirty-two petty princes, and invaded the dominions of Ahab, king of Israel. Sitting down before Samaria, he sent a haughty and insolent demand of submission to its prince, — 'Thy silver and thy gold, mine; thy wives also and their children, the goodliest, mine.' Ahab, struck with fear, humbly answered,

'I, thine, and all that I have.' But the Syrian further insisted on making a minute search, in order to get possession of the most precious articles belonging to Ahab. This scrutiny the Samaritans would not endure. The refusal roused the anger of the invader, who answered, 'This petty king is ignorant of my strength: the dust of Samaria will not suffice for handfuls for all the people that follow me.' To this Ahab rejoined in the well-known apothegm, 'Let not him that girdeth on his armour boast himself as he that putteth it off.' On receiving this message in the midst of a carousal, Benhadad forthwith arose, and prepared for battle. But a higher power intervened, and ere the revellers had equipped themselves, they were set upon by the troops of Samaria, and put to the sword: their prince himself owed his safety only to the fleetness of his horse.

The remnant that escaped to Damascus began to speculate as to the cause of their defeat, when it was agreed upon, that it was owing to their having fought on high ground, since 'their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they' (23). In the spring of the ensuing year, accordingly, Benhadad marched to the valley of Aphek (Jezreel), where he suffered a second defeat, being obliged to secrete himself in an inner chamber of a house in the city of Aphek. And now a deep humiliation was at hand for this elated and boastful man. He who a few months before had come against Samaria in the extreme of insolence, is obliged to sue for pity by means of servants clad in sackcloth, and with ropes round their necks; so speedily overturned are the pomp and circumstances of what has (surely in derision) been called 'glorious war.' Benhadad's life was spared on condition that he restored to Israel the cities captured by his father, and gave its people free passage through his Syrian dominions (34).

A peace of three years' duration ensued; at the end of which, Ahab, being dissatisfied that Benhadad was tardy in executing the conditions, proceeded, in union with Jehoshaphat, king of Judea, to lay siege to the frontier town, Ramoth-Gilead, which ought to have been surrendered in virtue of the treaty. The king of Syria was as yet too weak to do more than stand on the defensive. He directed his troops, however, to seek, before all things, the life of Ahab, who was accordingly slain in the action that took place for the recovery of Ramoth.

The reign of Ahaziah, the successor of Ahab, passed, it would appear, without any attack from Benhadad, who, however, had not forgotten the defeats he had suffered, and was preparing to take revenge. At length, in the reign of Joram (898), the Syrian re-

sumed hostilities (2 Kings vi. 8). He could however, achieve no success. All his plans were known, and frustrated by the enemy. But how were his secrets divulged? He imagined, that some one of his servants had sold himself to Joram. At length, he learnt that these disclosures were made by Elisha, the prophet of the living God. Eager, in consequence, to make himself master of the prophet's person, he sent to Dothan, where the seer dwelt, large bands of soldiers, in order to seize him. But Elisha was safe in the high and mysterious powers which he possessed. The troops returned to their prince without Elisha, and, after narrating how they had been deluded, had also to confess, that they owed their lives to the magnanimity of the man whom they had gone to capture. The effect in Damascus was great, and a long interval of tranquillity followed. At length, a favourable opportunity proved irresistible to Benhadad. Samaria was afflicted by a terrible famine. Even the instinct of maternal love yielded before the importunate and implacable demands of hunger. As the king of Israel passed by, there cried a woman unto him, 'Help, my lord, O king.' 'What aileth thee?' asked the monarch. 'This woman said unto me' — was the terrible answer — 'Give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him, and I said unto her on the next day, — Give thy son, that we may eat him; and she hath hid her son' (2 Kings vi. 26). Meanwhile the Syrians had cast up trenches around the city, and no alternative but death within or death without the walls presented itself to the famished and despairing citizens. In this extremity, four out-cast Samaritan lepers proceeded, in the assurance that they could not make their condition worse, to visit the camp of the Damascenes, when lo! they found it abandoned; and there with what mad joy did these wretches revel! — They went into one tent, and did eat and drink, and carried thence silver and gold, and raiment, and went and hid it, and came again and entered into another tent, and carried thence also, and went and hid it, — till, having filled themselves and their secret places to repletion, they bore the glad tidings to their king. The truth was, that in the midst, and no little in consequence of their full security, the Syrian army, fancying they heard the rapid approach of a great host, had been seized with a panic, and fled, (2 Kings vii. 3, *seq.*).

Overwhelmed with sorrow, Benhadad returned to Damascus, and fell sick. Means of recovery were tried in vain, when the king heard that Elisha, 'the man of God,' had come to his capital. With that ready credulity which those who have no well-formed positive convictions not unfrequently show, *Benhadad sent his chief vizier, Hazael, with*

a gorgeous present — 'forty camels' burden,' to the prophet, desiring to know if he should recover. 'Thou mayest,' was the answer. But what was possible in regard to the disorder, treachery rendered impossible. The treachery Elisha foresaw, and, like the weird sisters, gave intimations to this Hebrew Macbeth, which, falling in with his ambitious projects and wicked desires, impelled him to destroy his royal master's life. 'On the morrow he took a thick cloth, and dipped it in water, and spread it on Benhadad's face, so that he died; and Hazael reigned in his stead' (2 Kings viii. 7—15).

The events narrated in this article show us the greatness of the Syrian kingdom of Damascus, and may excite and justify a feeling of surprise, that the two divided kingdoms of Judah and Israel could sustain their existence in the neighbourhood of so powerful an enemy, especially as there were near other nations with whom the Hebrews were on no friendly terms.

The narrative of which we have given the substance bears the unmistakeable impress of reality, nor could the substance of it well fail to have been penned at no distant day from the time of the recorded events. But that narrative has preserved a letter written by Benhadad to the king of Israel on behalf of his chief captain, Naaman; which letter is so given and so spoken of, if it were nothing but was then customary as a means of intercourse (2 Kings v. 5). If, then, epistolary correspondence was not uncommon in Syria and Palestine, some nine hundred years before Christ, the first use of letters in those countries must be dated at a much earlier epoch; and we may hence learn that there is a solid foundation for the alleged antiquity of the books of the Bible to rest upon.

BENHAIL (*son of Hail*, A.M. 4646; A.C. 902; V. 912), a prince whom Jehoshaphat, king of Judah, made one of a commission which was designed to aid forward his religious reforms, by instructing the neglected and ignorant people in the principles of the Mosaic religion. The commission consisted of five princes, nine Levites, and two priests, thus representing the great interests of the nation — the civil as well as the religious; and had in itself the requisite knowledge and power to make due inquiry into all abuses, and give the instructions requisite for a great social and spiritual reform; the necessity for which had been created by the idolatrous inclinations and practices of Asa, and other preceding monarchs. Of the effects produced by this commission, the too scanty Jewish annals furnish no detailed account; but the record of its appointment supplies a very important fact: 'And they taught in Judah, *and had the book of the law* of the Lord with them, and went about throughout all the cities of Judah, and taught the peo-

ple' (2 Chron. xvii. 7—9). Thus, then, about nine centuries before Christ, we find 'the book of the law of Jehovah' not only in existence, but recognised as the legitimate means for instructing the people in their duties, and for doing away with the depraving effects of an inveterate idolatry. By the phrase, 'the book of the law of Jehovah,' is obviously meant some work containing the requirements and institutions of Moses. It is a matter of less consequence, whether this book was identical with what we at present term the Pentateuch, or any portion of it. The important fact here implied is, that about 912, A.C. the Jewish polity rested on, and was reformed under the direction of a written constitution, which was well known, and universally respected under the title of 'the book of the law of Jehovah.' We are thus taken back to about five hundred years after Moses; and as these five hundred years are well filled with historical events, we can in our retrocession rest nowhere, till we get to the fifteenth century before Christ, as the period for the origination of this book; when certain great organic changes took place, which demanded and—as we read—found a pen, and commenced a history.

BENJAMIN (*H. son of the right hand*) was Jacob's last son by Rachel, who, dying in giving birth to her child, appropriately named him Ben-oni, *son of my pain*, in allusion to her sufferings. His father, however, not improbably to avoid the bad omen implied in the name, and to indicate the succour which he expected from the child in his declining years, gave him, by something like a play on the word, the appellation of Benjamin, which differed in sound but little from the name chosen by Rachel. This may be taken as a specimen of a custom which prevailed among the Hebrews, of assigning to their children names that were descriptive of circumstances connected with their birth. The term Ben, *son*, as well as the corresponding Aramaic word Bar, is in these cases to be taken with some latitude. The simplest way to designate a person is to describe him as the son of his father—thus, Ben-hadad, son of Hadad. This custom obtains among all primitive nations, and is the source of many of our English proper names; as John-son, Jack-son, Harri (y)-son, Richard-son. The Arabians prefix the name of the person's child: thus they would designate Isaac as Abu-Jagub, Ishhag-ben Ibrahim, father of Jacob, Isaac, son of Abraham. The young one of an animal may, instead of being denominated by a separate name, be called the son of that animal: accordingly 'the son of a bull' signified a calf. And as the offspring partakes of the qualities of the sire, the phrase 'son of mercy' signifies a *merciful man*. So 'sons of God' (Gen. vi. 2) are men having divine or superior qualities.

Benjamin (A.M. 3447; A.C. 2101; V. 1733) was saved by his unripe years from taking part in the crime which the rest of Jacob's sons committed against their brother Joseph; and when this favourite child had been cruelly sundered from the aged patriarch, Benjamin took his place, and proved a source of comfort and support to his father, the more easily because he, as well as Joseph, was the son of Jacob's old age by the same mother, Rachel (Gen. xlii. 4, *seq.*). What, then, must have been the grief of the venerable man, when his sons, on their return from Egypt, reported that the lord of the country insisted, as a proof of their being true men, on seeing their youngest brother Benjamin! 'Me,' exclaimed Jacob, 'ye have bereaved; Joseph is not, and Simeon is not; and ye will take Benjamin.' The pressure of famine, however, and the urgent entreaties of his son Judah, at last prevailed on the patriarch to allow Benjamin to accompany his brothers into Egypt. The sight of the youth deeply affected Joseph, 'who sought where to weep; and he entered into his chamber, and wept there' (Gen. xliii. 30). When his emotion was over, he entertained his visitors at a banquet, and took care that 'five times as much as any of theirs' was set before Benjamin. And when at last the veil was removed, and Joseph allowed himself to be recognised by his brethren, 'he fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck' (Gen. xlv. 14).

So little does Benjamin take a leading part in the transactions to which we have here referred, that it is difficult to make him the chief figure in however brief a sketch. Others are the actors: Benjamin does but await their will. Yet how essential was he to the happiness of Jacob!—how warm and deep was Joseph's love towards him! In many another family there has been a Benjamin—one whom all its members tenderly regarded, and whose welfare and happiness they would promote at any cost, not on account of eminence of talent, nor greatness of act, but simply of his good heart, his gentle bearing, and his quiet engaging deportment, which, winning all hearts, had far more influence, and did more to decide events, than the character of any similar member of the household.

Benjamin was the ancestral stem of the tribe which bore that name. This tribe, which was not large (Numb. i. 37; xxvi. 41), received a correspondingly small portion of land in Palestine, lying in the midst of the tribes of Ephraim on the north, Judah on the south, Reuben on the east, and Dan on the west. But what the district may have wanted in size was most amply made up in the quality of the land, which comprised some of the finest in Palestine:—the paradise, for instance, of the plain of Jericho; well-watered and therefore most fruitful valleys; eleva-

tions and hills which skill and industry could cover with luxuriance, and invest with more than their natural beauty. It had also the honour of containing Jerusalem.

In the period of the Judges, an intestine war devastated Benjamin. An atrocious breach of hospitality committed by the men of Gibeah — a Benjamite city — against a Levite and his concubine (Judg. xx. 4), seems to have been regarded as an outrage on the priesthood of the land, which was accordingly aroused in all its borders for the punishment of the offending tribe. Having sworn an oath that no one would give a daughter in marriage to a man of the tribe of Benjamin, the army of Israel proceeded, under the direction of the sacerdotal authority, to fall on the Benjamites. They received two repulses of so severe a nature, that they were inclined to desist from their undertaking. Encouraged, however, by the influence which had set them on, they made a third attack, in which stratagem gained them a too complete success. Not long after their devastating slaughter, the victorious parties seem to have thought that they had carried matters too far. One of the twelve tribes was nearly exterminated. The national unity was broken; the national safety, jeopardized. They remembered, too, that Benjamin was their brother. Now, then, they began to think about building up again his fallen estate. But how were women to be obtained? An expedient was resorted to, which calls to mind the rape of the Sabines, in Roman history. The city of Jabesh-Gilead had given offence, in being the only place whose inhabitants assembled not with the other Hebrews in Mizpeh, to take the oath not to give their daughters in marriage to the Benjamites. In consequence, all its population was slain, except four hundred young virgins, who were given to the survivors of the tribe of Benjamin. This number 'sufficed them not.' Another opportunity was therefore seized. There was a religious feast in Shiloh; and, when its daughters came out to dance, there rushed on them, from an ambush placed in the neighbouring vineyards, young Benjamites, who caught every man his wife. 'And the children of Benjamin returned unto their inheritance, and repaired the cities, and dwelt in them' (Judg. xx. xxi.).

The hatred which these civil wars engendered must, in process of time, have subsided; for the first king of Israel, Saul, was chosen out of the tribe of Benjamin, though not improbably its inconsiderable size had an influence in the selection, under feelings similar to those which are said to actuate the College of Cardinals, when they take for Pope that one of their body whose power is least, and whose prospect of life is worst. After the death of Saul, the Benjamites, with ten other tribes, remained

faithful to his son Ishbosheth (2 Sam. ii. 9), till at length David, aided by the Judahites, succeeded in acquiring the exclusive sovereignty of the land. In the sundering of the state under Rehoboam into two kingdoms, the tribe of Benjamin, joining that of Judah, remained true to the old constitution, and to the national worship (1 Kings xii. 21). After the exile, these two tribes formed the root of the new Jewish colony, which was founded in Palestine (Ezra iv. 1; x. 9).

BEREA (G. meaning perhaps *fruitful*), a city in Macedonia, lying south of Thessalonica, at the foot of Mount Bermius, where a body of Jews had settled, who are eulogised in the Acts of the Apostles, 'in that they received the word with all readiness of mind, and searched the (Jewish) Scriptures daily, whether those things (Paul's doctrine) were so (Acts xvii. 10, 11, 13; xx. 4).

BEREAVE (T. *to rob, deprive*). — The Hebrew heart was not more rich in piety, than it was in domestic affection. Hence, the loss of relatives, especially of children, was keenly felt and bitterly deplored. No literature presents such touching utterances as the Hebrew, of bereaved family tenderness. We cite as an instance the words which David uttered on the loss of his rebellious son: — 'O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!' (2 Sam. xviii. 33; see also Gen. xlii. 36; xliii. 14). It has been well remarked ('Notes and Comments on Passages of Scripture,' by John Kentish, p. 116), that in the books of the Old Testament we meet with formularies of expressions that were employed by the Jews at seasons of bereavement and grief (1 Kings xiii. 30. Jer. xxii. 18). There is a remarkable instance in Amos v. 16, which shows also that the bewailing of calamities had, in the later period of the Hebrew polity, degenerated into a sort of profession: — 'Wailing shall be in all streets; and they shall say in all the highways, Alas, alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.' — (Comp. Jer. ix. 18—22.)

BERNICE (G.), the eldest daughter of Herod Agrippa I. and, at first, wife of her uncle Herod, prince of Chalcis. After the death of her uncle, she lived in a very suspicious connection with her own brother, Agrippa II. the last king of the Jews.

She formed a second marriage tie with Polemon, king of Cilicia, but was soon divorced. She then returned to her brother. After this, she became mistress to Titus, the son of the emperor Vespasian. The first act of Titus, on assuming the purple, was the dismissal of the beautiful Bernice, to whom he was fondly attached, because he saw that his connection with a foreigner was displeasing to the Roman senate and

people. Such was the woman who was with Agrippa, when the latter sat on the judgment-seat, and exclaimed to the prisoner, who pleaded for his life before him, — 'Almost thou persuadest me to be a Christian' (Acts xxv. 13, 23; xxvi. 80).

BERYL is the translation of a Hebrew word, *larsheesh* (Exod. xxviii. 20), which appears to mean the chrysolyte, or gold stone (Rev. xxi. 20). Some think that the term *shohham*, rendered 'onyx' (Gen. ii. 12), was the beryl. The only passage in which we can be sure that the beryl was meant, is Rev. xxi. 20, where the Greek word *beryl* puts the matter beyond a doubt. The colours of the beryl are pale greyish green, and blue and yellow, of various shades; it has also been found rose red, and it sometimes occurs perfectly limpid and colourless.

'The topaz we'll stick here and there,
And sea-green coloured beryl;
And turkeese, which who haps to bear
Is often kept from peril.'

Beryls, also, after they had undergone certain ceremonies, were accounted effectual as talismans and charms.

BESOM is the rendering of a Hebrew word which denotes *to drive, throw*, and specifically *to brush away with violence rubbish or dirt*. Hence, with a force in the original which can be very imperfectly rendered in the English, Jehovah says (Isa. xiv. 23), 'I will sweep it (Babylon) with the besom of destruction: destruction shall so accomplish its terrible office, as to leave Babylon like an empty house, which has been thoroughly cleansed.

BETHABARA is a word found in the common version of John's Gospel, i. 28, as the name of the place where John baptized. Instead of Bethabara, Griesbach, supported by the most ancient manuscripts; and the highest authority among the moderns, has *Bethania*, Bethany. The former seems to have been preferred to the latter word by Origen, in whose time Bethany had ceased to be in existence as the name of the place. As Bethany was known to lie near Jerusalem, some critics seem to have been too easily led to acquiesce in Bethabara; but there may have been two places bearing the same appellation, Bethany; which John appears to intimate, by speaking of the place where the Baptist initiated his disciples, as being beyond, that is, on the eastern side of Jordan; while the more celebrated place lay on the west of that stream. Not improbably the original name of the spot was Bethabara (Judg. vii. 24), — *the place of passage*, in allusion to the transit which the Israelites here effected into the land of promise. In the time of our Lord, however, the ancient name had given place to another, yet one of kindred meaning, — the house or place of a ship or boat (so the word may mean; see another signification under

BETHANY), as denoting the necessity of a ferry-boat for the passage of the river, which has here some depth of water. Names of places may easily change in the lapse of many centuries, according to the varying prominence which local influences or historical associations may happen to obtain. If, for instance, a ferry was established near Bethabara, on the brink of the river, it is easy to see how, in process of time, its rising importance might throw the parent town into the shade, and come to give name to the district; and equally how its decline, at a later period, should cause the old place and name to resume their ancient position.

There is, however, something connected with this spot more important than a name. Here, or in the vicinity, Joshua passed over into Canaan; and here the Saviour of mankind received baptism at the hands of John. These are two events which must throw around the place associations of peculiar interest, making some details as to the features of the spot very desirable.

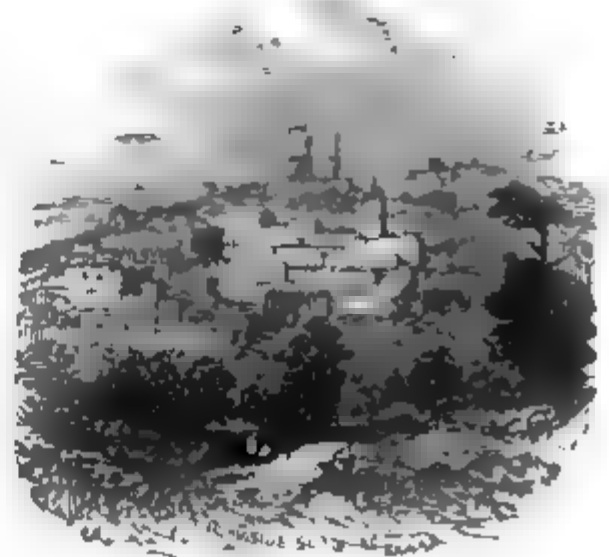
Tradition has afforded aid in determining the exact locality. Every year do thousands visit what is held to be the ancient Bethabara, for the purpose of bathing in the Jordan, on the anniversary of the Saviour's baptism. It is true that there is some diversity in the tradition: the Greeks and Armenians have one spot, the Latin Christians another, some two miles higher up the river. But a difference of this kind is here of no great importance; for the general features of the country are the same; not to say that the evidence preponderates in favour of the former. The place, then, where the Armenians and Greeks hold that Jesus was baptized by John, lies over against the great and formerly fertile plain of Jericho, three miles from the mountains of Moab, and three miles and a half, by a direct course, from the Dead Sea. On approaching the spot from the western side, the traveller gradually descends from one stage of the plain to another, till he comes to a level covered with sand, clay predominating towards the river, where he soon finds himself involved in a thicket of luxuriant shrubs and low tangled bushes, which render the advance somewhat difficult. The banks of the river are covered with a luxuriant, crowded forest of willows, tamarisks, oleanders, and cane. The highest of these do not attain an elevation of more than thirty or forty feet, and few of them are above five or six inches in diameter. The willow (*Ag-nus castus*) is held in great estimation by the pilgrims, who prefer it for staves, which they dip in the river, and preserve as sacred memorials. The reeds, which form in many places an impenetrable miry thicket, are carried away to be used in thatching cottages. This verdant canopy of foliage, and the luxuriant undergrowth of cane and

brushwood, entirely conceal the river from the view, until you reach the water's edge. In the spring of the year, the banks are quite full, and are occasionally overflowed. The river, at the spot where Bethany may have stood, is then from thirty-five to forty yards broad. It sweeps along with a rapid turbid current; the water being discoloured, and of a clayey hue, not unlike that of the Nile; and, though muddy, yet agreeable to the taste. It is far from being shallow. Persons bathing find themselves beyond their depth, soon after leaving the shore, and are carried rapidly down the stream by the strength of the current. Though fordable at other points and at other seasons of the year, a miracle would be no less necessary now than in the days of Joshua, to enable an immense multitude of men, women, and children, together with flocks and herds, to cross unprovided with boats. Some spots covered with sand afford facilities as for bathing, so for baptizing; in others, the prevalence of soft deep clay yields under the

BETHANY is a Hebrew compound, denoting, according to Winer, 'house of dates,' that is, a spot where palm-trees grew. The place, which is of peculiar interest to the Scriptural student from having been the residence of Lazarus and his sisters, and the last earthly spot touched by the feet of the risen Jesus, lay a little less than two miles and fifteen furlongs (John xi. 18), east-south-east from Jerusalem, in a shallow Wady, or vale, on the eastern slope of the Mount of Olives, and on the road from Jerusalem to Jericho. In this village, our Lord found the solace and endearments of friendship in the bosom of the family of Lazarus, which was obviously possessed of considerable substance (Matt. xxi. 17; xxvi. 6. Mark xi. 1, 12. Luke xix. 29). No place was more appropriate than Bethany to be the spot whence the Redeemer should ascend to his Father (Luke xxiv. 50); for here his person was well known, and here were friends who would naturally wish to see with their own eyes the last traces of their Lord.

Bethany has been smitten with that general appearance of desolation which now characterises much of Palestine. It is a poor village, of some twenty or thirty families, having its precincts adorned by fig and olive trees. In the walls of a few of the houses there are marks of antiquity. The most conspicuous object is a ruined tower, built of large square stones, which the Mohammedan villagers declare to have been the abode of Lazarus. His tomb is also shown at some distance north of the town, on the edge of the village. Of this which is most probably a natural cave, remodelled by human labour, Dr. Robinson rather abruptly declares, that 'there is not the slightest probability of its ever having been

the tomb of Lazarus.' Dr. Olin, with more caution, if not with more judgment, is strongly inclined to give credit to the tradition which fixes the tomb of Lazarus in this spot. The entrance to the cave is about three feet and a half high, and two feet wide in limestone rock; from which a descent is made, by twenty-seven stone steps, into a dark room about nine feet square. In its sides are four niches for the reception of bodies, and there is one fractured sarcophagus. Three more steps lead through an excavated passage into an arched chamber, eight feet square by nine in height. This resembles an ancient Jewish tomb in form and construction.



BETHANY.

Arundell.

There is no doubt that this is the ancient Bethany, though the name is no longer used; that which it now bears, el-Aziryeh, being the Arabic form of Lazarus. The crypt of Lazarus in Bethany was still shown in A.D. 333. A church was built over it in the fourth century. In the twelfth century it became the site of a very important monastic establishment. In 1484, A.D. the church over the sepulchre was still in existence. Since then, Bethany has continually and invariably gone to decay. In John i. 28, Bethany, according to the best authorities, should be read, instead of Bethabara. This Bethany was a second place of the name, and lay on the east of Jordan.

BETH-AVEN (H. *city of idols*), a town which was anciently well known, as it served as a point for distinguishing other places (1 Sam. xiii. 5) lying between Ai and Michmash, in the territory of Benjamin (Josh. vii. 2; xviii. 12. 1 Sam. xiii. 5). Jerome and the Talmud held it to be the same as Bethel, from which, however, it is distinguished in Josh. vii. 2. The high waste land which lay between Beth-aven and Jericho was termed 'the wilderness of Beth-aven' (Josh. xviii. 12). To this place the battle extended when the Lord rescued Israel by the hand of the heroic Jonathan (1 Sam. xiv. 23). The

place became, at a later period, notorious for shameful idolatry (Hos. iv. 15; x. 5); on which account it may have received the name by which we have spoken of it.

BETHEL (H. *house of God*) received its name from the solemn impressions made on the mind of the patriarch Jacob, who, on his journey from Beer-sheba to Haran, had by night a dream, in which he is related to have been favoured with such special marks of the divine favour, that, when he awoke, he exclaimed, 'Surely the Lord is in this place, and I knew it not: — how dreadful is this place! this is none other but *the house of God*, and this is the gate of heaven.' The place was originally called Luz (Gen. xxviii. 10, *seq.*). Before Jacob had his vision here, Abraham first pitched his tent in Palestine, on the high ground eastward of this spot (Gen. xii. 8), which is still one of the finest tracts for pasturage in the whole land. The narrative regarding Abraham terms the place Bethel, long before that name was given; which shows that that narrative was composed at a period which, in relation to the date of its events, must be denominated late, and that a strict regard to chronology is not universally observed by the sacred writers.

Bethel was distinguished as the centre of one of those petty Canaanite kingdoms, which occupied the country prior to the Hebrew conquest (Josh. xii. 16). On the invasion of the Israelites, it was captured, through a fraud, by 'the house of Joseph' (Judg. i. 22), after it had been given by Joshua to the Benjamites (Josh. xviii. 22; xii. 9). As Bethel had around it the venerable associations of a religious antiquity, so the ark remained there for a long period (Judg. xx. 18, 26, *seq.* 1 Sam. x. 3); and for the same reasons Samuel repaired thither once a year to administer justice (1 Sam. vii. 16). At a later period, Bethel formed a part of the kingdom of Israel, when Jeroboam, wisely for his own evil purposes, chose this sacred place wherein to set up one of his golden calves (1 Kings xii. 28, 29). Thus a spot which even Abraham had consecrated to monotheism, became degraded to the vile and ruinous purposes of idolatry. On this account the prophets speak in terms of great reproach against the city (Amos iii. 14, 15; vii. 10); and Hosea, with a play of words, designates Beth-el, Beth-aven; that is, in allusion to its idol-worship, 'house of vanity,' or nothingness (Hos. x. 5; comp. iv. 15). Its idolatrous altar and grove were destroyed by Josiah (2 Kings xxiii. 15, *seq.*). The place was inhabited by the Jews on their return from captivity, and belonged to the descendants of Benjamin (Ezra ii. 28. Neh. vii. 32).

Robinson finds Bethel in the modern Beitin, stating that the Arabic *in* for the

Hebrew *el* is not an unusual change. The ruins, which he was the first to identify, are extensive, covering a space of three or four acres. They consist of very many foundations, and half-standing walls of houses, and other buildings. He found here two living springs of good water in a grass-plot. Beitin, or Bethel, lies three hours forty-five minutes almost due north from Jerusalem. The name has been preserved solely among the common people. The monks appear for centuries not to have been aware of its existence, and have assigned to Bethel a location much farther to the north. In the New Testament, Bethel is not mentioned; but it still existed, as we learn from Josephus. It was captured by Vespasian (Antiq. xiii. 1, 3. Jewish War, iv. 9. 9). Eusebius and Jerome describe it as a small village in their day. This is the last notice of Bethel, as an inhabited place, till its name and site were, some five or six years since, discovered among the natives by Protestant missionaries resident in Jerusalem; after which it was visited by Dr. Robinson and some fellow-travellers.

BETHESDA (H. *house of mercy*), the name being given in allusion to the alleged healing power of the place; a pool which is described, in the Gospel of John, as being near the sheep (gate), and as having five porches. In these porches lay a great number of diseased persons, waiting for the moving of the water, under the impression that whoever was so happy as to be the first to step in after its troubling was made whole, whatsoever disease he had. Here it was that Jesus bade the paralytic take up his couch and walk (John v. 2, *seq.*). The water, which is described by Eusebius as being exceedingly red, may have been somewhat of a mineral kind, and, if it possessed any thing of a curative power, may, in conjunction with the workings of the imagination, excited by the popular notion, have sufficed to cause the wonders which it was believed to produce. These effects were, after the Jewish manner of thinking, ascribed to some special agency by the popular mind. As, however, there does not now appear to be any medicinal virtue in the water itself, and as its efficacy appears to have been restricted to the first person who stepped in, the chief influence is probably to be ascribed to the imagination.

A difference of opinion exists in regard to the place which is now to be considered as being the ancient Bethesda. Some have identified it with a deep pool north of the Temple, which Robinson disapproves, and is inclined to prefer what is called 'the Fountain of the Virgin,' that lies on the west side of the valley of Jehoshaphat. The cavity of this fountain is deep, and is wholly excavated in the solid rock. To enter it, one descends first, sixteen steps: then

comes a level place of twelve feet, and then ten steps more lead to the water. The basin itself is perhaps fifteen feet long by five or six wide; the height is not more than six or eight feet. The bottom is strewed with small stones. The water flows off by a low passage, leading under the mountain to Siloam. Down this channel, which is 1750 feet long, Robinson had the enterprise and patience to make his way. A popular impression prevails, that the water is irregular in its flow; which Robinson ascertained to be the fact. 'As we were preparing' — he says (vol. i. 506) — 'to measure the basin, and explore the passage, my companion was standing on the lower step, near the water, with one foot on the step, and the other on a loose stone lying in the basin. All at once he perceived the water coming into his shoe, and, supposing the stone had rolled, he withdrew his foot to the step; which, however, was now covered with water. This excited our curiosity, and we now perceived the water rapidly bubbling up from under the lower step. In less than five minutes, it had risen in the basin nearly or quite a foot; and one could hear it gurgling off through the interior passage. In ten minutes more it had ceased to flow, and the water in the basin was again reduced to its former level. Thrusting my staff in under the lower step whence the water appeared to come, I found that there was a large hollow space.' From a woman who came to wash at the fountain, he learned that the flowing of the water occurs at irregular intervals; sometimes two or three times a day, and sometimes, in summer, once in two or three days. She said, she had seen the fountain dry, and men and flocks dependent upon it, gathered around suffering from thirst; when all at once the water would begin to boil up from under the steps, and (as she asserted) from the bottom in the interior part, and flow off in a copious stream. Olin (ii. 148, *seq.*) confirms these statements. He further says, that the rise is not periodical; that it is sudden, and sometimes amounts to the height of several feet, flowing in with a strong current: he also heard that the rise is more frequent in spring than at other seasons. With a natural propensity to assign some cause of this extraordinary flow of water, the Hebrew result of which we have already seen in the alleged agency of an angel, the people of the country now say, that a great dragon lies within the fountain: when he is awake, he stops the water; when he sleeps, it flows. We have already spoken of a woman's visiting this pool, for the purpose of washing. The name 'Fountain of the Virgin,' by which it is known among the Latins, it is said to owe to the fact, that Mary was wont to wash here the linen of her son when yet an infant. The place is designated by the Arabs,

'The Fountain of the Stairs,' in allusion to the long flight of steps by which you descend to the water. This pool has been thought to be the same with 'the dragon well' (Neh. ii. 13), and 'the king's pool' (Neh. ii. 14). It has sometimes been called the upper pool of Siloam, to distinguish it from another source, which generally bears the name of the Pool of Siloam, and which lies about a quarter of a mile lower down the valley. The lower and the upper pool seem to be connected with a third (artificial) fountain, under the haram or mosque (anciently the temple), which exists in the heart of the rock at the depth of some eighty feet; agreeably with what Tacitus reports of 'a perennial fountain, in the mountains which are excavated below the earth' — (Hist. v. 12). Aristæas also informs us, that the supply of water was unfailing, inasmuch as there was an abundant natural fountain flowing in the interior, and reservoirs of admirable construction under ground, with pipes and conduits, by which the water was brought to various parts of the temple, and again conducted off. Pococke asserts, that the water which supplies in succession these three fountains is brought by a subterranean and submontane channel, cut by Hezekiah from a source that exists, though concealed since the days of that monarch, on the north-west side of Jerusalem. This statement finds support from 2 Chron. xxxii. 8, 4, 30; and Robinson was informed, that there is at the bottom of the well, under the mosque, 'a door closed on the other side, leading no one knew whither' (p. 509). Olin is of opinion, that it was from the fountain of Gihon on the western side of the city, that these three pools were supplied; thus making Gihon, whose exact situation is not known, the only source of living water in or near Jerusalem; for the brook Cedron was only a water-torrent, that was dry throughout the greater part of the year. If this view is correct, it must tend to enhance our estimate of the skill and perseverance of the ancient Israelites, in partly co-operating with nature, and partly contending successfully against its parsimony, to supply, by an immense and very operose water-system, the prime necessary of life both to man and beast, and which had with the ancient inhabitants of Jerusalem, owing to the requirements of their religion and their rocky soil, a peculiar and immeasurable value.

The agreement of the facts now mentioned, which concern the pool of Bethesda itself, with statements and implications found in the Gospel, must be too obvious to the attentive reader to require comment; and surely he cannot resist the conclusion, that narratives which, not in one but in many cases, can endure such a test as this, must have had reality — actual facts and actual life — for their basis.

BETH-HORON (H. *house of wrath*) is the name of two places, or of a double city, Upper and Nether Beth-horon, lying between Nicopolis and Jerusalem, near the borders of Ephraim and Benjamin, which belonged to the tribe of Ephraim. In Josh. xxi. 22, it appears as a Levite city. It was an important military post, commanding the entrance into Southern Palestine. Both the Upper and Lower Beth-horon, therefore, were fortified by Solomon (2 Chron. viii. 5). In 1 Kings ix. 17, Beth-horon the Nether only is mentioned as having been so fortified; but it does not hence follow, that the upper town was not also fortified at the same time, and by the same person. Yet even less pointed than this are generally what are called by those who are unfriendly to revelation, the discrepancies and contradictions in the Gospel narratives. Robinson went from Lydda, over the Lower Beth-horon. We cite his words: — 'We came to a village on the top of a low ridge, called Beit Ur et-Tahta (the lower). It is small; but the foundations of large stones indicate an ancient site, doubtless the Nether Beth-horon of the Old Testament. This place is separated from the foot of the high mountain by a Wady.' This he crossed, and then began a long and steep ascent, which is also very rocky and rough. The rock has been cut away in many places, and the path formed into steps, showing that this is an ancient road. On the summit of a promontory stands the village Beit Ur el-Foka (the upper), on the very brow of the mountain, with a deep valley on each side. The village is small, but exhibits traces of ancient walls and fortifications. Between the two places was a pass down which Joshua drove the five kings of the Amorites, who made war upon Gideon (Josh. x. 1—11). By the same road was the apostle Paul conducted from Jerusalem to Cæsarea (Acts xxiii. 31, 32). In ancient times, as well as at the present day, the great road of communication between Jerusalem and the sea-coast was by the pass of Beth-horon. From the roof of a house, Robinson saw a beautiful plain, extending from Beit Ur and Ramleh; which runs out, west by north, through a tract of hills, and then bends off south-west through the great western plain. He also saw, on the side of a long hill which skirts the valley on the south, a small village, on the west-south-west, called Yalo, which he considered the ancient Ajalon. A broad Wady, on the south of it, he holds to be the valley of Ajalon, renowned in the history of Joshua.

BETHLEHEM (H. *house of bread*) is the name of a town in the territory of Judah, celebrated as the birthplace of the Redeemer of mankind; which, in order to distinguish it from another Bethlehem in Zebulun (Josh. xix. 15), was denominated Bethlehem-Judah (Ruth i. 2), or 'B. in the land of Judah.

(Matt. ii. 6); or, again, 'B. of Judæa' (Matt. ii. 5). Its ancient name was Ephrath (Gen. xxxv. 19). At a later period the ancient and the modern names were united, forming 'Beth-lehem Ephratah' (Micah v. 2). It lay two hours' journey south from Jerusalem, in a very fertile district, on the declivity of a considerable ridge of hills. To its fertility it was indebted for its name, 'bread-city.' The name Ephrath, which may at first have belonged to the district in which the place stood, has something of the same import, meaning either a fruitful land, or sweet water. That the water of Bethlehem had superior qualities, appears from the longing of David for a draught from one of its wells (2 Sam. xxiii. 15), and from the fact that an aqueduct began at Bethlehem and ran to Jerusalem, which exists at the present day, — one among several proofs that the Hebrews were capable of constructing great works, and spared no labour to distribute over the land water, the sole natural requisite to cover it with abundance and beauty. Among the earlier glories of the town, its chief is, that it was the birthplace of the national hero, David (1 Sam. xvii. 12). Hence it was honoured with the title of 'city of David' (Luke ii. 4). As being the native town of that monarch, it became, at a later period, the object and centre of the political and Messianic feelings entertained by the Jews, who expected that from it a second David would come forth to retrieve the sinking fortunes of the nation (Micah v. 2). The place was in itself inconsiderable, but was fortified by Rehoboam as one of his 'cities for defence in Judah,' in consequence of its being a sort of outpost to the capital (2 Chron. xi. 6). Its highest distinction is owing to the fact that it was the birthplace of Jesus Christ; for Joseph and Mary, while dwelling in Jerusalem, were led, in consequence of a census commanded by Augustus Cæsar, to repair to Bethlehem, 'because they were of the house and lineage of David' (Luke ii. 1—7; comp. Matt. ii. 6).

The present name of Bethlehem is Beit Lahm. The first appearance of the now small place is very striking. The environs are beautiful; but they cannot be said to be well cultivated. There is, indeed, no good tillage in this part of the country, though the best is perhaps about this ancient town. The soil is fertile, but it is encumbered with rocks; and the hills and valleys are covered to a considerable distance with figs, olives, pomegranates, and vineyards. A deep valley on the northern side of the town, which is overlooked by the road leading to Jerusalem, presents a scene of beauty and luxuriance unrivalled in Palestine. The steep hill sides by which it is bounded are terraced with great labour and care, and covered with fine fruit trees. This delicious spot may perhaps be taken as a specimen of the general appearance of the hill country in the

prosperous days of the Jewish state, and of what it might once more become under the fostering care of a good government, and of an industrious civilised population. It is only under the walls of considerable towns that agriculture is now practicable. Within two miles of Bethlehem, fields are permitted to lie waste, which once rewarded the labour of a numerous peasantry; but it is at present useless to till them, for the Bedouins, who are always in the vicinity, seize the fruit and corn even before they come to maturity. The incursion of a single night is often sufficient to carry away or destroy the entire products of a year's industry. Even in broad day these barbarians do not hesitate to drive their beasts through fields of wheat under the owner's eye, and they graze their animals upon them without scruple. Under such circumstances, the inhabitants, turning their attention from agriculture, make crosses, carve ornaments, and manufacture beads and other trinkets of mother-of-pearl, and of the wood and kernel of the olives that grow in and about the garden of Gethsemane, which they sell to pilgrims, or supply to the bazaars in Jerusalem.

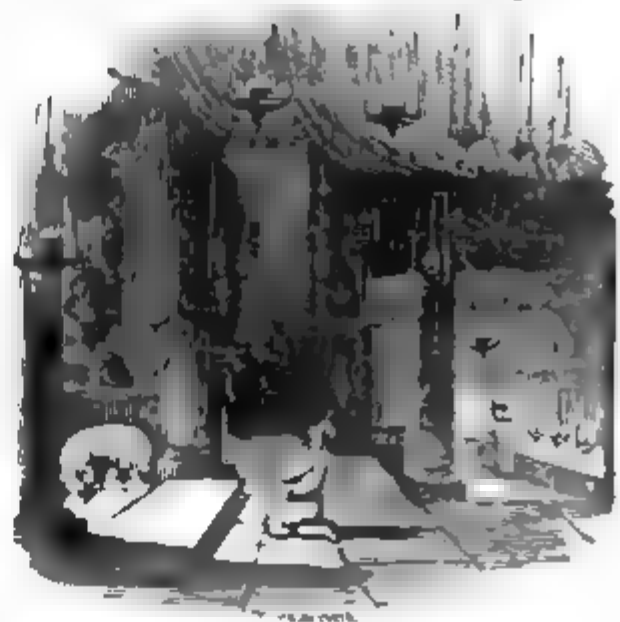
The environs of this town bring to mind the scene of the beautiful narrative of Ruth gleaning in the fields of Boaz, after his reapers; and it requires no great stretch of the imagination to call up, even now, the transactions narrated in the Bible. But in the thought that this is the spot where Jesus the Redeemer was born, it is impossible to approach the place without deep emotion. What a mighty influence for good has gone forth from this little spot upon the human race, both for time and for eternity! Change has indeed been busy at work here: for eighteen hundred years the earth has renewed her carpet of verdure, and seen it again decay. Yet the skies, the fields, the rocks, the hills, and the valleys around, remain unchanged, and are still the same as when the glory of the Lord shone about the shepherds, and the song of a multitude of the heavenly host resounded among the hills, proclaiming 'Glory to God in the highest, and on earth peace, good will toward men' (Luke ii. 8—14).

'What sudden blaze of song
Spreads o'er the expanse of heaven!
In waves of light it thrills along,
The angelic signal given —
"Glory to God!" from yonder central fire
Flows out the echoing lay beyond the starry quire.

'Like circles widening round
Upon a clear blue river,
Orb after orb, the wondrous sound
Is echoed on for ever:
"Glory to God on high, on earth be peace,
And love towards men of love, salvation, and release."

The convent of the nativity, which covers the spot where it is believed our blessed Lord was born, is situated at the eastern end of the town, and is by far the most con-

spicuous object which it contains. It is a very extensive stone edifice, irregular in its plan, from having been constructed a piece at a time, and at different eras. The whole has the appearance of a strong fortress. It contains two small chapels; one used by the Greek, the other by the Armenian, Christians. The grotto in which Jesus is said to have been born is under the Greek chapel, the descent into which is by a flight of marble steps. This, the ancient stable, is a long, narrow, and rather low room; the original features of which are quite concealed by marbles, embroidered hangings, gold lamps, and other decorations. The grotto, twelve paces long by four broad, contains three principal altars. Under the first, upon the marble floor, the precise spot of the nativity is marked by a large star, made of silver and precious stones. The following inscription forms a circle around the star: '*Hic de Virgine Maria Jesus Christus natus est*' — 'Here Jesus Christ was born of the Virgin Mary.' Golden lamps continually burn over this sacred spot. Above it is a marble table, with the usual decorations of an altar in a catholic church. Here the pilgrims prostrate themselves, offering up their prayers, and kissing the star and the pavement around it. At the distance of about twenty feet from the star is a block of white marble, hollowed out in proper form, representing the manger where the infant Jesus was first cradled. Opposite to it is an altar dedicated to the magi, or wise men, from the East. Thirty-two splendid lamps illuminate this gorgeous chapel.



GROTTO OF THE NATIVITY. D. Roberts.

These memorials excite deep reverence on the part of visitors, but appear to have no good and deep influence on the attendants. 'As worshippers ascended the stairs to finish their devotions in the church, they received the sacrament from a priest who was seated at the top with a basket of bread. This ceremony was performed with a carelessness

and irreverence quite shocking to pious feeling. The priest, while in the act of giving the sacred symbol, conversed with the communicants in a jovial style, laughing immoderately, and occasionally slapping them on the back. These people would think it an unpardonable offence to wear their shoes in the grotto where they had just now kissed the traditionary and doubtful relics of the nativity; but they partook of the unquestionable memorials of the death of the Redeemer with an air of profane indifference.—(Olin's Travels, ii. 97.)



BETHLEHEM.

Parker.

Two other spots near Bethlehem are pointed out as those where our Lord was born. Their respective claims must ever remain in doubt. Robinson, with somewhat too sweeping a method of dealing with local traditions, decides positively against the claims of the place, which has received the sanction of ecclesiastical tradition. The precise spot of ground is a matter of very small moment. Enough that we know that this is the Bethlehem where the Lord Jesus came into a world which he was commissioned to save. For this, if not for the now sacred localities, we have sufficient guarantees. Tradition has never lost sight of Bethlehem; and in almost every century, since the times of the New Testament, it has been visited and mentioned by writers and travellers. But we confess that the balance of evidence appears to us to incline strongly in favour of the actual 'Church of the Nativity.' A conviction in its favour certainly obtained currency at a very early period, leading to the erection of the building, and to the establishment of a monastery here. The selection of the spot by Jerome, as a place of retreat,

meditation, and study, may be taken as an expression of his opinion. He died here, early in the fifth century. The church itself was built about a century earlier, by the Empress Helena, who visited Palestine in person, and cannot be supposed to have been careless in searching out the holy places on which she made such costly erections; nor is it perhaps credible that the scene of an event so deeply interesting, should have been lost sight of by the natives. To the disciples, the place where their Master was born must have been an object of peculiar interest. We may suppose also, that the mother and brethren of our Lord would frequently visit, and point out to others, a spot so hallowed in their domestic history. Each succeeding generation of Christians would feel a deep interest in the subject, and would be led, by the strong impulses of human nature, to view, and preserve with peculiar veneration, the scene of an event possessing permanent and incalculable importance.

BETHPHAGE (H. *fig plantation*), a village or hamlet lying on Mount Olivet, somewhat more than two miles from Jerusalem, mentioned cursorily as the spot near which, and probably to which, our Lord, in his last journey to Jerusalem, sent two of his disciples to procure the colt on which he rode into the city (Matt. xxi. 1. Mark xi. 1. Luke xix. 20). The place is often mentioned in the Talmud. Pococke believed he had found remains of it about two miles from Jerusalem. But Robinson says, 'Of the village no trace exists;' adding, 'In coming from Jericho, our Lord appears to have entered it before reaching Bethany; and it probably, therefore, lay near to the latter, and a little below it towards the east' (ii. 103). Olin, however, — a still more recent traveller, — found, little more than a quarter of a mile nearly north from Bethany, unquestionable vestiges of an ancient village, in a large reservoir, the foundations of houses and accumulations from former edifices, which he took to be the ruins of Bethphage. — Hug, in his 'Introduction to the Writings of the New Testament' (translated by Wait), has investigated the passages in which the place is mentioned in the Talmudical books; stating that, according to the Scriptural writers, Bethphage was without the city, and not far from Jerusalem; he shows that the Rabbinical authorities are in agreement with the Scriptural: — 'All of which passages separate Bethphage from Jerusalem, but show it to have been situated in the vicinity of the city, yet without the walls, and in the view of them' (i. 21). The greatness of the place, and the number of its inhabitants, made it of importance. This point of agreement furnishes a valuable evidence to the credibility of the narratives of the Gospels.

BETHSAIDA (H. *fish repository*), a place

termed by John (i. 44) a city, by Mark (viii. 23) a town, in Galilee (John xii. 21); lying, it is said, about the middle of the western border of the Lake of Galilee, not far from Capernaum. It was the birthplace of Peter, Andrew, Philip, and an ordinary abode of the Saviour of mankind (Mark vi. 45; viii. 22). Pococke found in these parts, about two miles from the sea, the ruins of a place bearing the name Baithsida; but Robinson says that the very name has perished. Another Bethsaida is placed by Pliny on the east of the lake and of the Jordan; and Josephus describes it as situated in Lower Gaulonitis, just above the entrance of the Jordan into the lake. It was originally a village, called Bethsaida, but was enlarged by Philip the tetrarch, not long after the birth of Christ. Philip would seem to have made it, in part, his residence: here he died, and was buried in a costly tomb. 'This,' says Robinson (iii. 309), 'is doubtless the Bethsaida near to which Jesus fed the five thousand, on the east of the lake; and probably, also, the same where the blind man was healed' (Luke ix. 10. Mark viii. 22).

The remains of this Bethsaida Julias, Pococke and Robinson found on the mountain et-Tell; a large portion of which is covered by the ruins.

We must add, that we are not convinced that there were on the same Lake of Galilee two towns bearing the name of Bethsaida, or that all the passages were not intended to refer to the latter, of which we have spoken; and if we suppose that the term Galilee (John xii. 21) extended loosely to some portion of Gaulonitis, on the eastern coast, there is no great difficulty in understanding the Scriptural writers to speak, in all the instances, of this same Bethsaida Julias; in support of which supposition we may mention, that the same Judas who, in the Acts of the Apostles (v. 37), is said to be of Galilee, Josephus calls a Gaulonite (Antiq. xviii. l. 1). Hug (Introduction, i. 30), who refers all the passages to Bethsaida Julias, says, that the place was situate in Gaulonitis, which district was divided from Galilee; but the ordinary language of the time asserted its own opinion, and reckoned the Gaulonitish province in Galilee. When, therefore, John (xii. 21) does the same, he proves that the unexpected peculiarity of these days was not unknown to him; for he expresses himself after the ordinary manner of the period. There is another fact of some importance. Bethsaida had taken the new name of Julias, having been enlarged and beautified nearly at the same time as Cæsaræa, and called Julias in honour of Julia, the daughter of the Emperor Augustus. Why is it not termed Julias in the Gospels? The name fell into dishonour, together with her from whom it was taken. Not long after Philip gave the name, Julia was banished

by her own father, who went so far as to wish she had hung herself, rather than perpetrated her crimes. Tiberius, whose wife she had been, consigned the unfortunate princess, after the death of Augustus, to the most abject poverty, under which she sank without assistance. Courtly adulation would lead to the discontinuance of a name which might never have been fairly established in popular use.

BETHSHEAN (H. *happy house*), a small metropolis ('Bethshean and her towns'), belonging to Manasseh, on this side of the Jordan, within the territory of Issachar, and on the south-east of the plain of Jezreel (Josh. xvii. 11), out of which the Israelites could not expel the native inhabitants (ver. 12. Judg. i. 27). It was a distinguished place, being mentioned as one of the cities which Solomon appointed to supply provisions for the royal household (1 Kings iv. 12). At a later period it bore the name of Scythopolis, the largest city of the Decapolis, and the only one on the west of the Jordan. It was a southern limit of Galilee. It lay a hundred and twenty stadia from Tiberias. In the Jewish war, Gabinius fortified the place, and among its inhabitants there were many heathen. In the fourth century of our era, it was the seat of a Christian bishoprick. It now bears the name of El-Beyzan. It was to the walls of Bethshean that the body of Saul was fastened, after he had been put to death (1 Sam. xxxi. 10).

The ruins of this place were visited by Irby and Mangles, from whom we learn, that the most interesting among them is the theatre, the walls of which can be distinctly traced. It measures across the front a hundred and eighty feet, and is remarkable for having those oval recesses, mentioned by the ancient architect Vitruvius, as being constructed to hold the brass sounding tubes for the purpose of aiding the voice. There are seven of these cavities. Vitruvius mentions that very few theatres had them.

The fore-mentioned travellers state, that they found in the ruins twenty-four skulls, and numerous bones. In one of the skulls a viper was basking with his body twisted through the sockets of the eyes, presenting a good subject for a moralist. In some of the tombs, the sarcophagi, or stone coffins, yet remain. Doors still hang on the ancient hinges of stone, in remarkable preservation. Over one of two streams, which run through the ruins of the city, is a fine Roman bridge. On a hill are the remains of one of the city gates, and prostrate columns of Corinthian architecture. On a high circular hill is the Acropolis, or castle. Near the town are the ruins of many subterranean granaries.

BETHSHEMESH (H. *house or city of the sun*) was a name of many Biblical places;

for the worship of the sun prevailed as a part of the worship of nature in the East generally, and in Canaan. Of these places, we mention only that to which there belongs any interest or importance. This Bethshemesh was a frontier town, in the territory of Judah, on the south-eastern border of Dan, lying probably in a plain, according to Eusebius ten Roman miles from Eleutheropolis, in the direction towards Nicopolis (Josh. xv. 10. 2 Kings xiv. 11). It was one of the cities given by Judah to the priests (Josh. xxi. 16). Solomon made it a sort of provincial capital (1 Kings iv. 9); but the place was taken by the Philistines, under Ahaz (2 Chron. xxviii. 18). To this town the Philistine lords accompanied the ark, after it had been in their possession seven months; their object being to apply the test agreed on between them and the priests and diviners, in order to ascertain whether the deadly destruction which had befallen the Philistines at Ekron was of God or of chance. The test proposed was this — whether a new cart drawn by two unworked milch kine, deprived of their calves, went straight forward by the way of Jehovah's own coast to Bethshemesh. This superstitious ordeal answered the purpose of those who proposed its application. The ark was received at Bethshemesh by its reapers with acclamation. But it was soon to prove an occasion of dreadful calamity to the city. Stimulated by a vain curiosity, some of its inhabitants looked into the ark, when there were smitten of the people, 50,070—a punishment which seems greatly disproportionate to the offence, if the number is not in some way much exaggerated, or some natural event has not received a supernatural clothing. When there is a clear and inevitable option between injustice on the part of God, and misrepresentations or misreports on the part of men, true piety does not allow hesitation in cases where it is necessary to do more than suspend the judgment, or refer difficulties to the thick mists which cover no few districts of the ancient world (1 Sam. v. 10, seq.; vi.). Robinson and Smith found ruins lying between Jerusalem and Ashdod, denominated Ain Sems. These are most probably the remains of the ancient Bethshemesh, and betoken a place of considerable size.

BIBLE, THE HOLY, is the name of the volume which is received among Christians as the source of their religious knowledge. The word Bible is an English transcript of a Greek term, which primarily denotes the reed papyrus (whence *paper*), that grew on the banks of the river Nile, in Egypt, and was made into a variety of useful articles. Among these were leaves, or sheets, prepared for being used in writing. Whence Byblos (Bible) came to be nearly equivalent with our Saxon term 'book.' The Bible, then, is 'the book,' emphatically *the*

book; that is the book of books, or the best of books. In the same manner the Moham-medans designate the volume containing their sacred writings, Al-Koran, the Koran, or the book. The epithet, 'holy' (of human origin), prefixed to Bible, points to the sacred nature of the subjects with which the book is concerned, and may be accounted an epitome, in one word, of the great aim and tendency of the Bible, which are to make men holy as creatures and children of a holy God. The name of this volume directs the mind to the nature of the information which it has to convey. The definition of the book has a similar effect. Religion is obviously its subject. For religious not for scientific information, the Bible is acknowledged as of authority, and must be consulted. And its religion is practical, not speculative, or notional. 'The Holy Bible' has been given to make the world holy; and whatever additional information it may offer, whatever collateral advantages it may confer, these are only casual or instrumental, while the great end which is found steadily pursued with few exceptions throughout the volume, is such a statement of historical, biographical, physical, and religious truth, as may show forth and illustrate the government of the Almighty, as exercised over the children of men, and prove and enforce the duty under which they lie to obey his will, keep his laws, conform to his guidance, acquiesce in his dispensations, and make his purposes their own.

The name Bible has been borne by this volume since the fifth century of the Christian era, when it is found used by the Christian Father Chrysostom, as equivalent with 'Sacred Scriptures.' It is a *collection* of books (the article Book should be read before this article on Bible), which the word Bible represents, not one book. The writings which the Bible contains are numerous, and diverse in character; written in an eastern clime, by Easterns, and originally for eastern purposes; in a very different state of society from ours; many of them at a very early period of civilisation; for objects dissimilar to each other; under a great variety of circumstances; and in languages which have long since ceased to be spoken. Yet, amidst these causes of diversity, there was also a source of unity; for the authors of the Biblical writings had one great object, namely, to convey religious instruction to their fellow-men; and as, in general, they all possessed the same, and for their day the highest, opportunities for gaining religious knowledge, and of becoming acquainted with the will and purposes of God, so, with some unessential diversities, they preserve in regard to their subject, namely, the great truths of religion, a harmony which of itself suffices to prove that they were under a higher guidance

than that of their own individual minds. The collection of books called the Bible consists of two great portions — the New Testament, and the Old Testament. The name 'Testament' is taken from the passage in 2 Cor. iii. 14, where it designates the religion of the Israelites, the old covenant; and denotes, in relation to our subject the books of the ancient Jewish church. The word 'Testament' is derived from the Latin, or Roman Catholic Version, which has, in the passage just referred to, *testamentum*; a term which, though it may in the language of the church have had the same import as the Greek original, conveys an incorrect idea to an English reader, who regards a testament as a will. In reality, the original word signifies a *covenant* or an *agreement*: it signifies also the books in which that covenant is recorded. The use of the term *covenant* rests on the highest authority: Jesus himself thus designates his religion: — 'This is my blood of the new covenant' (Matt. xxvi. 28).

The book of the old covenant our Lord found in existence when he came into the world, received as of authority in religion, sanctioned in its great leading truths, and explained and applied so far as his own purposes required. Hence in general the book of the old covenant may be said to rest on the authority of Christ. It is under various designations that this book is referred to in the New Testament: — I. A name which properly signified the Pentateuch, or five books of Moses, namely, 'the law,' is, as designating the most important part, applied to the whole (John xii. 34; xv. 25. 1 Cor. xiv. 21). II. The collection was denominated by its chief portions, as 'the law and the prophets' (Matt. v. 17; xi. 13; xxii. 40). III. 'The law, the prophets, and the psalms' (Luke xxiv. 44). IV. In the apocryphal book of Ecclesiasticus (Prologue), 'the law, the prophets, and other books.' V. Also the Holy Scriptures' (2 Tim. iii. 15. Rom. i. 2), 'the Scriptures' (Matt. xxii. 29), 'the Scripture' (John xix. 36); and in Josephus (Antiq. v. I. 17) the Old Testament is spoken of under the general terms, 'the Scriptures.' In one of the later books of the Old Testament (Dan. ix. 2) we find 'books' spoken of in reference to the sacred writings, showing that there was (cir. 538, A.C.) then a collection of sacred books in existence. To this the book of Daniel was afterwards attached. Nearly two centuries earlier, Isaiah (xxxiv. 16) speaks with similar effect of 'the book of Jehovah,' referring to the sacred collection as of authority in religion, much in the same way as we now refer to 'the Holy Scriptures.' Compare the words of the same prophet (viii. 20), — 'To the law and to the testimony: if they speak not according to the word, it is because there is no light in them.' Sometimes reference is made merely by the words, 'the book,'

to the Pentateuch, as containing the authoritative exposition of the Mosaic law (Isa. xxix. 18. Ps. xl. 7; comp. Ps. cxix. 16).

The Old Testament was divided by the Jews into three chief divisions: — I. The Law, that is, the five books of Moses. II. 'The Prophets;' a class which is subdivided into 1. 'The former prophets, namely, the historical books, Joshua, Judges, the two books of Samuel, and the two books of Kings; 2. 'The later prophets, that is, the prophetic books of Isaiah, Jeremiah, Ezekiel, and the lesser prophets, in one book. III. 'The Hagiographa,' or sacred writings; a class which was again divided into three inferior classes: — 1. Three poetic books, Psalms, Proverbs, and Job: 2. The five Megilloth, or rolls, volumes; that is, Canticles, Ecclesiastes, Ruth, Lamentations, Esther: 3. The remaining books of Ezra, Nehemiah, the Chronicles, and Daniel. The Hagiographa were generally regarded as not written by prophets, and there was consequently ascribed to them only an inferior degree of inspiration and sanctity. The division which we have given is enough to show, that our modern conception of the term *prophet* does not exactly correspond with that of the ancient Jews. We here find Joshua and Isaiah standing in the same general class. Historical are put with poetic books. The prophetic office, then, did not consist exclusively in predicting future events. What had Joshua and Isaiah in common? This, that they both laboured under the immediate guidance of God, for the establishment of his kingdom in the world; the first by setting it up in a time of primitive and simple energy; the second, in labouring to sustain it, and prevent its downfall in a time of moral, religious, and national decline. Hence it is clear we must enlarge our notion of the prophetic character. It consisted essentially in teaching divine truth on the solid and sure basis of divine inspiration. The idea involves two great elements, — instructions from on high — faithful labour to fulfil those instructions. The manner in which that labour was performed is of secondary importance: it might be by settling the foundations of a nation, or in foretelling the doom that awaited guilt.

The Pentateuch stood highest in the estimation of the Israelites, as of religious authority, containing, as it did, the writings of the founder of the nation, the original sources of its institutions, laws, usages, and expectations; whence the Samaritans acknowledged it alone, and Philo mentions Moses only as the teacher of religious mysteries. The arrangement in our Bibles, by which books of very dissimilar ages are made to follow each other, is derived from a division made by the Hellenistic Jews, who, classifying the books according to what they considered their subjects and

contents to suggest, placed first the historical; secondly, the prophetic; and, thirdly, the poetic books. The number of the sacred books of the Old Testament was originally held by the Jews to be twenty-two, which by a different division was at a later period augmented to twenty-four; whence arose the phrase 'the four and twenty,' by which the entire collection was denominated.

The historical books contain, after a general and rapid review of the earliest condition of the earth and of man, a by no means complete, yet very valuable history of the Jewish people, down to the middle of the fifth century before Christ, which they present in such a manner as to form a connected whole, in which each book prepares the way for that which follows, and has reference to that which precedes. The only exception is in the Chronicles, which repeat from a somewhat different point of view the contents of the books of Samuel and of Kings. After the Babylonish captivity, the history is but fragmentary, and in the earlier periods gaps occur: for instance, we have only a few scanty notices of the long period spent by the Hebrews in Egypt. These historical narratives thus embrace a period of at least 3500 years—a fact which is unparalleled. With the Greeks, authentic history begins only when that of the Jews terminates. Before the fifth or sixth century, A.C. the knowledge which profane historians supply us with is, so far as it is of value, nothing more than scattered notices gathered by the ceaseless research of learned men, from the fragments that have survived the wreck of ancient learning. And the moment that the historian attempts to enter on the history of those centuries during which Israel was founded in Palestine, and became a flourishing people, he is obliged to have recourse to its books for materials, in order to give some acceptable view even of the great monarchies of Western Asia, to say nothing of Jewish affairs themselves. What a blank would there be in the history of the world, had the Hebrew annals perished! As it is, they bring down the history of man in a credible form till profane history is prepared to take up and continue the thread of the narrative. And though we should grant the truth of the allegations of those who say that the earliest periods of this long range of history are not free from the traditional and the fabulous, yet the account given of the Ante-Mosaic times vindicates general credibility for itself, by its truth to nature, and accordance with the simple manners and fresh earnest feelings of a primeval age; while the narratives which are ascribed to Moses, and to writers that came after him, wear to our mind all the appearance of taking their origin in or near the times to which they severally refer; nor should we expect that any competent

and impartial judge, who has studied ancient history, could for a moment hesitate to declare, that in substance these narratives are credible and trustworthy. Our own opinion is, that, until philosophical history had been produced by Thucydides (cir. 400, A.C.) and Tacitus (cir. 50, A.D.), the ancient world had nothing to put in comparison with the historical writings of the Jews; and, to the present hour, where for ancient times can their equals be found, if regard be had to the combined qualities of truth, simple beauty, and impressiveness? Much of their charm and of their interest consists in the large share which biographical details form of their contents. Indeed they are a transcript from actual life, and are consequently filled with features that are not only genuine, but touching and attractive.

The prophetic books contain the warnings, teachings, and prophecies of the prophets, who poured forth the burden of their righteous souls in addresses, visions, and symbols, forming a class of men such as we find in no other nation, and who are of themselves sufficient to vindicate the unapproached superiority of the Hebrew literature, as an instrument of national education. Isaiah and Homer may have been contemporaries. The Grecian bard has done much for the world; but far more has been effected by the Hebrew prophet. Homer is now studied only for his poetry—Isaiah is still read for his truth. The good which the first communicates is purchased very dearly, when our youths are obliged to receive, in union with the refinement of their tastes, the lowering of their moral nature, effected by ceaseless images of gods worse than men, and men engaged in low strife and brutal conflict. The blessings which the second sheds on the mind and the soul, in high spiritual realities and in pictures of ravishing beauty, which portray the happiness of obedience, of peace, of righteousness, generally of the prevalence of the will of a holy God, are adorned and recommended by all the qualities of the noblest poetry, and all the sanctions of the loftiest truth. Even in a literary point of view, however imperfectly the merits of the Hebrew muse have been appreciated, the Psalms and the Prophets will endure a comparison with the best productions of ancient or modern poetry; while in that which constitutes the great characteristic and the great merit of the poetic, as well as the other books of the Bible, namely, their religious tone, their constant subservience to the promotion of better and higher views of God and duty, the Bible is literally without a rival; and this we say, well knowing that deductions from the high good which it achieves have to be made, partly in consequence of features to be found in its pages, but mostly because of the perversion and

misuse which ignorance and fanaticism have made of those features. Irenæus of old remarked, that the Bible was a book in which every one found, as well as sought, his own peculiar views, — a remark, exemplifications of the truth of which every year supplies anew; for what evil, what folly, what falsehood, what delusion, has there been, for which either weak or wicked men have not pleaded some fancied or forced support drawn from the Bible? War, slavery, persecution, witchcraft, demonology, fanaticism, most varied in shapes and most baneful, the Bible has been wrested to support; and so long as the Scriptures are so little and so imperfectly studied, and so long as ignorance and narrow-mindedness are their expounders, will they continue to supply weapons to the enemies of mankind. The Bible, which has been the parent of civilisation, asks of its own offspring services to prevent its desecration; and true, healthful, high-minded religion, which owes every thing to the gradual operation in the world of the Holy Scriptures, should make it first among its earthly duties to cleanse away the defilements of that idolatry into which ignorance and passion are now, as they were of old, so prone to fall; and to vindicate for the Scriptures their just authority, by a diligent and reverential exposition of their true merits.

The period of those prophets of whom we possess oracles in writing, begins about the ninth century before Christ, and ends with the middle of the fifth, that is, with the time of Nehemiah. The actual arrangement of them is not strictly chronological, though the collectors appear to have had such an arrangement in view. The diction is throughout poetic; but that of the older prophets is more original, burning, and lofty: that of the younger prophets sinks by degrees into plain prose; thus betokening the tendency to decline which the national character underwent, and of which decline this poetic declension was at once a consequence and a cause. The poetry of the Hebrews divides itself into two great classes, lyrical and didactic; which are, however, found more intimately allied in their literature, and that from its earliest eras, than is the case with any other nation. If we spoke of Hebrew poetry in relation to art, we should declare sublimity to be its characteristic. Its great subjects are religion and patriotism. Canticles is the only instance in which amatory topics are treated of.

The New Testament contains the authoritative account of the foundation and establishment of the Christian church. It is the fountain and the substance of the teachings of Jesus, his apostles, and evangelists. The general credibility of these writings is guaranteed to us by the actual presence of the spirit of Christ in the primitive church; by

the careful decision and deliberate approval of individuals and communities belonging to the early church, to whom the documents were first addressed or entrusted, and who possessed the best means of judging of their authorship, and ascertaining the truth and value of their contents, and who, entertaining diversity of opinions, and being placed in dissimilar circumstances, could not have agreed, as they unanimously did, to receive the books, had they not possessed very good and strong grounds for their convictions; by the accordance of their tenor with the great tendencies and obvious aims of Providence; by the adaptedness of their doctrines to the wants of man; by the singular harmony of their general teachings with, yet surpassing excellence over, the highest moral discoveries of civilisation; and, finally, by the fact that these writings are indispensable, and sufficient to account for the rise, spread, and rapid diffusion of the gospel, and for the extensive and, in many respects, benign effects which it has wrought on society in private, and on the world at large. The several pieces of which the New Testament consists, were written within the space of a century; whereas more than a thousand years passed during the time that the books of the Old Testament were coming into existence. Of the books of the New Testament no one proceeded from the pen of the Lord Jesus himself, who left nothing to posterity in writing. Those, however, who heard his words recorded them; and there can be no doubt that we possess, in the New Testament, a trustworthy and credible, though not a complete, account of the doctrines and acts of Christ, as well as of the teachings of the first Christian missionaries, and of the immediate results of their labours. The numerous, and sometimes very unfriendly, objections which have been made and urged against these writings — their historical worth, their genuineness and authenticity, the credibility of their contents, and their authority in doctrine, — have, undesignedly, had the advantage of showing, beyond the possibility of reply, that as Christianity rests on historical foundations, so are those foundations more broad, deep, and secure, than those which sustain any other ancient institution, or any other great social movement in remote ages; and that either our confidence in history must be altogether abandoned, or these documents, speaking generally, must be received as 'worthy of all acceptance.' The precise year when the collection of books termed the New Testament was completed cannot be ascertained; but there is reason to think, that the time does not extend beyond the first half of the second century, and certainly cannot be fixed later than the closing period of that century. The collection was gradually formed, just as a letter or a gospel came into the hands of a church, which its

ners had reason to receive as of religious authority. Some of these pieces reach back to within a few years after the crucifixion. For instance, the first Epistle of Paul to the Thessalonians is, on valid grounds, considered to have been written as early as the year, A.D. 52. For one or two others a still earlier date has been claimed. It is not easy to settle, in every case, the precise year when each of the documents was dated; nor, in consequence, can we with certainty lay down the order in which they were published. On these points diverse opinions have been held. We here present opinions of one or two of the most distinguished theologians; referring the reader, for more exact opinions, to the separate articles on each book, while we beg him to observe, that in the midst of diversity there is substantial agreement; and that our state-

ment is thus borne out, that all the books which constitute the New Testament were composed before the end of the first century, and therefore within a period which gave to the writers every opportunity for knowing and reporting the truth. We also premise, that the order in which the books stand in the New Testament offers no sure criterion by which to determine the order in which they were published. In the Bible the Gospels come first, which some critics have considered among the latest of the documents. Of the Epistles, preference in place seems to have been given to those which were written to the most distinguished cities: thus the letter to the Romans takes the lead, since Rome was the capital of the world; and then follow the two letters addressed to the church in the renowned Grecian city of Corinth.

	LISCO.	LARDNER.
1. The First Epistle to the Thessalonians	52 A.D.	52 A.D.
2. The Second Epistle to the Thessalonians	52	52
3. The Epistle to the Galatians	56	52—3
4. The First Epistle to the Corinthians	57	56
5. The Second Epistle to the Corinthians	57	57
6. The Epistle to the Romans	57	58
7. The Epistle of James, before the year	60	61—2
8. The First Epistle of Peter, about the year	60	61
9. The Epistle to the Colossians	62	62
10. The Epistle to the Ephesians	62	61
11. The Epistle to Philemon	62	62
12. The Epistle to the Philippians	62	62
13. The Gospel of St. Luke	64	63—4
14. The Acts of the Apostles, by the same	64	63—4
15. The First Epistle to Timothy	65	56
16. The Epistle to Titus	65	56
17. The Second Epistle to Timothy	66	61
18. The Second Epistle of Peter	66	61
19. The Epistle of Jude	66	61—5
20. The Epistle to the Hebrews	67	63
21. The Revelation of St. John	68	95—6
22. The Gospel of St. Matthew, before the year	70	61
23. The Gospel of St. Mark, before the year	70	61
24. The Gospel of St. John, after the year	80	63
25—27. The three Epistles of St. John, after the year	80	80—90

The New Testament is thus made up of twenty-seven different compositions, of various character, of unequal length, and of dates ranging between 52 and 90—6 of the Christian era. Five of these partake of the character of record or memoirs; a sixth has been termed 'a prophetic history'; the remaining twenty-one are apostolic letters, addressed to the primitive churches. Some of these are encyclical, or general; others are primarily addressed, in each case, to a particular church: yet the latter were intended to be serviceable in a wider sphere; and as they contained great and everlasting truth, as well as what was local and transient, so they soon came to form a part of the spiritual treasure of the church, and have for many centuries served for general edification. Of the twenty-one Epistles, thirteen bear the name of Paul; and a fourteenth, which is anonymous, is generally accounted to be two are ascribed to Peter, three to John, one to James the Less, and one to Jude. There is solid evidence for holding that the historical books were written by the persons

to whom they are attributed. Adding Matthew, Mark, and Luke, to the five above enumerated, the writers of the New Testament are eight; five of whom belonged to the twelve apostles originally chosen by our Lord. Paul claimed for his apostleship an equally direct appointment by Christ. Luke and Mark were companions and associates of the apostles, and partook, in some degree, of their authority.

The New Testament was originally, and at a very early period, divided into two great portions—the Gospels and the Epistles: the first comprising the historical books; the second, the letters. A later division, formed according to their subject-matter, makes three classes: I. the historical, II. the doctrinal, III. the prophetic books; but the inartificial character of the writings of the New Testament is ill adapted to any rigid scientific arrangement. Of what may, in vague terms, be denominated historical books, there are five, namely, the four Gospels and the Acts of the Apostles; which furnish materials for a general outline of the history of

the church, till towards the last third of the first century. The thirteen Epistles of Paul, written, in each case, with a view to some special circumstances in the condition of those to whom they were addressed, fulfilled their primary object at the time when they were composed; but, being happily preserved by the churches, supply to all ages useful sources of information, whence the judicious learner may find instruction in doctrine, history, usages, and customs, as well as confirmation in Christian truth, and edification in the divine life. Other letters are found in the New Testament, which, while they show some diversity of conception and treatment in regard to the development and exposition of Christian doctrine, afford valuable help to the student, in his efforts to form a full, harmonious, and satisfactory conception of the earliest manifestation of the religion of Jesus Christ. There are, in some of Paul's Epistles, as well as in parts of the Gospels, passages which bear, more or less, the prophetic character; one book is avowedly of this nature, namely, the Revelation; but there is good reason to believe, that as the prophecies of the Old Testament were fulfilled partly before, partly in, the events recorded in the New, so those of the New Testament were fulfilled within the range of the earliest periods of the Christian era.

These statements lead the mind to form a correct idea of what *the Bible really is*. It is a record of past transactions, of transactions of unspeakable importance, comprising the divine dispensations, and the dealings of God with man, during the lengthened period of four thousand years; or, more specifically, it is a record of what was done under the divine direction for establishing the kingdom of Christ on the earth, at the time of his appearance, and in the ages which preceded that momentous epoch. Viewed in this light, the entire record is found to have unity of aim, and unity of tendency. The first chapter in Genesis has a connection with every succeeding portion, till the volume closes with the Apocalypse. Now, as a record of past transactions, it necessarily varies with each successive period to which it relates, since the narrative in each age and in each case records something which was then done, thought, or felt. Accordingly the events and the doctrines take the colouring of each successive age. This could not be otherwise, since they must needs be adapted to the age, be akin with the feelings of the age, and hence would they be a mirror of the age: otherwise they could have exerted no influence on the age; they would have been alien, and so useless to it. Accordingly these events and doctrines are true, if they were true relatively to those with whom they were primarily concerned. And the first inquiry of the Biblical student is, What did the writer really mean? what sense did he intend to convey?

how would this be understood by those to or for whom he wrote? what was his object, and how has he achieved it?

It is another and a different question, what import these things have for us. Doubtless we may find in the record living and everlasting truth; but, in order to get the waters of life pure, we must go to the fountain-head, and draw, without carrying thither the impurities of self-will, or modern opinions, or an already-formed creed. Having ascertained, then, what was the mind of the writer, our next business is to ask, what burden his words bear to us. It may be a warning, as well as an admonition. David's conduct towards Bathsheba bids us 'cease from man,' while it assures us of the honesty of purpose by which the writer was actuated; and thus we are bid to love truth, and hate wickedness. The record, then, furnishes us with materials for thought. We must exert the powers of our minds, in order to learn what it is the will of God that the sacred record should teach us. And, in this exertion of our mental powers, we are to employ all the aids which a well-disciplined and full mind, and a well-cultured heart, may unite to supply; so as to separate the tares from the wheat, to try the spirits, to prove all things, holding fast that which is good; leaving on one side the temporary, the occasional, the dark, and the unworthy, in order to gather up every fragment of heavenly light, every portion of divine truth, every crumb which fell from the full table of God's spiritual bounty. For as this with which we have to do is a record of one continued scheme and manifestation of divine love, which is intended to have its completion in the final restitution of all things, so is it certain that each part has a bearing on every other, and an import to each successive member of the kingdom of God. The faith of Abraham, and the loving nature of John, are an eternal possession for the church. Hence have we all to inquire, what great truth, what everlasting principle, is involved in each particular event; and, when we view and study the record in this light, we shall sometimes find that the highest lessons come forth from even those passages which have been most rudely condemned. After we have ascertained the opinions of the several writers, there comes the question, Are these opinions true in all their original latitude? or have they now a wider or a more restricted application? When seen in the light of the doctrine of Christ, how do they appear? They were true to those who entertained them, — they were useful in their first utterance. Have they stood the test of time? Will they endure the touchstone of the gospel? For it must never be forgotten, that the revelation of the mind of God in and by the unclosed and radiant mind of Christ, was the great end and purpose of the gospel from its earliest times of preparation to the ful-

'the latter days.' His mind, then, standard of Christian truth; for it is a script, so a disclosure, of the mind

Those who profess to learn of him in consequence, under a sacred obligation, to refer every event and every teaching to him, when they wish to gather the truth from those teachings and those events themselves. That is the sun—the sun of righteousness—in whose light we are to live; in all that Moses and the prophets said and in all that apostles proclaimed in the world. So far as what others convey to us is in accordance with 'the truth in Jesus,' we are at liberty to receive it as welcome; but if in any thing or in their words or deeds run counter to the law of the spirit of life, which was first shown to the world in the Son of God, we have no alternative but to reject it, even if it be declared by an angel from heaven.

We are not under Moses, but under Christ. It is, however, probable that in so many varied and harmonious a system as that of the Bible to be compared with the writings of the prophets will throw light upon another; and the previous messengers of God appear to bear witness to Christ, but aid him in his efforts to enter fully into the mind of their divine Master. At the same time we must not expect impossibilities; for since revelation necessarily, in the case of the Bible, is a revelation,—that is, in order to bring truth to men's minds,—must wait on the progress of earthly and human culture; side by side, and step by step, with their advances toward perfect truth and perfect holiness, and in general can stand very far before the first minds of any race in any particular day, lest it be lost from sight, and spend uselessly; so divine truth itself will continue to dwell among men in an earthly and in customary vestments, and in the current language; all of which must partake of the nature of those which later ages find, and, in the language of Paul, may declare to be 'beggarly elements' (Gal. iv. 9). Yet these elements are the perishing vehicles of those great and precious promises which God, from the foundation of the world, designed to communicate to man. Accordingly we may expect to find, and we actually do on inquiry retain great doctrines taught from the beginning to the last; only, as time went on, with increasing evidence, deeper meaning, and wider application. Thus the same great Being who created the heavens and the earth was first revealed to Abraham, then to Moses, then to the prophets, then to Jesus Christ, and so, in the fullest and the highest sense, was the Father of all the families of the earth. The same individual is, by his own process of revelation, brought to be regarded as the Father of all mankind; and, when revelation

is suffered to derive aid from her twin sister science, is seen and adored as the God of the boundless universe.

The language in which the books of the Old Testament were written, and in which we possess them, is the Hebrew: some of them, Daniel and Ezra, are partly written in Chaldee, which is akin to the Hebrew. The books of the New Testament are preserved to us in the language in which they were originally penned, namely, the Greek. The books of the Old Testament are the only remains of the genuine Hebrew literature. Those of the New exist in a peculiar dialect of the Greek, termed Hellenistic, in which Hebrew influences largely prevail. The Hebrew of the Bible has a classical character; the Greek must be regarded as a provincial and heterogeneous formation, possessing exclusive peculiarities, and so aiding the scholar to fix with precision the age of books which are written in it.

The Biblical books were all of them literally *written*; written on paper, parchment, or some other suitable material. Printing is a modern invention. Whence it is easy to see, that the only way in which copies could be multiplied was by transcription. But transcription is a process that gives some scope for voluntary and involuntary errors. Paper and parchment are perishable materials. Hence the preservation of written books or manuscripts was difficult. Moreover, the autographs, or the writings themselves which the historians and evangelists put forth, are no longer in existence. It is also true, that modern industry has discovered thousands of variations as existing between different manuscripts of the sacred books. Yet such was the veneration in which these books were held, such the care that was taken in copying them, and such the assiduity with which they were kept and preserved during the lapse of a long line of centuries, that, after investigations and discussions of the freest and the fullest kind, criticism has furnished us with the most valid reasons for believing that, in all essential points, we possess the sacred text, speaking generally, the same as it was when it first issued from the hands of its several authors. The ascertainment of this fact is a very satisfactory result, achieved by a degree of industry and an amount of learning employed on the subject since the invention of printing, such as perhaps were never brought to bear on any other province of human inquiry.

This is not a work in which to set forth the history of the original text of the Bible; but there are yet a few things which we consider necessary for the English reader. The Hebrew penmen, writing from right to left, ran their words and their letters all together, using divisions neither of verses, words, syllables, nor letters. The New Testament authors also wrote without any of these divi-

sions, and equally without points or accents. The *divisions into chapters* which we now have are ascribed to Cardinal Hugo de St. Caro, who lived in the twelfth century, at Barcelona, in Spain: the Jews also adopted his divisions for the Old Testament. It is unknown when the Old Testament was first divided into verses: it is, however, found in a concordance by Rabbi Nathan (1436—1445). The *division of the New Testament into verses* is the work of the learned printer, Robert Stephens, who made it on horseback during a journey from Paris to Lyons, in 1551. The execution corresponds in no small degree with the occasion.

In the *margin* of the Bible, two other aids to its right understanding are found,—I. diversities of translation; II. marginal references. These diversities of translation—for instance, ‘thanked’ is appended to ‘blessed’ in 1 Kings ix. 66—are to be referred to King James’s translators, who took this method of indicating a doubt whether they had succeeded in giving, in the text, the best rendering. In no few instances, the reading of the margin is preferable to the reading in the text. The *marginal references* are different in different editions of the English Bible, and owe their authority exclusively to the value which, in any case, they possess from aiding the reader in the important task of comparing Scripture with Scripture, in order to enter more fully into its import, and learn its proper application. These references do no more than give the opinion of the editor of any particular Bible that may have them, as to what passages bear on a certain subject, and may, with a view to its elucidation, be advantageously consulted.

The *divisions, distinctions, and points*, which are found in modern Hebrew and Greek copies, are the inventions of later times, and have no force to bind the competent theologian. In the same way, the division into chapters and verses, which is found in our English Bibles, the headings of the chapters, or summaries of their contents, as well as the punctuation, rest on no higher sanction than that of uninspired men; and though, doubtless, these things minister to convenience in the use of the Scriptures, yet they have done much harm in pre-occupying the mind, hindering unprejudiced inquiry, and causing the Sacred Record to be read piecemeal, by bits and scraps, and so to be misunderstood and misapplied. The titles prefixed to the books, the epigraphs, or explanatory words at the end, are not to be regarded as having proceeded from the pens of the sacred writers themselves.

The intrinsic worth of the Sacred Scriptures, and the deservedly high estimation in which they were held, caused *translations* of them to be made from the Hebrew and Greek originals. The most ancient and the most valuable version of the Old Testament is that in

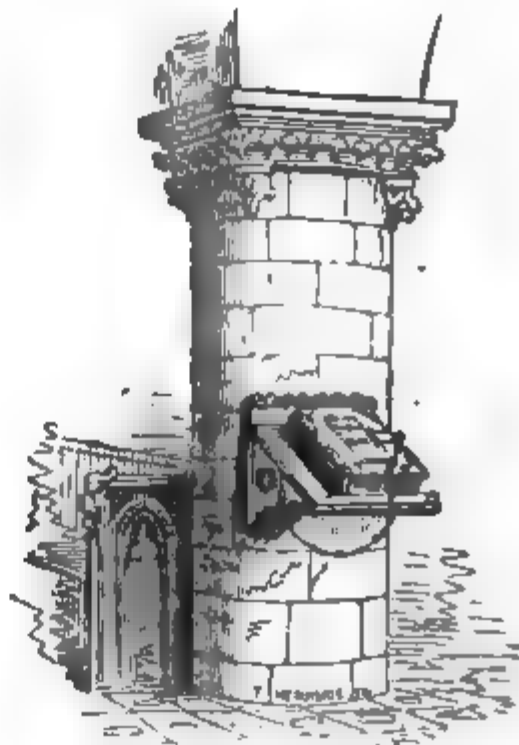
Greek, denominated ‘the Septuagint,’ which was made some two hundred years before Christ, chiefly for the use of the Alexandrian Jews. Immediately after the firm settlement of Christianity in the world, translations of the Scriptures of the New Testament began to be made in different languages. Of these translations the oldest is in Syriac, a dialect kindred with the Hebrew. The Syriac translation, termed *the Peshito*, was in use among the Syrian Christians in the third century. The *Latin version*, which is called ‘the Vulgate,’ is of considerable value. The Council of Trent (A.D. 1545—1563) ordered a revision of the text of the Vulgate, which is used and regarded in the Roman Catholic church as of equal authority with the originals. The invention of printing, and the ceaseless activity of the English Bible Society, have been the chief human causes that the Sacred Scriptures have been translated into all the chief languages that are now spoken on the earth. The present *English version* had its origin in the time and under the direction of James the First; for the execution of which the king issued, in 1604, a commission to fifty-four divines. It was not, however, till 1606 that the work was begun, when it was found that death had reduced the translators to the number of forty-seven, who applied diligently to their task; and, borrowing aid from previous English translations, as well as from other sources, accomplished their undertaking, and sent it forth from the press of Robert Barker in 1611. Since that period, Biblical theology has made such progress as to have become an almost new science. The common version, therefore, has long been regarded by scholars as insufficient; and they have, in a variety of ways, furnished themselves with better aids than it can afford. As yet, however, nothing has been done to revise the English Bible for general use. Consequently, numerous errors are allowed to circulate, which are accounted as of equal sanctity with ‘the pure milk of the word.’ Still the common version, having been carefully made, may in general be said to represent the meaning of the original. At the same time, it is obvious that in a work which is above two centuries old, and was written in the very infancy of modern theology, there must be deviations from the original, or imperfect renderings of its import and force, as well as archaisms of language and obsolete words, which ought to be corrected without delay, in order that the Sacred Record may appear to the English reader in a condition as near as possible to that in which it is perused by the well-skilled student of the divine originals.

During what are not inappropriately termed the dark ages, the Bible was a sealed or a hidden book. Existing only in a foreign tongue, the people could not have studied its pages, even had they been admitted to

behold them. The translation of it into the vernacular languages was expressly forbidden, in the belief that the general perusal of it would occasion debate and error, and undermine the prevalent ecclesiastical supremacy. At the Council of Toulouse (A.D. 1229), among forty-five canons passed for the extinction of heresy, and the re-establishment of peace, one involved the first court of inquisition, and another ran thus:— 'We also forbid the laity to possess any of the books of the Old or New Testament, except perhaps the Psalter, or Breviary for the Divine Offices, or the Hours of the Blessed Virgin, which some, out of devotion, wish to have; but having any of these books translated into the vulgar tongue we strictly forbid.' In face of this prohibition, and of the greatest perils, Wickliffe undertook to translate the Sacred Volume, which he completed in the year 1380. At this period, Wickliffe's translation could be diffused only by the laborious process of transcription; but transcribed it was, diligently, both entire and in parts, and as eagerly read. His motive for making the translation may be gathered from these his words:— 'The authority of the Holy Scriptures infinitely surpasses any writing, how authentic soever it may appear, because the authority of Jesus Christ is infinitely above that of all mankind.' The manuscripts of this version are still numerous. It is somewhat surprising, that only the portion of it containing the New Testament has been printed, after having been in existence nearly five hundred years. The great reformer had, however, performed a task for which he could not be forgiven. Harassed during life, he was, after death, formally condemned. In the beginning of the fifteenth century, a council, held at Constance, not content with passing sentence on his writings, ordered Wickliffe's bones to be disinterred and burnt; which was actually carried into effect some thirteen years afterwards, by the peremptory directions of Pope Martin V. the ashes of the venerable man being thrown into the Swift, a tributary of the Severn. This disgraceful bigotry, and the burning, by the same authority, of John Huss (1415) and of Jerome of Prague (1416), together with a course of similar violence, prepared men's minds for the more successful, but not more laudable, efforts made in the dawn of the Reformation, in order to put the Scriptures into the hands of the people. Printing was discovered. Gutenberg (born in Mentz, in 1400) invented moveable types; and, being aided with money by John Fust, a goldsmith of that city, he published, between the years 1450 and 1455, the Latin Bible,—an event which is among the most important in human history. This book formed the first important specimen of printing with metal types. The earliest homage of the press was paid to the Sacred Volume,

and fully has the honour been returned by the activity of mind and diffusion of books to which the study of the Bible has chiefly given occasion. This work of 1282 pages, finally executed,—a most laborious process, involving no small amount of mental, manual, and mechanical labour,—had been accomplished no one, save the artists themselves, knew how. Printing, however, once discovered, was enthusiastically hailed, and it made rapid progress. In 1476, twelve other works had issued from the press; among which was the first printed commentary on the Scriptures, namely, 'Postils' or Notes of Nicholas de Lyra.

At the commencement of the great effort which rescued the Bible from the hands of ignorance and prejudice in which it had long been held, it was usual to chain a copy of it to the pillars and other parts of churches. This custom, which shows how rare the Bible then was, and how much it was sought after, may be considered also as an emblem of the bondage in which it had for centuries lain.



THE BIBLE CHAINED.

Great events, however, were to mark the first quarter of the sixteenth century, inauspicious though the period seemed to be for the dawning, in England at least, of new light. The honoured instrument in the hands of Providence for making the Scriptures accessible to Englishmen was William Tyndale, born in the year 1484, 5, or 6. within the hundred of Berkeley, in Gloucestershire. Tyndale was brought up at Oxford, where he gained great distinction. While still at the University, he gave lectures privately on the Scriptures. Retiring home, he began to make preparations for his great work. The corruptions of the times had much weight with him, in undertaking his important task. 'A thousand books'—says he—

'had they lever (rather) to be put forth against their abominable doings and doctrine, than that the Scripture should come to light. For as long as they may keep that down, they will so darken the right way with the mist of their sophistry, and so tangle them, that either rebuke or despise their abominations, with arguments of philosophy and with wordly similitudes, and apparent reasons of natural wisdom; and with wresting the Scriptures unto their own purpose, clean contrary unto the process, order, and meaning of the text; and so delude them in descanting upon it with allegories, and amaze them, expounding it in many senses, before the unlearned lay people (when it hath but one simple literal sense, whose light the owls cannot abide), that though thou feel in thine heart and art sure that all is false that they say, yet couldst thou not solve their subtle riddles. Which thing moved me to translate the New Testament. Because I had perceived by experience, how that it was impossible to establish the lay people in any truth, except the Scripture were plainly laid before their eyes in their mother-tongue, that they might see the process, order, and meaning of the text.' Tyndale's zeal brought him trouble. He was taken before the chancellor of the diocese, 'who threatened me grievously and reviled me, and rated me as though I had been a dog.' His efforts, however, were not to be repressed. 'I defy the Pope,' said he to a reputedly learned divine; 'and if God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scripture than you do.' Finding it unsafe to remain any longer in Gloucestershire, Tyndale repaired to London, hoping to find in Tunstal, its recently consecrated bishop, a patron and helper in his self-imposed task of translating the Scriptures. He soon, however, made the discovery, 'not only that there was no room in my Lord of London's palace to translate the New Testament, but also that there was no place to do it in all England.' He, in consequence, repaired to the Continent. Remaining some time in Hamburg, he arrived at Cologne, on the Rhine, in April or May, 1526, accompanied by his amanuensis, William Roye. He commenced his labours by committing to the press his New Testament, in the form of a quarto volume. The printers, however, had only proceeded as far as the tenth sheet, or letter K, when, an alarm being raised, the work was interdicted. Tyndale and Roye secured the sheets printed off; and, sailing up the Rhine to Worms, they proceeded with their undertaking, where he put forth two editions of the New Testament, printed probably by Peter Schöffer, and before the end of the year 1525, one in octavo, the other in quarto. See 'The Annals of the English Bible,' by C. Anderson, 2 vols. 8vo. London, 1845. Here is the origin of all those

millions of English Scriptures which are now being read in so many different and distant parts of the globe. The quarto edition with 'glosses and prefaces' having arrived in England, was forthwith met with proscription, and that by no less an authority than that of Henry VIII. himself, with Wolsey's full concurrence, if not his advice. Another trial was, however, to be made—would England receive the Sacred Volume without note or comment? This was put to issue by the appearance of Tyndale's octavo edition, which, notwithstanding warnings given to persons in this country, arrived here in January, 1526. The ecclesiastical authorities immediately took alarm. Cuthbert Tunstal, 'by the permission of God, Bishop of London,' issued his injunction; which is too curious not to be given entire:—

'By the duty of our pastoral office, we are bound diligently, with all our power, to foresee, provide for, root out, and put away, all those things which seem to tend to the peril and danger of our subjects, and specially the destruction of their souls! Wherefore, we having understanding, by the report of divers credible persons, and also by the evident appearance of the matter, that many children of iniquity, maintainers of Luther's sect, blinded through extreme wickedness, wandering from the way of truth and the catholic faith, craftily have translated the New Testament into our English tongue, intermingling therewith many heretical articles and erroneous opinions, pernicious and offensive, seducing the simple people; attempting, by their wicked and perverse interpretations, to profanate the majesty of the Scripture, which hitherto hath remained undefiled; and craftily to abuse the most Holy Word of God, and the true sense of the same; of which translation there are many books imprinted, some with glosses and some without; containing in the English tongue that pestiferous and most pernicious poison, dispersed throughout all our diocese, in great number; which truly, without it be speedily foreseen, without doubt will contaminate and infect the flock committed unto us, with most deadly poison and heresy, to the grievous peril and danger of the souls committed to our charge, and the offence of God's Divine Majesty: Wherefore we, Cuthbert, the bishop aforesaid, grievously sorrowing for the premises, willing to withstand the craft and subtlety of the ancient enemy and his ministers, which seek the destruction of my flock, and with a diligent care to take heed unto the flock committed to my charge, desiring to find speedy remedies for the premises, do charge you jointly and severally (the archdeans), and by virtue of your obedience, straitly enjoin and command you, that, by our authority, you warn, or cause to be warned, all and singular, as well exempt as not exempt, dwelling within your archdeaneries, that within thirty days' space,

whereof ten days shall be for the first, ten for the second, and ten for the third peremptory term, under pain of excommunication, and incurring the suspicion of heresy, they do bring in, and really deliver unto our Vicar-General (Geoffrey Wharton), all and singular such books as contain the translation of the New Testament in the English tongue; and that you do certify us, or our said commissary, within two months after the day of the date of these presents, duly, personally, or by your letters, together with these presents under your seals, what you have done in the premises, under pain of contempt. Given under our seal, the four and twentieth day of October, A.D. 1526, in the fifth year of our consecration.'

Eleven days afterwards, 'a mandate' in nearly the same terms was given out by Warham, archbishop of Canterbury. A third edition, however, was printed at Antwerp, and, in spite of persevering and harsh efforts made at home and abroad, the New Testament, thus rendered into our mother-tongue, spread rapidly and extensively in the nation. Meanwhile Tyndale was proceeding in a foreign land with the task of translating the Old Testament. This work came into England piecemeal. Genesis was first imported, then Deuteronomy. The Pentateuch was soon in circulation in this country. The clergy were more than ever roused. The Bishop of Norwich, speaking of the readers and disseminators of the Scriptures, after complaining of his want of ability to put them down, added—'If they continue any time, I think they shall undo us all.' Indeed the chief authorities of the realm included the New Testament in English, in a list of twelve books, which were thus denounced—'Detest them, abhor them, keep them not in your hands, deliver them to your superiors; and if, by reading of them heretofore, any thing remains in your breast of that teaching, either forget it, or, by information of the truth, expel it. This you ought to do; and being obstinate, the prelates of the church ought to compel you, and your prince to punish and correct you.' One burning of books had already taken place. A second now occurred. Tunstal had purposely bought up all the New Testaments he could procure, which he caused to be brought into St. Paul's church yard, and there consumed with fire, in May, 1580. This destruction, however, 'had'—says Burnet—'such an hateful appearance in it, being generally called a burning of the word of God, that people from thence concluded there must be a visible contrariety between that book, and the doctrines of those who handled it; by which both their prejudice against the clergy, and their desire of reading the New Testament, was increased.' All this time the work of printing went forward on the continent, which was followed by ample importations

into this island. Tyndale also was prosecuting his task amid difficulties, discouragements, and dangers. The peril, indeed, now became more alarming. Life was at stake. Fryth, a fellow-worker with Tyndale, had been committed to the Tower. Being required to recant and desist, he nobly replied,—'Grant that the word of God, I mean the text of Scripture, may go abroad in our English tongue, and my brother William Tyndale and I have done, and will promise you to write no more. If you will not grant this, then will we be doing while we have breath.' Fryth shortly after was put to death. Sentence being passed, he was handed over to the civil authorities, who loaded him with chains, and had his neck made fast to a post with a collar of iron, so that he could neither stand upright nor stoop down. After having been kept in this condition for several days, he was at length, on the 4th June, 1583, brought together with a fellow-martyr, Andrew Hewett, into Smithfield and burned. One Dr. Cooke, being present, admonished the people that they should in no wise pray for them any more than they would for a dog. At these words, Fryth sincerely entreated the Lord to forgive him. This was a heavy blow for Tyndale. Yet did he still continue his pious labours; and the political horizon began to wear a less gloomy appearance. King Henry, in the pursuit of his unlawful desires, broke with Rome. Anne Boleyn was friendly to the cause of the reformers. A letter written by her is extant, in which she affords direct patronage to 'Richard Herman, merchant and citizen of Antwerp,' who 'had been expelled from his freedom for nothing else but only for that he, still like a good Christian man, did both with his goods and policy, to his great hurt and hinderance in this world, help to the setting-forth of the New Testament in English.' It was fit that the very book which had been vilified, trampled on, and burned by the king, Wolsey, Warham, and Tunstal; which had been fastened in derision by Sir Thomas More to the garments of Tyndale's brother, or the men who were then marched to the spot where they must cast it into the flames, should at last meet with some such notice as this in the very court of the ruling monarch. The translator himself was never to set his foot again on English ground; but under Providence the divine cause for which he laboured was on the eve of a triumph, among the most signal in the history of human kind.

This token of regard on the part of Queen Anne was not unfelt by Tyndale. He received the glad tidings in sufficient time for him to lay down at the press, one copy of his corrected New Testament, in vellum. Beautifully printed, with illuminations, it was bound in blue morocco; and the queen's name in large red letters, equally divided,

was placed on the fore-edges of the top, side and bottom margins: thus on the top, *Anna*; on the right margin, *Regina*; and on the bottom, *Anglia* — Anne Queen of England. The clergy were not left without resource. On the 10th December, 1534, the Convocation resolved that Cranmer should in their name entreat his majesty the king to 'command that all his subjects in whose possession any books of suspected doctrine were, especially in the vulgar tongue, imprinted beyond or on this side the sea, should be warned within three months to bring them in, under certain pain, to be limited by him; and that moreover his Majesty would vouchsafe to decree that the Scriptures should be translated into the vulgar tongue by some honest and learned men, to be nominated by the king.' How far the latter request was sincere, or meant merely to gain time, we are unable to determine. But if there were craft in it, the day for craft, as well as for violence, was now nearly past. Yet was Satan again for a brief period unloosed. Imprisonment and death awaited Tyndale himself, who thus was admitted to have a fellowship in his great Master's sufferings. On Friday the 6th of October, 1536, and while copies of his translations were pouring into his native land, Tyndale was led forth to be put to death. Having reached the fatal spot, the noble martyr was fastened to the stake; upon which, crying with a fervent zeal and a loud voice — 'Lord! open the eyes of the King of England' — he was first strangled, and then his body was consumed to ashes.

'His blood was shed
In confirmation of the noblest claim, —
Our claim to feed upon immortal truth,
To walk with God, to be divinely free,
To soar and to anticipate the skies.'

The cost at which the Bible was obtained for England cannot be estimated, unless the reader knows somewhat of the private character of Tyndale; and we therefore subjoin the simply beautiful character which the old martyrologist John Foxe has drawn of him: 'He was a man very frugal and spare of body, a great student and earnest labourer in the setting-forth of the Scriptures of God. He reserved or hallowed to himself two days in the week, which he named his pastime, Monday and Saturday. On Monday he visited all such poor men and women as were fled out of England, by reason of persecution, into Antwerp; and these, once well understanding their good exercises and qualities, he did very liberally comfort and relieve; and, in like manner, provided for sick and diseased persons. On the Saturday, he walked round about the town, seeking every corner and hole where he suspected any poor person to dwell; and when he found any to be well occupied, and yet overburdened with children, or else were aged and weak, these

also he penitently relieved, and thus he spent his two days of pastime, as he called them; and truly his alms were very large, and so they might well be; for his exhibition that he had yearly of the English merchants at Antwerp, when living there, was considerable, and that for the most part he bestowed upon the poor. The rest of the days of the week he gave wholly to his book, wherein he most diligently travailed. When the Sunday came, then went he to some one merchant's chamber or other, whither came many other merchants, and unto them would he read some one parcel of Scripture; the which proceeded so fruitfully, sweetly, and gently from him, much like to the writing of John the Evangelist, that it was a heavenly comfort and joy to the audience to hear him read the Scriptures; likewise after dinner he spent an hour in the same manner. He was a man without any spot or blemish of rancour or malice, full of mercy and compassion, so that no man living was able to reprove him of any sin or crime; although his righteousness and justification depended not thereupon before God, but only upon the blood of Christ, and his faith in the same. In this faith he died, with constancy, at Vilvorde (between Mechlin and Brussels), and now resteth with the glorious company of Christ's martyrs, blessedly in the Lord. And thus much of the life and story of the true servant and martyr of God, William Tyndale, who, for his notable pains and travail, may well be called the apostle of England, in this our latter age.'

The details into which we have gone, respecting the earliest efforts for putting the Sacred Volume into the hands of Englishmen in their native tongue, compel us to be brief in regard to subsequent translations. In 1535, Coverdale had completely finished a translation of the entire Bible. The title of his work shows its nature, — '*Biblia*, the Bible, that is, the Holy Scripture of the Olde and New Testament, faithfully and fully translated out of Douche and Latyn into Englishe, MDXXXV.' This Bible was reprinted in 1537, by James Nyoolson, in St. Thomas's Hospital, Southwark. The title bears that this was 'set forth with the Kynge's most gracious license.' In 1539 appeared another Bible, which had been commenced in Paris, snatched from the flames of the Inquisition, and was finished in London by April of that year; this is its title: 'The Byble in English, that is to saye, the content of all the Holy Scripture, bothe of the Olde and Newe Testament, truly translated after the veryte of the Hebrue and Greeke textes by the dylygent studye of diverse excellent learned men, expert in the forsayde tongues. Printed by Rychard Grafton and Edward Whitchurch; *cum privilegio ad imprimendum solum*.' This volume Henry VIII. sanctioned — his reasons are thus assigned: — 'Being desirous to have

our people at times convenient give themselves to the attaining the knowledge of God's word, whereby they will the better honour him, and also do their duty better to us, being their Prince and Sovereign Lord, and considering that as this our zeal and desire cannot by any mean take so good effect, as by the parting to them the free and liberal use of the Bible in our own maternal English tongue.' At the same time the monarch declared it to be necessary that one translation only should be in use; to secure which, he appointed 'the Lord Cromwell' commissioner, to prevent, during the space of five years, any person not deputed by him to print the Bible in the English tongue. The progress of the cause of the Bible was now rapid. In 1540, Cranmer issued a splendid folio edition. Two others appeared the same year; another in 1541, making the fifth of that size completed in less than two years. On the 6th of May, 1541, 'a proclamation by the King's Majesty' was issued, which, after referring to the former injunctions, goes on: 'Notwithstanding many towns and parishes have neglected their duties—whereof his Highness marvelleth not a little—and minding the former gracious injunctions, doth straitly charge and command that the curates and parishioners of every town and parish not having already provided, shall, on this side of the Feast of All Saints (Nov. 1) next coming, buy and provide Bibles of the largest volume, and cause the same to be set up and fixed in every of the said parish churches, there to be used according to the former injunctions—on pain that the curate and inhabitants of the parish or town shall forfeit to the king forty shillings (equal to thirty pounds), for every month after the said feast, that they lack or want the said Bible.' Six Bibles were also set up in St. Paul's for public reading. The people came instantly and generally to hear the Scriptures read. Such as could read with a clear voice often had great numbers round them. Many carried their children to St. Paul's to hear. The brief reign of Edward was auspicious for the diffusion of the English Bible. Of forty-three printers that were then at work, thirty-one, and these the most respectable, were engaged in either printing or publishing the Sacred Scriptures. With Mary came a season of darkness. Only a few days after passing from the Tower to her palace, she issued her 'inhibition' against preaching, reading, or teaching Scriptures in the churches, and printing any books. Among the friends of light whom she restrained was John Rogers *alias* Matthew, the editor of the Bible received by Henry, in 1537; who was ordered to keep himself within his own house, and to have no communication with any persons, except those of his own family. Flight to the Continent became a general resource with church reformers. The stream was now

turned—the Scriptures had flowed from the Continent into England, now they were to flow from England to the Continent. Yet the evil was not unaccompanied with good; for it led not only to the careful study, but to the diligent revision and great improvement, of the English versions. Rogers, however, was brought to the stake. Miles Coverdale, his coadjutor, was saved from destruction, mainly by the good offices of the king of Denmark, in whose dominions he found a refuge. Hooper was committed to the flames at Gloucester. Latimer, Ridley, and Cranmer, perished. Persecution raged on all sides. The clergy of the province of Canterbury addressed these words to the Upper House of Convocation: 'We do humbly pray that all suspect translations of the Old and New Testament may be destroyed and burned throughout this realm.' Three actual burnings of the Scriptures form a part of the history of Mary's reign. Every means, however, was taken by the people to preserve the Sacred Volume in their hands; it was read in the dead of night; it was concealed under the bed, in hay-lofts, or in out-houses. A gentleman, named Underhill, had a wall constructed in his chamber, so as to conceal his books; thus preserving them against better times.

'Fierce, whisker'd guards that volume sought in vain,
Enjoy'd by stealth and hid with anxious pain :
While all around was misery and gloom,
This show'd the boundless bliss beyond the tomb :
Freed from the venal priest—the feudal rod,
It led the sufferer's weary steps to God ;
And when his painful course on earth was run,
This, his chief wealth, descended to his son.'

The New Testament was even imported into England, and in a revised form. The book is a very beautiful one, and now of rare occurrence, printed with a silver type, and on the best paper; by far the best rendering of the second text that had been made, 'diligently revised by the most approved Greek examples and conference of translations in other tongues.' It is the first English New Testament divided into verses, and formed an important step to the revision of the whole Bible. It is termed by one who suffered for having it in his possession, 'a New Testament of Geneva;' and was probably translated after Tyndale's, by William Whittingham, an exile on account of his religious opinions, who married a sister of the famous John Calvin. It appeared at Geneva in the year 1557. About the same time, and during the last year of Mary's sway, Whittingham and other banished confessors were engaged on a revision of the entire Bible, which was published in 1560, and is known by the name of the Geneva Bible. Thus even persecution, expatriation, and death, were over-ruled by Divine Providence for the furtherance of Scriptural truth.

With Elizabeth a new era commenced. Releasing persons who were in prison on account of religion, she issued a command

in 1588, ordering the parishes, at their own cost, to provide, within three months, 'one book of the whole Bible of the largest volume in English; and within one twelve months, the paraphrases of Erasmus also in English; and the same to be set up in some convenient place within the church where the parishioners may resort and read the same; all parsons under the degree of A.M. shall buy for their own use the New Testament in Latin and English, with paraphrases, within three months. Inquiry was to be made, whether any parsons, vicars, or curates, did discourage any person from reading any part of the Bible, either in Latin or English.' The Geneva Bible, at which its translators, to use their own words, 'had wrought, God knoweth with what fear and trembling, for the space of two years and more, night and day,' and which formed the basis of many editions for above eighty years, was received in this country, and welcomed by an express patent from the queen, granting to John Bodeleigh the exclusive right to print the same, for the term of seven years. Other efforts were made; and thus, before the year 1561 had expired, the people had Tyndale and Coverdale, Cranmer, and the Geneva Version, all before them. In seven years more (1568), there appeared another, namely, Parker's, or the Bishops' Bible. The two great religious parties, however, which divided the nation, the Episcopalians and the Puritans, could not agree to receive as authoritative, either the Genevan or the Bishop's Bible. Hence arose an attempt to satisfy all parties in the version that is now current. It was at the famous conference, at Hampton Court, convened by James (Jan. 1604), 'for the hearing and for the determining things pretended to be amiss in the church,' that Dr. John Rainolds, a man of high character, and very eminent for learning, 'moved his Majesty that there might be a new translation of the Bible, because those which were allowed in the reign of King Henry and Edward were corrupt, and not answerable to the truth of the original;—whereupon his Highness wished that some special pains should be taken in that behalf, for one uniform translation (professing that he could never yet see a Bible well translated into English, but the worst of all, his majesty thought the Genevan to be), and this to be done by the best learned in both Universities.' Fifty-four persons were accordingly appointed to the task, to whom the king is reported to have given various instructions,—in number 14, directing among other things, that the ordinary Bible read in the church, commonly called the Bishops' Bible, should be chiefly followed; but these translations to be used when they agree better with the text than the Bishops' Bible, namely,—1. Tyndale's; 2. Matthew's; 3. Coverdale's; 4. Whitchurch's (i. e. Cranmer's); 5. the Geneva. *Forty-seven learned men actually engaged in*

the work. The first revision seems to have occupied them about four years; the second examination, by twelve, took nine months more; the sheets were two years in passing through the press, at the end of which the Bible of 1611 was finished and first issued.

Party and dogmatical considerations had not been without their influence on the translations hitherto made of the Bible. The Catholics, however, now found that the Bible in English could no longer be kept from the people, and they did not consider it prudent to be without a translation of their own. Accordingly there was put forth by them the Douay Bible, of which the New Testament was printed at Rheims, in 1582, and the Old Testament at Douay, in 1609—10. The motive which induced the Catholics to put out a translation of the Scriptures is avowed in the following words, transcribed from the 'Address to the English Reader,' prefixed to the first volume of the Douay Old Testament, 1609: 'Now since Luther and his followers have pretended that the Catholique Romane faith and doctrine should be contrarie to God's written word, and that the Scriptures were not suffered in vulgar languages, lest the people should see the truth, and withal these new maisters corruptly turning the Scriptures into divers tongues, as might best serve their owne opinions: against this false suggestion and practise, Catholique Pastores have, for one special remedie, set forth true and sincere translations in most languages of the Latin Church. But so that people must read them with license of their spiritual superior, as in former times they were in like sort limited.'

We have already said something of the claims which the ordinary English translation has to respect. A great necessity exists for a translation revised and published by some recognised authority. In confirmation of our opinion, we quote the words of a former learned Bishop of Peterborough, Dr. Marsh:—'Now as this translation was made by some of the most distinguished scholars in the age of James the First, it is probable that our authorised version is as faithful a representation of the original Scriptures as could have been formed at that period. But when we consider the immense accession which has been since made, both to our critical and to our philosophical apparatus; when we consider that the whole mass of literature, commencing with the London Polyglott (a Bible in several languages), and continued to Griesbach's Greek Testament, was collected subsequently to that period; when we consider that the most important sources of intelligence for the interpretation of the original Scriptures were likewise opened after that period, we cannot possibly pretend that our authorised version does not require amendment.' On this subject we need only refer to the work of Archbishop Newcome, entitled, 'An Historical View of the English

Biblical Translations; the expediency of revising by authority our present English Translation, and the means of executing such a revision.' Indeed, Dr. Macknight, in the second section of his General Preface, goes so far as to say of our authorised version, 'It is by no means such a just representation of the inspired originals as merits to be implicitly relied on, for determining the controverted articles of the Christian faith, and for quieting the dissensions which have rent the church.'

Whenever this most important and very desirable task shall be undertaken, it is to be hoped that, besides a general revision of the Scriptures so as to bring the English into a nearer accordance with the originals, and a greater conformity with our language as now found in the best literary productions, one or two other points will receive due attention. For instance, some means should be adopted for enabling the ordinary reader to distinguish between the Sacred Record itself and human appendages. The summaries which stand at the head of the chapters should be altogether removed. The use of supplied words now printed in italics, which were designed to elicit the meaning of the writers, was carried to a great extreme, injuring the simplicity, and sometimes marring the sense. These, if not discontinued, should be considerably reduced in number. The names which are prefixed to the several books should be expressly pronounced as of human origin and late date. The inscriptions also appended to the Epistles ought to be described as apocryphal and erroneous. Whether there should also be an attempt to introduce a better arrangement of the several documents we will not determine; but we are well assured that some method should be taken to exhibit the books themselves, as well as their contents in their chronological order. If there are any passages, such as 1 John v. 7, which are demonstrably spurious, not having proceeded from the pen of the Biblical writers, these should be thrown into the margin, or altogether set aside; and probably some modification of the plan pursued by Griesbach might be adopted, in order to place before the English reader the more important of the variations, with their relative worth, found to exist in the Hebrew and Greek manuscripts.

In recent times the Bible has been gradually spread in the vernacular tongue over the civilised world, mainly through the influence of the English nation, which, borrowing light and impulse from Luther and his German associates, has enjoyed the high privilege and distinction of communicating to mankind the word of life. It is, however, within the last century, and since the foundation of the British and Foreign Bible Society (in 1780), that the great diffusion of this sacred book has been effected. At the present day, Christians of all denominations and of all

ranks are engaged with one heart in spreading the records of divine truth. 'In 1804,'—we cite the words of the present Bishop of Chester,—'the word of God was accessible to one-fifth of the great family of mankind, through the medium of about forty translations. It is now accessible to three-fifths, through the medium of one hundred and sixty translations.' Up to May, 1844, there had been received by the British and Foreign Bible Society, a sum of above three millions of pounds sterling. Three hundred years ago, in many parts of Europe, but particularly in this country, the high and keen dispute was, Whether what was called the church, or the Sacred Scriptures, should be regarded as of supreme authority. At present, all parties how different soever their aims, concur with more or less zeal in diffusing abroad these precious writings. A volume which a few centuries since could not be procured by nobles, and which few princes possessed, can now be purchased by a child for a few pence. At the dawn of the Reformation, the Bible had to steal into this country by single copies; now it is sent forth hence in great numbers to all parts of the world. To say nothing of other sources, the Bible Society state in their report for 1844, that they had issued 15,965,025 volumes of Bibles and Testaments, of which 10,500,000 were in the English tongue.



THE BIBLE SET FREE.
REV. MR. G.

The study of the Bible has been wonderfully facilitated in modern times. For this important end, concordances have been constructed. Concordances are of two kinds, I. Alphabetical; the contents of the sacred volume are arranged in the order of the letters of the alphabet, the leading or chief word being taken in each case as the guide. II. Those that are drawn up according to the subject-matter, in which all that the Bible contains on each successive topic is brought under one head of reference. Of the former the Concordance of Cruden has never been superseded. Some of the numerous reprints of the original edition (1737, 4to) are inaccurate. We have ourselves had, for many years, in use, a reprint by Tegg (1831), with which we are very well satisfied. For concordances of the second kind, the Biblical student is indebted to the spirited publisher of sacred literature, Samuel Bagster, whose 'Alphabetical Index' in various sizes will be found serviceable. The same publishers have also put forth 'Geographical and Chronological Illustrations of the Holy Scriptures, consisting of eighteen Maps and Plans, engraved by Charles Copley,' in a small volume, which comprises much useful information. In 'The Illuminated Atlas,' by W. Hughes, the reader may find a very carefully prepared summary of Scriptural Geography, accompanied by maps, though, as it was published before Dr. Robinson's work on Palestine, and other works from German scholars, it is somewhat in the rear of our present knowledge. For the general reader there is no commentary on the Sacred Scriptures that can be recommended, except that by Dr. Kitto,—'The Pictorial Bible,' published by Charles Knight; for this work confines itself to expounding and illustrating the objects of the Bible, and keeps free from questions of disputed and sectarian theology; whereas other commentaries are almost exclusively organs and instruments of particular churches and denominations. This article is not designed for the student of the originals in which the Bible is written. It may, however, be consulted for assistance, by persons desirous of acquiring some knowledge of the Hebrew and the Greek, as well as of entering a little minutely into questions of sacred criticism. With a view to the guidance of such persons, we subjoin the remarks which immediately follow. One of the most valuable aids which modern times have produced is 'The Englishman's Greek Concordance of the New Testament,' being an attempt at a verbal connection between the Greek and the English texts; London, 1839.' The plan is to present in alphabetical succession, every word which occurs in the Greek New Testament, with the series of passages (quoted from the English translation) in which each such word occurs; the word or words representing the Greek word under immediate

consideration being printed in italic letters. The careful employment of this book would enable a person, with a very small knowledge of Greek, to study the New Testament with something like a critical eye. Similar aid for the Old Testament may be derived from 'The Englishman's Hebrew and Chaldee Concordance; London, 1843.' 'A Greek Grammar of the New Testament, by the Rev. W. Trollope; London, 1842,' may be advantageously consulted, though it is not sufficiently simple for the young, nor sufficiently learned for the advanced student, if acquainted with the much superior work of Winer, of an old edition, of which there is an American translation. We can also with satisfaction refer the reader to Dr. Robinson's 'Dictionary of the Greek Testament,' as well as to his 'Hebrew and English Lexicon of the Old Testament' (Wiley and Putnam, London.) In Dr. Kitto's very valuable 'Biblical Cyclopædia,' the unlearned as well as the learned may find rich abundance of most useful matter, as well as trustworthy references for the prosecution of theological studies. 'A course of Lectures, containing a descriptive and systematic arrangement of the several branches of Divinity,' by the late Bishop Marsh, may be read with great advantage; but, learned and liberal though the author was, the work must now be considered as behind the most advanced position of Biblical knowledge, as it exists at the present hour in Germany, the only country which has an independent modern theological literature. A useful aid in the study of the New Testament may be procured in a recent work, published under the sanction of Dr. J. Pye Smith, namely, 'The Literary History of the New Testament;' a volume which, to the display of ability, adds a tinge of a certain dogmatic school, which in some measure lessens its value; nor does its generally well-informed writer manifest a familiarity with the best productions of German divines. A truly liberal, comprehensive popular work, embracing the entire range of theology, and emanating from a scholar intimately acquainted with foreign as well as English theology, is still a desideratum in our literature. Such a work we do not find in the generally useful summary, entitled 'Lectures on Biblical Criticism,' by Samuel Davidson, LL.D. The greatest fault of the work is a certain illiberality which, in apportioning praise and blame, and in forming and declaring judgments, allows metaphysical dogmas to have a weight which belongs not to them. In 'Biblical Hermeneutics,' from the German of Seiler, by Dr. Wright, a compendium is found, which, though designed only to expound the art of Scripture interpretation, furnishes much useful knowledge, embracing results that are next to the most recent, in a lucid manner, and a systematic form, accompanied by references to standard works.

Popular commentaries on the several books of the Bible, if well executed, would afford perhaps the best literary assistance for its successful study. In the United States, such aids have in recent times been provided, and have met with ready and extensive reception. We allude to 'Notes Critical, Explanatory, and Practical,' by Albert Barnes; of which there are published,—Isaiah; Job; the Gospels; the Acts of the Apostles; Romans; 1st and 2d Corinthians; Galatians; Hebrews: also, to 'Notes Critical and Practical,' by George Bush, on Genesis; Exodus; Leviticus; Joshua; and Judges. These works may be obtained at Wiley and Putnam's American agency, London; where may also be had, the original edition of 'The Four Gospels, with a Commentary, by A. A. Livermore,' a valuable work, which has been reprinted by Simms and M'Intyre, Belfast and London.

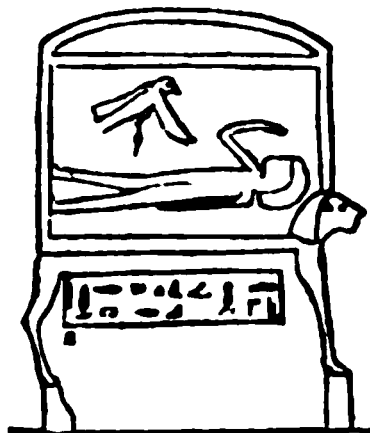
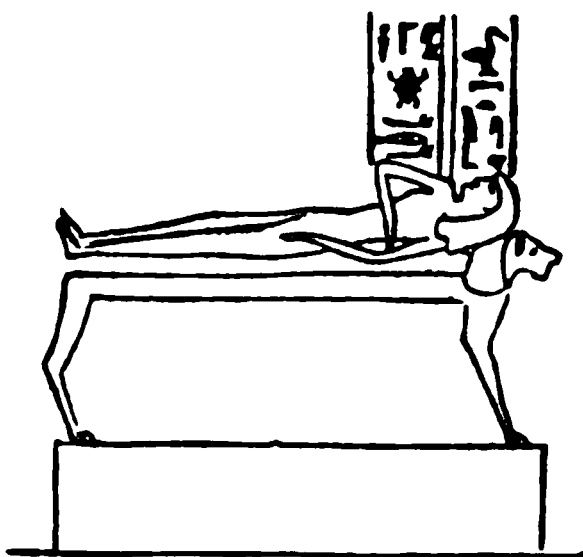
BID is a word of Teutonic origin, which primarily signified *to invite*: so *bieten* in German, at the present day, denotes *to ask, to beg*. Thus 'Bidding of the Beadle' was an invitation to prayers on special occasions, given by the parish priest. In the oldest English translations of the Bible, we read *bede* and *byd*, signifying *invite*, which, with an altered spelling, King James's translators retained. But the word *bid* has now lost this its original signification, and denotes *to order, to command*. It would indeed appear that, when the English version was made, the present exclusive import of *to bid* was in use, since in Matt. xiv. 28 *bid* is used as the translation of a verb which is rendered in every other case by 'command.' There are five Greek words which are translated *bid*; of which one means *to call*, a second *to invite*, two *to say*, and the fifth *to enjoin*. The reader will easily see by the context where 'bid' and 'call' signify *invite*. As the gospel is essentially and emphatically an invitation, it deserves notice that the word does not occur in the New Testament; while the verb *to invite* is found only three times in the whole Bible, namely, 1 Sam. ix. 24. 2 Sam. xiii. 28. Esther v. 12.

BIER (T. a *bearer*) is a word which occurs twice in the Bible: once, 2 Sam. iii. 31, where it is the translation of a Hebrew term generally rendered *bed*; a second time, Luke vii. 14, where it represents a Greek word whose ordinary meaning is *coffin*. There is, however, no essential difference between *bed*, *bier*, and *coffin*, since they all agree in this, that they are used for carrying or bearing a dead body to the tomb. Englishmen are accustomed to employ a coffin as well as a bier, the former being borne by the latter, which bears the corpse. Yet in our older authors, *bier* is found in apparently the same signification as *coffin*. Thus Cotton:—

'Honorio dead, the funeral bell
Call'd every friend to bid farewell.

I join'd the melancholy bier,
And dropp'd the unavailing tear.'

In the passage from Luke, however, the term *coffin* is perhaps the more appropriate rendering of the original. Our Lord touched the coffin of the widow of Nain's son, and bade him arise, who thereupon sat up, and began to speak. The Jewish coffin, not being covered and fastened as are ours, would offer no impediment. The passage in Samuel seems to suggest the term *bier*; but, in order to understand what a bier was, we must go to the Egyptian tombs, on which biers are found painted on the walls. Among the sculptures found in the sanctuaries of the temple at El Khargeh, in the Great Oasis ('Visit to the Great Oasis,' by G. A. Hoskins, 1837, p. 110, *seq.*), are found many biers, represented as actually sustaining dead bodies; in some instances placed in a coffin or sacred chest, in others without coffin. Sometimes, too, the body is bandaged, and at others the limbs are visible. These cuts give specimens of these curious sculptures, which



seem to us to intimate the supervision of divine power over the dead, if not their revival to an endless life. The winged figure hovering over the dead body, with uplifted arm, is the goddess Isis, who is sometimes accompanied on the tombs by hieroglyphics, signifying '*I give life*.'

BIRDS, like other animals, were divided by the Jewish law into clean, which might be eaten; and unclean, which might not be eaten. The directions given on the subject are not full, and our imperfect knowledge of the ancient ornithology of Palestine leaves difficulties in the language employed; but, in general, the distinction laid down is that

which obtains between carnivorous and herbivorous birds. Thus, among those birds which 'shall not be eaten,' we find the eagle, the vulture, the kite (Lev. xi. 13). In the general economy of nature, birds have an important part to play. It is enough to refer to their destruction of insects. Yet if, in a civilised country, birds were to be allowed to multiply without check, they would do incalculable damage to fruits of the earth designed for the sustenance of man. It is therefore important that their numbers should be thinned; yet, at the same time, not less important that all unnecessary pain in so thinning them should be carefully avoided. These results seem to have been contemplated, and were probably in the main secured, by a law of Moses, which breathes a spirit of wise benignity: — 'If a bird's nest chance to be before thee in any tree, or on the ground, young ones or eggs, and the dam sitting upon the young or upon the eggs, thou shalt not take the dam with the young; thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days' (Deut. xxii. 6, 7). In the same spirit, birds were taken under the shield of religion. Nests in temples and holy places were generally, in the East, regarded as inviolable, being considered objects of the special care of the Divinity. Accordingly, in Ps. lxxxiv. 3, the sparrow and the swallow are said to have found a nest for their young, safe from harm, in the altars of the temple of Solomon. Among the habits of birds, mention is made of the migratory impulses of some species: — 'The stork in the heaven knoweth her appointed times; but my people know not the judgment of the Lord' (Jer. viii. 7). Doves and hens were kept for domestic purposes; but neither ducks nor geese are mentioned in the Bible. Yet Elliot describes the Lake of Tiberias as covered with wild ducks, and generally birds of the duck kind (*anatidæ*) frequent the waters of Syria in abundance: we may specify the swan and the goose, wild and tame, though tame geese are rare. The Egyptian goose was of a peculiar and very fine species, and is figured on the monuments in abundance. That the ancient Hebrews kept for pleasure, in their abodes, birds which were remarkable for their plumage or their song, may be inferred from 1 Kings x. 22. Jer. v. 27. In the latter passage (see also Rev. xviii. 2; comp. Job. xli. 5) mention is made of a bird-cage, a thing by no means uncommon in the East. When the genuine Hebrew modes of thought had been corrupted by heathen superstitions, birds were regarded as good or bad omens: thus, Herod Agrippa, in the display which he made in Cæsarea, immediately after having been saluted as a god, 'saw an owl sitting over his head, and forthwith understood that this bird was the messenger of

evil tidings, as it had once been the messenger of good tidings to him, and therefore fell into the deepest sorrow' (Joseph. Antiq. xix. 8. 2).

Palestine is not distinguished for birds. In numbers and in song, birds there bear a poor comparison with the position they hold in other Eastern countries. The Scriptures are indeed not without allusion to that charming music — the singing of birds. A description of spring owes much of its beauty to a reference to their melody: — 'The flowers appear on the earth; the time of the singing of birds is come; and the cooing of the turtle-dove is heard in our land' (Cant. ii. 12). And so the Psalmist calls on the 'birds of wing' to join their voices in the grand choral anthem of nature (Ps. cxlviii. 10). At the same time, the reference to the subject is not so great as might have been expected on the part of poets who laid all the universe under contribution for the high purposes of their sacred song. Nor can a land be said to be destitute of song-birds which, to mention no more, possesses, in addition to the nightingale, four species of the lark, all birds of fine note. If, however, we may judge of ancient by present times, though parts of Palestine were enlivened and gladdened by the melodies of birds, the country held only an inferior rank in regard to this natural music. On this point, Paxton says, 'The singing of birds is not often heard in Palestine. There are a few species of birds with a gaudy plumage, but their notes are not melodious. The sweet plaintive note of the nightingale is often heard, but oftener the harsh cawing of the crow.' — 'The nightingale,' says Kitto, in his excellent work on Palestine, 'is heard during the greater part of the garden season, singing delightfully in the day-time from amid the pomegranate groves, and from trees of loftier growth in the night season. In the larger towns there are persons who keep nightingales in cages, and let them out, at a small rate, to nocturnal assemblies; so that most entertainments of ceremony, during the spring, have a concert of nightingales. This might seem an incongruous employment of a bird so proverbially mournful; but those who know him will say he is

"The merry nightingale,
That crowds and hurries and precipitates,
With fast thick warble, his delicious notes;
As he were fearful that an April night
Would be too short for him to utter forth
His love-chant, and disburden his full soul
Of all its music."

BIRTH (*T. bringing forth*). — Bearing of children was regarded by Hebrew women as an object of special desire, not only as being the fulfilment of their natural function, but because a numerous progeny was considered a special blessing (Gen. xii. 2; xv. 5; xvii. 5, 6). There was no superabundance of population, as is now alleged to exist; there

vere conflict for the means of subsistence now unhappily felt; but human mind scope to develop its natural and emotions, when language like the Hebrew was employed to denote God's favour those that feared him (Ps. cxxviii. 3; l. cxxvii.) :—

As a fruitful vine shall be thy wife,
In the inner chambers of thy house;
As olive plants shall be thy sons
Round thy table.'

That which the poor at present are desiring, alas! half tempted to wish for, unfruitfulness, was held to be an honour and a discredit; so that wives, rather than childless, resorted to the expedient of having children by their maids (Gen. xvi. 32; xxx. 3. 1 Sam. i. 5, seq. Luke 1. 26-38). Hence arose the custom of wishing that a newly-married pair might have a large family (Ruth iv. 11, 12). Though the pains of labour and delivery are represented in the Old Testament as severe (Isa. xlii. 14), yet few women, since they lived more in accordance with the laws of their physical nature, than is customary in these days, brought forth their children with comparative ease. If we were in this respect advantageously distinguished from the more artificial Egyptians (Exod. i. 19). The aid of a midwife, however, was found necessary, even in the days of the patriarchs, when we find it mentioned as an already established custom (Gen. xxxv. 17; xxxviii. 28; comp. Job i. 2). In cases where the mistress of the house had children by her slave, the slave seems to have performed the duties of a wife; or at least she received the child into her lap, to denote that she took part in its birth, and adopted it as her own (Gen. xxxv. 17, 18). Whatever aid was rendered to the mother's life was sometimes for this purpose. Thus Rachael died in giving birth to Benjamin (Gen. xxxv. 17, 18); and abortion and premature births, though infrequently, were not unknown (Job. iii. 16. Ps. l. Cor. xv. 8). As soon as the child was born, its navel was cut; then it was sprinkled with salt, and wrapped in swaddling clothes (Ezek. xvi. 4). The circumstances which accompany birth are often used to furnish expressive figures of speech (2 Kings xix. 3. Isa. xxxvii. 3. Luke 1. 26-38).

BIRTHDAY.—The commemoration of the birth of a person, by festivities on its anniversary, as being a dictate of natural feeling, has almost universal prevalence. It was so among the ancient Egyptians in the case of Joseph; for, on his birth-day, the then Pharaoh made a feast to all his servants (Gen. xl. 20). We possess, however, no evidence, that the Hebrews, in the records of their history, commemorated the anniversary of their birthday, though this would be very probable by their affectionate na-

ture, and the value they ascribed to children (Ps. cxxvii. 3). In the decline of their polity, we find the observance in existence, which may, however, have been borrowed from Pagans. Thus it was, when 'Herod's birthday was kept' (Matt. xiv. 6), that prince made a supper to his lords, high captains, and chief estates of Galilee' (Mark vi. 21). If, however, the anniversary of the day of birth was not kept by the ancient Israelites, the day itself was by no means regarded with indifference, but rather as a reason for joy or sorrow, gratulation or pity, gratitude or regret, according to the feelings of the moment, or the complexion of the life, for good or for ill. A gloomy spirit said, 'The day of death is better than the day of birth' (Eccl. vii. 1); but 'many rejoiced at the birth' of great benefactors, and parents 'had' their 'joy and gladness,' which they would doubtless retain throughout their lives (Luke i. 14, 58). Complicated and intense suffering made existence a burden; hence Job's strong language (iii. 3; comp. Jer. xx. 14), 'Perish the day in which I was born.'

If Job was an Arabian, this evil wish derives illustration from the fact that the birth of a son was one of three great occasions of festivity among that nation: the other two were the birth of a foal of a valued race, and the rising up of a poetical genius in any of their tribes. A modern Arab, who had experienced heavy trials, thus, in unison with the language of Job, bewails his birth,—'Oh that my mother had remained single all the days of her life!—that God had determined no consort for her!—that she had never known the happy intelligence that she had borne a man or woman!—that, when she had carried me under her heart, I had lost my life at my birth! and, if I had been born and had seen the light, that when the congratulating people hastened on their camels, I had been gathered to my fathers!'

BIRTHRIGHT.—As the Israelites experienced the liveliest joy on becoming parents, so was it natural that they should hail their first-born with feelings of peculiar satisfaction, treat him with tenderness and favour, and destine for him special privileges; the rather because the first-born male child would render aid earlier than any of the other children, in supporting and protecting the family. Hence arose the consuetudinary and the legal rights of primogeniture, which, useful as they may have been in the commencement of human society, are at present the source of many great evils, without a compensatory good. The same parental emotions operating in a different way, have, in some cases, caused the youngest child, as being 'a son in his old age' (Gen. xxi. 2), when the feelings are not seldom stronger than the judgment, and whatever gives pleasure is fondly cherished, to be regarded and treated with special favour, as well as fostering care.

These influences led to a preference being shown in the distribution of property to the last-born child, which may be justified on the ground that the elder children are already provided for, and have left the parental roof, while the youngest one is still in need of care and aid. It is accordingly said, that it was a custom long prevalent in Tartary, for the younger son to succeed his father, in preference to his elder brothers,—a custom which would prevail the more easily among a people, where, owing to the absence of a regular and established system of law, possession would be almost every thing, inasmuch as the elder sons, as they grew to man's estate, would migrate from their father's abode, till the youngest son alone remained, and thus became his heir (comp. Gen. xlviii. 15, seq.).

The law of Moses is very express,—the first-born son, whether born of the favourite wife or not, was to have a double portion of all the father's property; 'for he is the beginning of his strength, the right of the first-born is his' (Deut. xxi. 15—17). Yet the rights of primogeniture were forfeited by flagrant crime, as in the case of Reuben, who defiled his father's bed (1 Chron. v. 1); and the younger was sometimes preferred to the elder, at the will of the sire, whose final blessing seems to have had the force of a testamentary bequest (Gen. xlviii. 19; xxvii. 33). The first-born was, under the father, master of the abode, and lord of his brethren (Gen. iv. 7; xxv. 23; xxvii. 20; xlix. 8. 1 Chron. v. 2). The Rabbins say that the birthrights of the eldest son involved the privilege of offering sacrifices in the family, referring to Exod. xxiv. 5; where, by 'the young men of the children of Israel,' they understand the first-born of several families.

The connection into which the Jews came with the Romans caused, in the times of the New Testament, an intermixture of Hebrew with Roman customs; whence it is far from easy to determine in some cases to which a writer intended to refer. In regard to the rights of birth, the Roman law differed from the Hebrew in this, that, while with the Israelites the eldest son inherited a double share, to the exclusion of his sisters, and daughters had no part in the father's property, except he left neither son, nor son's son,—among the Romans the eldest son merely stood on terms of equality with all who were under the power of the father, whether male or female. The difference, it will be seen, is considerable; and the question assumes a practical character, in relation particularly to some parts of the Epistle to the Galatians, of which we shall speak when we arrive at that part of our work.

BISHOP is an abbreviated form of the Greek word *episcopos*, which signifies an *overseer* or *overlooker*. Bishop was the appellation given to the presbyters or elders of the early Christian church, as denoting the duty

of their office, namely, to watch over the church for its spiritual good. These officers, in respect of their age, were termed *elders*; in respect of their office, *bishops*. The office and function were the same, whether the designation were elder or bishop. Sometimes the term *episcopos*, instead of being retained in the English version, is rendered, according to its proper meaning, 'overseer' (Acts xx. 28). Originally the term *elder* was employed as being already in existence in the Jewish church, on which the Christian was modelled; the word *episcopos* being used as an accurate description of the duties of the office—namely, to 'watch' (Acts xx. 31), and to 'take heed to the flock' (28; comp. ver. 17); but in process of time the new appellation obtained the greater prevalence, the rather since, having novelty and indefiniteness on its side, it could easily be made to comprise the ever-growing claims of churchmen, till at last it displaced the 'elders' altogether, and, taking the highest seat, quietly, but most effectually, put them into an inferior position. The qualities which were originally required in an elder or bishop are detailed with much minuteness in Tit. i. 5—9; comp. 1 Tim. iii. 1—7; and they are all of a high moral and intellectual description; making it clear that bishops were at first chosen exclusively for those excellencies of heart and life, which make men resemble 'the great Shepherd and Bishop of souls' (1 Pet. ii. 25). Whence it is easy to see that any legitimate power over individuals or over the church which bishops might possess and exert, was solely that which naturally accrued from pre-eminence in piety, love, and good works (1 Thess. v. 12, 13). And as the early bishops fulfilled the duties to which they gave themselves, and the expectations that were formed of them, so did they receive the honourable epithet of pastors or shepherds—(Ephes. iv. 11)—a term which also was already in use in the synagogues, the rather as it was the chief business of the overseers to supply that true bread which the Father gave from heaven (John vi. 32), and so to 'feed the church of the Lord' (Acts xx. 28).

But as, in the primitive church, teaching was a special gift, dependent on the communications of the Spirit (Eph. iv. 11. 1 Cor. xii. 8, 9), so the imparting of instruction did not necessarily attach to the office of an elder. An elder, however, who was not distinguished as a teacher, might still be highly useful as an overseer; and Paul appears to recognise a distinction between elders, that excelled in supervision; and those who were distinguished for their instructions (1 Tim. v. 17). The original antithesis to *bishop* was not *priest* (an abbreviation of *presbyter*), but *deacon*; that is, minister, servant (see Phil. i. 1. 1 Tim. iii. 10). But it must not be supposed that

offices of bishop and deacon were distinguished by rigid and clear tokens of diversity. There was nothing as an order in the primitive

Some distribution of function was for the good of the flock, and the of the gospel; but the constitution of the primitive church was too spontaneous to admit of any strict and unboundaries. An apostle would not himself dishonoured by performing the duties of a deacon; and a deacon, if of the requisite aptness to teach and rule, would not fail on occasions to perform the duties of a bishop. Office, rank, and employment, depended on utility, not on man's distinctions and pretensions. Whatever his hand found to do, a disciple did with his might, being devoted solely to the great Head of the

SYRIA, a province in Lesser Asia, bounded on the north by the Euxine, or Black Sea; on the east by Paphlagonia; on the south by Phrygia; and on the west by the Propontis. It was hilly, and covered with forests; the valleys afforded good pasture; its towns are not mentioned in Scripture. Its inhabitants have the reputation of being rude and uncultivated; yet must have made some progress in civilisation, as it is mentioned in 1 Pet. i. 1, that the gospel had been preached in the country (see Acts xvi. 7). **SYRIAN** is the rendering of a word (Isa. xxxviii. 12) that occurs only four times in the Bible. As a verb (Isa. xiv. 28; 1. Zeph. ii. 14) it is rendered 'biting off.' As a noun (Isa. xiv. 28; 1. Zeph. ii. 14) it is rendered 'biting off.' From the use of the verbal form, it is clear that the quality of sharpness is the meaning of the word. The noun is used to denote the hedgehog, specifically the *echinus aquatica*, or water hedgehog, of which a sort is found of great size in the Euphrates. Nor do we find anything in the language of the passage in which the term occurs, to render this use inappropriate. On the contrary, it has great force, for instance, in the Isaiah, that foul and unsightly animals, the hedgehog or sea-urchin, should be mentioned from the land, or from the water, and the session of Babylon, once the pride of the Chaldeans, and the terror of the earth.

BLASPHEMY is a Greek word, denoting a crime. It is essentially connected with the word *blasphemein*, and stands in contrast with another word, which we may represent by *epi-logos*; this denoting to use fair words, that is, words of praise, or improper, unworthy, ill-omened words in the service of the deities. Not dissimilar is the imputation of the term when applied to the religion of the Jews and of Christ. In them also, to blaspheme was intended injurious, false, and

malicious speaking against God, or some manifestation of his power and presence. A few instances will set this fact in a clear light. In 2 Kings xix. 6, the servants of the king of Assyria are accused of having 'blasphemed me,' that is, Jehovah. By referring to the preceding chapter (ver. 19—22), it will be seen that their misdeed lay in deriding Hezekiah for putting his confidence in the Lord God of Israel, whom their master defied; as Isaiah distinctly intimates (2 Kings xix. 22), 'Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? against the Holy One of Israel' (comp. 2 Chron. xxxii. 17). So in Ezek. xxxv. 12, Mount Seir (Idumea) is charged with 'blasphemies,' which are thus spoken of in the following verse,— 'With your mouth ye have boasted against me, and have multiplied your words against me: I have heard them.' The Hebrew word here rendered 'blasphemies' denotes *contempt* (Ps. cvii. 11), *provocation* (Isa. xxxvii. 3, margin); as the Hebrew word, in the former case, signified *reproach and defiance*. So the fact which led to the appointment of the penalty of death against blasphemy (Lev. xxiv. 10. seq.) was, that a man born of an Israelitish woman, but having an Egyptian father, in disputing with a man of Israel, blasphemed the name of the Lord, and cursed. The word here rendered 'blasphemed' means to use cutting and reviling words; and that rendered 'cursed' signifies to treat as mean, vile, and worthless. Hence it is clear, that, in the Old Testament, to *blaspheme* is the act of idolaters, in speaking contemptuously or reproachfully of the living God, as if he were vanity, like their own idols; it is the denial of the divine existence, in injurious or insulting terms, on the part of idolaters. This, too, was the idea which Paul attached to the word, when in Rom. ii. he charges his fellow Jews with dishonouring God, through breaking the law, at the very time that they made their boast of the law— 'For the name of God is blasphemed among the Gentiles through you' (ver. 23 and 24). It is, however, used in a wider and looser manner in the books of the New Testament, being rendered in the Common Version 'railed on' (Luke xxiii. 39); 'slanderosly reported' (Rom. iii. 8); 'evil spoken of' (Rom. xiv. 16); 'defamed' (1 Cor. iv. 13). The Jewish priests, in a characteristic misuse of their power, transferred that which was properly a crime against God, to almost any thing which they judged a wrong against themselves. Hence they imputed blasphemy even to the Saviour of the world, because he said he was the Son of God (John x. 36), and because he claimed to be the Christ, the Son of God, when adjured by Caiaphas (Matt. xxvi. 65). Jesus, however, who thus suffered by a most guilty straining of the Mosaic law, would speak of blasphemy only in its strict and proper sense.

In Matt. xii. 31, 32, he has declared — ‘All manner of sin and blasphemy’ — that is, according to Hebrew usage, ‘the sin of blasphemy (in general) — shall be forgiven unto men; but the blasphemy (not as given in Italics, without any corresponding Greek words, ‘against the Holy,’ but) of the Spirit shall not be forgiven unto man. And whosoever shall (not ‘speak a word,’ but) speak against the son of man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come.’ This statement is made in consequence of the imputation that our Lord performed his miracles by Beelzebub, that is, by recourse to idolatrous aid. The reasoning of Jesus convicts the accusers of being self-condemned, as well as of the most patent folly. Nay, the Pharisaic scribes seem to have gone so far in their infatuation as to charge Jesus with being actually possessed by, and so under the immediate influence of, demoniacal power; for Mark (iii. 30) gives as the reason of our Lord’s language, ‘Because they said, He hath an unclean Spirit.’ The ‘blasphemy of the Spirit,’ then, consisted in charging Christ with being leagued with infernal powers, in order to practise deception on the world, under the cloak of a divine commission. But Jesus makes an important distinction. There were here two elements — one regarding God, the other regarding Christ. The latter is expressly and wisely exempted from the dire penalty pronounced against the former. The unforgiven blasphemy was not that which was uttered against the Son of man, but that which was uttered against God. Thus true to the original Mosaic idea of blasphemy did our Lord remain. Thus did he exempt himself from any charge of a selfish nature; while, as jealous of his Father’s honour, he declared the extreme guilt of ascribing to demons the obvious works of God. This, then, is that blasphemy which was never to be forgiven. And its real and essential character was the wilful and insensate reviling of the power and works of the Almighty, by those who saw that power displayed, and these works performed. Whence it is clear that this was a sin, of necessity limited to the primitive age, and which it is impossible for persons to commit now, after Christ has left the world, and the hand of God is no longer visibly outstretched to perform wonderful works. Indeed the very words which are commonly thought to show that the penalty pronounced against this blasphemy is never-ending in duration, appear to us to restrict that penalty to the period during which the misdeed was possible, — ‘neither in this age (not *world*), neither in the age to come.’ — ‘This age and the age to come’ was an expression which included *the entire space* over which miraculous

powers were extended, that is, the last days of Judaism, and the first days of Christianity; the age of the Messiah on earth, and the age of his apostles. The general import of the threatened penalty has been thus well expressed: — ‘There are calumnies which, though pardoned with difficulty, will be sooner pardoned than the particular kind of evil-speaking now denounced.’

Let it, however, be carefully observed, that the punishment for blasphemy is one which the Scriptures give no authority to man to take into his own hands. The penalty of death pronounced by the Mosaic law passed away, when the Mosaic system was abolished by the power of Rome, and by the hand of Providence. The Lord Jesus left no authority to man to act in the case. It was his to suffer on a groundless charge of blasphemy, not to establish a tribunal on earth for punishing constructive, or even actual blasphemies against God. We do not extenuate the crime. To speak evil of the Almighty is the height of folly, and a token of a most depraved heart. But vengeance belongeth to God; and the wretched consequences of calumniating the divine name are even now sufficiently manifest to put it beyond a doubt, that he does and will reward those who are guilty of it, according to their works. Therefore, if for no other reason, let men abstain. God’s honour needs not their help. Nor is there any one voice of history which is more full or more clear than that the most pious men, those who hallowed the name of God in their lives and in their hearts, who held not even life dear, so that they might do and bear his will, have, after the manner of their revered Lord and Master, suffered the loss of all things, under vague and unmeaning charges of blasphemy, at the hands of some misjudging priest, or some pliant and unscrupulous politician.

BLASTUS, an officer of Herod Agrippa, who had the charge of his bedchamber, and whom the inhabitants of Tyre and Sidon gained, inducing him to plead their cause with the king, who ‘was highly displeased with them of Tyre and Sidon’ (Acts xii. 20).

BLESSING AND CURSING. — A very remarkable instance of these acts may be found in the express directions given by Moses to the effect, that, when the Israelites had gained possession of the land of Canaan, one half of the tribes, namely, Simeon, Levi, Judah, Issachar, Joseph, and Benjamin, should take their stand on Mount Gerizim to bless the people; while the other half, namely, Reuben, Gad, Asher, Zebulun, Dan, and Naphtali, should occupy Mount Ebal to curse. The Levites were to be the spokesmen (Deut. xxvii. 11). This direction was the carrying-out of the following words: — ‘Behold, I set before you this day a blessing and a curse: a blessing, if ye obey the commandments of the Lord your

l a curse, if ye will not obey, but
e to go after other gods' (Deut.
). With these instructions Joshua
have fully complied, — 'There was
rd of all that Moses commanded,
hua read not before all the con-
of Israel, with the women, and the
, and the strangers that were con-
mong them' (Josh. viii. 33—35).
it impressive observance appears,
words just cited, to have been
act as a public proclamation of
rements of the law before the
l nation, in order that none might
excuse of ignorance for disobedi-
l in this light, the command, and
ent of it, manifest a wisdom and a
which modern lawgivers would do
itate: but a further purpose seems
en contemplated and secured. In
both blessing and cursing are un-
o be more than the mere expres-
shes. They have a power to realise
which they express. This power
its source, being derived sometimes
the great source of all power; at
s from the sanctity of him whose
utterance to the wish; at others,
sacredness of the spot, or the so-
the occasion, on which the desire
L These opinions find their origin
support in the earliest events re-
the Bible. No sooner had the
created sentient beings, than he
ma, and bade them multiply (Gen.
an also he blessed; and said, 'Be
plenish the earth, and subdue it'

A curse also was pronounced on
t that tempted Eve (Gen. iii. 14), as
Cain for having shed his brother's
m. iv. 11). The language em-
Jehovah, on calling Abraham to
ative land, is full of signification
nt before us: — 'I will make of
at nation, and make thy name
l thou shalt be a blessing. And
s them that bless thee, and curse
urseth thee; and in thee shall all
f the earth be blessed' (Gen. xii.
pecial value was attached to the
ormally pronounced by a dying
which seems to have gone beyond
sion of a good wish, and come to
ed a necessary act in the trans-
property and privileges: and as old
by its freedom from the grosser
and its proximity to the eternal
l to possess a kind of divining, if
ally prophetic, faculty; so among
s of Isaac and Jacob we find bless-
ally pronounced, which were at-
great solemnity, and carried with
highest sanctions. Hence the
Bebekah and Jacob to anticipate
rocurring Jacob's blessing; and
a's anguish in learning, that what

was his blessing by birthright had been
taken away by subtilty; and, though he suc-
ceeded in obtaining a blessing from his
father, it is clear, from the tenor of the nar-
rative, that this second blessing was not
equal to the first, which had been unknow-
ingly pronounced on Jacob. It is also ob-
vious that the good was thought to reside in
the act itself. A blessing, even if obtained
by craft, was still a blessing: it was pro-
nounced, and must take effect (Gen. xxvii.).
The import of the term *blessing* is of the
largest kind. Perhaps no Hebrew word com-
prises more. All good, from corn and wine,
and servants (Gen. xxvii. 37), to the height
of national prosperity, and the bliss of eter-
nity (Eph. i. 3), is embraced in the word;
and it is specifically used as a general term
to express the benign action of those domes-
tic affections which, next to their piety, were
the strongest sentiments of the Hebrew heart
(2 Sam. vi. 20).

BLINDNESS. — There are circumstances
peculiar, in a measure, to the East, which
cause blindness to be more frequent there
than with us. The heat of the sun is very
great; and it is rendered more injurious to
the eyes from the dry burning rock from
which it is in many parts reflected, and the
great contrast of temperature caused by the
cold and the dew of night, which is felt with
especial force, owing to the prevalent habit
of sleeping unsheltered in the open air.
Then the abundance of dust and the fine
grains of sand which prevail, sometimes
loading the atmosphere, and in heavy winds
acting on opposing bodies with great force,
tend very much to increase the sources
whence harm may come to the sight. In
Cairo, Volney reckons that one in every hun-
dred of the inhabitants is blind; and Tott
makes the total number of blind persons
living in that city, four thousand. In Syria
the proportion is less, except on the sea-
coast; the cold from the ocean being thought
detrimental to the eyes. If the number of
blind persons that appear in the evangelists
is great (Matt. ix. 27; xii. 22; xx. 30; xxi.
14. John v. 3), we must remember that the
afflicted would naturally resort to Jesus,
whose fame for healing was great, and who
would at first at least be regarded as some
great physician. In the East, at the present
day, the presence of a physician of small
notoriety would bring around him a crowd
of sick people in every quarter. Doubtless
the want of skill in the treatment of diseases
of the eyes made blindness more common,
by allowing, or even causing, curable disor-
ders to issue in total privation of sight. At
the present day, the notions respecting the
uncontrollable power and inevitable tenden-
cies of fate, which prevail wherever Islam-
ism has sway, have great power to augment
the number of diseases, to enhance their
virulence, and to prevent their cure. The

Mosaic law, however, which was free from this blighting error, took the blind, with characteristic consideration, under its care (Lev. xix. 14. Deut. xxvii. 18). On the general principle, however, that nothing but perfection should be offered to or engaged in the service of God, neither blind nor lame persons were allowed to be priests (Lev. xxi. 18). In the time of Jesus, blindness, as well as other diseases, was ascribed to demoniacal influence (Matt. xii. 24); a fact which shows to what an extent the working of that evil power was carried in the mind of our Lord's contemporaries. In the healing of the blind, Christ touched them with his finger (Matt. ix. 29; xx. 34): once he made clay of spittle, and anointed the eyes of the blind (John ix. 6). Some have made use of these facts to show that it was by natural means, — by some, we know not what, medical appliances — that our Lord opened the eyes of the blind. But there is no ground for the allegation. These acts were purely designed to draw attention alike to the sufferer and to his physician, thus connecting Jesus himself immediately with the cure, and precluding the possibility of any other agency being imagined or asserted.

BLOOD. — Along with the renewal, after the deluge, of the gift to man of all the animals of the earth, there was this prohibition: — 'But flesh with the life thereof, the blood thereof, shall ye not eat' (Gen. ix. 4). This is the first record of a requirement that afterwards became an important law in the Mosaic polity, in which blood was forbidden to be eaten under the penalty of death (Lev. iii. 17; vii. 26, 27). The following language is full of import: — 'Whatsoever man of the house of Israel, or of the strangers that sojourn among you, eateth any manner of blood, I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul' (Lev. xvii. 10, *seq.*). An idea, then, of the sacredness of the blood lay at the foundation of the Mosaic prohibition. First, this idea of sacredness was derived from a belief that the blood essentially and emphatically held the principle of life, — a belief which yet lingers, though in a somewhat indefinite shape, among vulgar errors. In the second place, when this belief had led to the introduction of the sprinkling of blood, &c. into religious rites, a new sanction was given to the original prohibition; for as the blood was held to be the atoning principle in the sacrifices, so the eating of it could not fail to be regarded with a sort of holy aversion. By referring to the command given to Noah, we find the prohibition to eat blood was in existence long prior to the days of Moses; and

hence we infer that Moses adopted it as part of that consuetudinary code of laws which, like every other legislator, he was bound to respect. Such adoption, however, implies some degree of approval, especially as, in this case, the additional sanction derived from its atoning efficacy made the observance more imperative and stringent. What, then, we are led to ask, could be the circumstances out of which this prohibition grew? We find them in the low tendencies and semi-barbarous habits of primeval ages, when even cannibalism was not an impossibility, and the devouring of the yet reeking blood of the animal killed in the chase would be a delicacy too tempting to be resisted, and too brutalising, if suffered to become habitual, not to destroy the first tender germinations of human culture. To arrest tendencies so degrading, an entire prohibition of blood for food was indispensable. Such a course was the more necessary, because delight in eating the blood of animals would easily lead to disregard of human blood; and thus the life of man would have been stripped of its best security, at a time when its preservation was of the utmost importance. This view is strongly corroborated by the fact, that the same occasion which led to this prohibition prompted those very emphatic words in which human life is guarded by all the authority of heaven, and all the sanction of a fearful retribution (Gen. ix. 5, 6). In Eastern countries, men partake only to a small extent in the respect for human life which prevails here in the present day; and the profusion with which blood was shed by the Israelites, on their invading Canaan, shows that no precaution was superfluous which would tend to make them less disregarding of the lives of their fellow-men. The experience of the last century goes also to prove, that respect for human life is spread abroad only by slow degrees, under the growing and predominating influence of a truly Christian civilisation. Even yet, capital punishments, though diminished in number, have not come to an end. An influence, then, was not to be disregarded, which invested the life-blood of man and beast with a religious sanctity; and we may even yet take a lesson from the great Noachian precept: — 'Whoso sheddeth man's blood, by him shall his blood be shed' (Gen. ix. 6). But while these remarks tend to assign the origin, and justify the existence, of the prohibition in question; they also lead to the conclusion, that the whole cluster of ideas connected therewith, being fitted only for a rudimental state of society, has been antiquated and set aside by the spirit and workings of the nobler law of Christian truth; nor is it a little strange that any well-informed followers of Jesus should have been found, at least in modern times, who considered themselves obliged to abstain from eating blood. Scarcely less

strange is it that some should regard as an essential in Christianity, an idea which suited only the childhood of the human mind in which it arose, and to which it was peculiar — we allude to those words which merely express what was a fact in the Mosaic ceremonies, but which some have misinterpreted into a principle of the divine government in the gospel: — ‘Without shedding of blood is no remission’ (Heb. ix. 22).

On most occasions under the law, the offering of animals was accompanied by the sprinkling of their blood at the altar and the mercy-seat. Especially did this take place on the great day of atonement, as a symbol of reconciliation and forgiveness (Lev. xvi. 14—19). Accordingly, in that system of allusion to the observances of the law, which was not only natural but inevitable in Jewish writers, the penmen of the New Testament, while they find a constant correspondence between the death of Christ and the Jewish sacrifices, especially speak of his blood shed for the redemption of the world, as ‘the blood of sprinkling, that speaketh better things than that of Abel’ (Heb. xii. 24; x. 19. 1 Pet. i. 2).

BLOOD, AVENGER OF. — It is as a dictate of the heart, so a universal custom among mankind, for relatives to stand by each other; and, in the case of the murder of a member of the family, for the next of kin to avenge his death. This avenging has, of course, varied with times and manners. At present, appeal, in civilised countries, is made to the law; in only half-civilised states of society, as in some districts of America, to such resources as the avenger may possess in himself, or may be able to call into action on the part of other individuals. Among the Indians of that continent, vengeance for the death, at least, of a chief, was accounted the first and most urgent duty of the whole tribe. And still, in eastern parts of the European continent, the obligation of enforcing the terrible law of ‘an eye for an eye,’ lies with, and is honoured by, the relatives of a sufferer, in a degree varying directly with the nearness of blood. This custom, which has, even in modern times, led to frightful devastations of human life, existed in the earliest periods of Hebrew history; and was found by Moses as a part of the materials with which he had to deal, in forming a herd of slaves into a civilised nation (Gen. xxvii. 45. 2 Sam. xiv. 4, *seq.*). What could he do? An entire prohibition of the custom, had such an idea occurred to him, would have been nugatory. The great features in the character of a people are not to be changed by a few words of command. It was more wise to adopt the custom in such a way as to set bounds to its observance, and put an end to its worst abuses. This was the course that Moses took. A clear case of murder he left to be dealt with by the blood-avenger, through

the interposition of the proper authorities. Those who committed manslaughter had a refuge provided for them, into which they might flee and find protection. But there would not fail to be cases in which doubts existed, whether the death was manslaughter or murder. He, therefore, who had killed a fellow-creature, had the privilege of an appeal to a legal tribunal; in the cities of refuge, he found at once an asylum, and a properly constituted court of inquiry. If the death proved to have been accidental, safety was guaranteed to the man-slayer in his city of refuge, till the death of the high priest — a limitation which seems to have been imposed because the entrance of a new high priest on his office may have brought with it a general amnesty. The legal directions regarding this matter may be found in the following passages of Scripture: — Numb. xxxv. 9, *seq.* Deut. xix. 1, *seq.*

BOANERGES. — A descriptive title, given by our Saviour to the apostles, James the son of Zebedee, and John the brother of James. The fact is mentioned by Mark only (iii. 17), who has supplied an interpretation of the term, namely, ‘sons of thunder.’ The word appears to be of Aramaic origin, affected in its form by the thick pronunciation of the dialect of Galilee. The reason why the name (thunderers, or lovers of thunder) was given to James and John, does not appear from any express statement; and the learned have been divided in opinion on the subject. Some have thought the epithet was intended to denote fervour of soul; others, eloquence of tongue: but neither of these qualities corresponds, in any special degree, with what is known of the characters of these apostles; and the term, if it denote either of these qualities, would have been more suitable to Peter and Paul. A more probable opinion is, that the epithet had reference to the request preferred by James and John, that our Lord would call down fire (lightning) from heaven on the inhospitable Samaritan village (Luke ix. 54), a part of Christ’s rebuke, on which occasion this term may have been. Nor is it any objection that the event here spoken of, happened at a later period than that to which the passage in Mark refers, since it is rather with the record than the facts that we have to do. It is confirmatory of the view now suggested, that James and John do not appear to have taken this epithet as a name, after the manner of Peter. The word was intended, not as a eulogy, but a rebuke, in the same way as Peter was designated by Jesus, ‘Satan’ and ‘an offence’ (Matt. xvi. 23).

BOAR. — The wild boar, of a species probably the same as the Indian hog, is a native of Palestine, where it is still found. The original Hebrew word occurs in the following Scriptures: — Lev. xi. 7. Deut. xiv. 8. Ps. lxxx. 13. Prov. xi. 22. Isa. lxxv. 4; lxxvi. 3, 17;

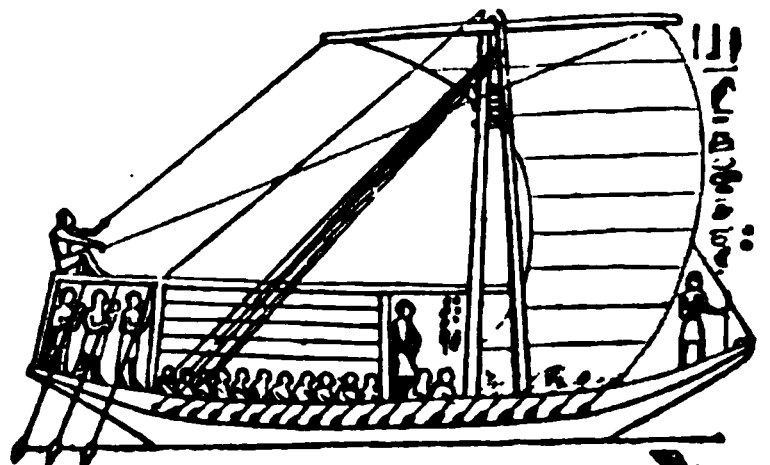
in all of which it is rendered into English by 'swine,' except in Ps. lxxx. 13, where obviously the wild boar is intended. In this passage it makes part of a forcible, if not quite correct, allegory — Israel being compared to a vine brought out of Egypt: — 'The boar out of the wood doth waste it.' It appears to be not unusual in the East for boars to rush into vineyards and other plantations, where, by eating, trampling, and particularly by turning up and tearing with their snouts and tusks, they commit very great devastation. On this account it was customary in Greece to sacrifice a hog to Ceres when harvest began, and another to Bacchus at the beginning of the vintage.

The swine was forbidden for food to the Hebrews — 'Though he divide the hoof and be cloven-footed, yet he cheweth the cud: he is unclean to you' (Lev. xi. 7). The reason assigned by Michaelis for this prohibition is, that swine's flesh has a tendency to foster cutaneous diseases, to which the Israelites were specially liable; the leprosy being endemic in Palestine and the neighbouring countries, while it actually afflicted the children of Israel when they left Egypt. Hence we may see why the avoidance of swine's flesh prevailed with their neighbours, namely, the Phœnicians, the Arabs, and the Egyptians. Such avoidance was a practical regulation, designed for the preservation of the health, against a widely-spread liability to disease. The contempt in which swine were held in Egypt is illustrated by a monumental picture representing a wicked soul, after having been weighed in the balance of judgment and found wanting, as returning to the troubles and trials of earth, in the body and shape of a hog.

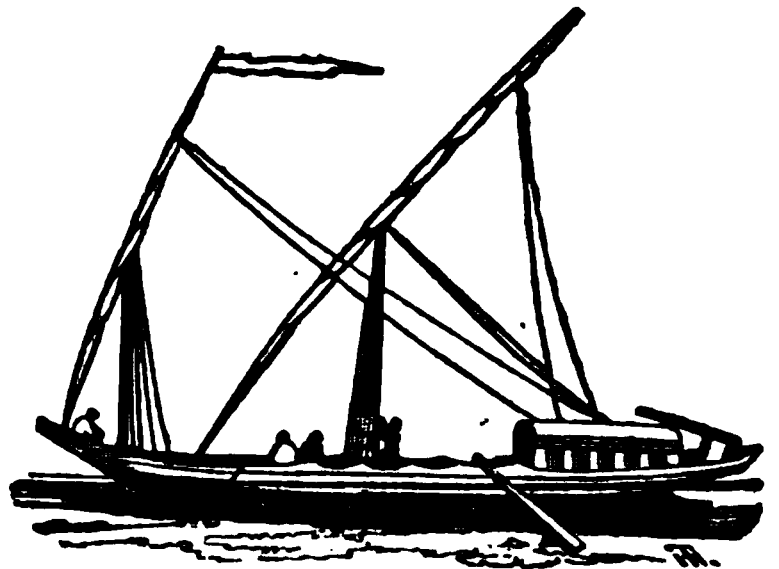
BOATS of different sorts were used on the river Nile. One kind was made of rushes, pitched on the inside and on the outside, as described in the article BULRUSH. Another description were boats of burden, built by what we should term ship-carpenters. They are said to have been built of a thorn wood, very similar to the lotus of Cyrene. Of this tree the builders cut planks, which were bound within by bands of papyrus, and without by a series of girths. A rudder was put through the keel; a mast of thorn-wood was set up, which had sails of the rind of the papyrus. These boats were carried up the stream either by a tow-line or by the wind. In descending the river, the course of the boat was directed and made steady by a hurdle floating at the head, and a stone dragging at the stern. Some of these boats were capable of carrying a very great amount of goods. Such, in substance, is the account given by the Greek historian, Herodotus (ii. 96), which may be considered as in the main correctly representing the large boats or lighters, which were employed in the transport of goods, and, with the useful modifi-

cations, the pleasure boats, of the ancient Egyptians.

In the Old Testament there is but one mention of a boat, namely in 2 Sam. xix. 18, where it is said, 'There went over (Jordan) a ferry-boat to carry over the king's household:' the meaning of the term is not unsuitably rendered by 'ferry-boat.' This boat was a sort of skiff. The term *boat* is also made use of in the New Testament, in relation to the means of passing over the Lake of Galilee (John vi. 22). Two kinds of vessels — a smaller, boat, and a larger, ship — appear to have been in use on this lovely sheet of water. The ships, however, were only a larger kind of boats.



ANCIENT EGYPTIAN BOAT. Wilkinson.



MODERN BOAT ON THE NILE. Wilkinson.

BOAZ (H. *strength*), 'a mighty man of wealth,' a Bethlehemite, of the tribe of Judah, son of Salmo and Rahab. He married Ruth, and so became a progenitor of David. He was also brother of Elimelech, whose son Mahlon was Ruth's first husband. Elimelech and Mahlon dying, left the family with a small property. This being insufficient, Ruth, claiming the right which Moses had benignantly reserved to the poor (Lev. xix. 9), went to glean in the field of her relative Boaz, by whom she was kindly treated. Encouraged by this, Naomi, her mother-in-law, requested Ruth to avail herself of that provision in the Mosaic law by which the brother (Gen. xxxviii. 8. Deut. xxv. 5), or, as interpreted in the book of Ruth (iii. 12), the nearest kinsman, of the deceased husband was to marry the widow, in case there was no offspring. Ruth accordingly made the claim, which Boaz was well disposed to

allow; but the marriage would not have been legal, for there was a nearer kinsman than himself. The latter, however, on an appeal being made to him, renounced his rights; on which, Boaz bought Naomi's property, and took Ruth in marriage; thus redeeming the decayed family of his deceased brother, and rewarding the filial piety of one of the most interesting female characters recorded in history.

These events refer to an unknown period in the age of the Judges — an age of great simplicity of manners; a feature which must be borne in mind by those who intend to pass judgment on the conduct of Boaz, or that of Ruth. If, to modern apprehensions, there should appear in the book any thing of questionable propriety, the absence of apology, and the unsophisticated tone of the narrative, may justify the conviction that nothing of the kind existed in the minds of either the actors of the events, or those who narrated them.

Amid the conflicts and confusion exhibited in the book of Judges, the character of Boaz, in connection with the family of his brother, affords a very interesting view of tranquil life; and may serve to assure us, that, even in disturbed social periods, there is true peace, as well as true happiness, to be found in the bosom of society. The picture before us is the more valuable, because it supplies an example of the upper as well as of the humbler class of the Hebrew commonwealth. The conduct and bearing of Boaz is that of a true gentleman — honourable, considerate, benign, and dignified. We also see that the character did not then require for its support any affectation of superiority. Though elevated by his riches, as well as his position and personal qualities, Boaz does not hesitate to marry his poor widowed relative, who had gleaned in his ample fields. There was no invidious distinction of ranks in his days; or, if so great an evil existed, Boaz had elevation of mind sufficient to disregard its demands.

BOILS, breaking forth with blains upon man and beast throughout all the land, formed the sixth plague of Egypt (Exod. ix. 8, *seq.*). Attempts to ascertain the precise nature of this disorder, can, at this distance of time, be attended with only inconsiderable results, the more so because the infliction was miraculously superinduced. If the boils and blains are to be found in some disease natural to Egypt, some natural representative ought surely to be found of their immediate cause, namely, ashes of the furnace sprinkled towards heaven. Reference has, indeed, been made to 'the botch of Egypt,' the elephantiasis (Deut. xxviii. 27), as essentially the same with these boils and blains. But the botch was most clearly an ordinary disease, so well known as to be popularly spoken of as 'the botch of Egypt.'

Where, then, would have been the sign and the message to Pharaoh, if his subjects had been smitten by an ordinary and well-known disorder? The very purpose for which these boils and blains were inflicted, required them to be something altogether extraordinary. The Hebrew word rendered *boil* comes from a root that signifies *to harden*, thence *to inflame*; as a noun, *inflammation*. This inflammation broke out in pustules and ulcers; for this is the signification of the Hebrew term translated *blains*, from a root that means *to bubble* or *boil forth*.

BOLLED is a word used in Exod. ix. 31: 'For the barley was in the ear, and the flax was bolled.' The word 'bolled' is the representative of a Hebrew term which denotes that the flax was forming its seed pods. In agreement with which, 'to boll' means *to rise out in a round form, to swell out*. Hence Holland, in his *Livy*, uses the word as equivalent to *cup*: — 'A little boll or cup, to sacrifice unto the gods withal.' In Egypt, to which the passage in Exodus refers, flax is sown in the autumn, and gathered in March; a fact that shows the accordance of the words with the time of the year, as known from other parts of the history of the redemption of the Israelites from the hands of Pharaoh.

BONDAGE (T. *state of being in bonds*) is a term representing a condition of human beings deprived of personal freedom. The idea conveyed by the original comprises the import of three Hebrew words:—I. *Kahrash*, which signifies *to subdue* or *enslave*:—II. *Ahsar*, which means *to bind*:—III. *Gahrad*, which has the import of *to serve*. The first denotes the way in which slaves were made; the second, the means taken to secure captives, and the relation in which they were held; the third, the condition of labour and service to which they were reduced. We have here a brief history of slavery. Its origin is force; its immediate results, the deprivation of human rights; its permanent consequences, toil and woe. Slavery owes its existence to war, — to the right of the strongest. Its farther history can be only a record of injustice and suffering. We also learn that slavery existed in the earliest periods of human society. The reason is, that in these, might was too generally and too long the sole right. The history of the words by which slavery is denoted, is its condemnation. The force of this history escapes from notice in our Latin terms, *slave* and *slavery*; and we could therefore wish that the Saxon equivalents, 'bondage,' 'bondmen,' 'bondwomen' — which have in themselves meaning to every one who knows as well as speaks English, should come into general use, to describe the unhappy state in which, contrary to the law of nature, as well as the spirit and aims of the gospel, myriads of our fellow-creatures are still forcibly held.

The Hebrew terms denoting 'slave' and

'slavery' are generally Englished by 'servant' and 'service,' which at the present day disguise the proper import of the Scriptural history. 'Servant' is indeed derived from the Latin *servus*, which signifies a slave. But 'servant' has long been used to denote a free labourer. Service, however, among the Hebrews was in part bondage or slavery.

Hebrew servants were bondmen and bond maids, generally of foreign extraction, who so far constituted a part of the family as to be subjected to the distinctive right of Israelites, namely, circumcision (Gen. xvii. 23, 27). They were obtained either by war, the prisoners whose lives were spared being reduced into slavery (Numb. xxxi. 26, *seq.*); by purchase, then termed 'bought with money' (Gen. xvii. 23); or they were children of slaves, 'born in his house' (Gen. xvii. 23). It was not permitted to take into bondage, nor to deliver up to their masters, slaves that had made their escape, and taken refuge with the Israelites (Deut. xxiii. 16, *seq.*). We find the legal value of a man-servant or maid-servant set at thirty shekels of silver (Exod. xxi. 32), which was, in the case of the male, twenty shekels lower than the estimation of a freeman (Lev. xxvii. 3, *seq.*). A Hebrew might sell himself to a fellow Hebrew (Deut. xv. 12), not, however, as a bond, but as a hired servant (Lev. xxv. 39); and he, with his children, obtained his liberty unconditionally at the end of six years at the furthest, or at the jubilee next ensuing after his service began (Lev. xxv. 40. Deut. xxi. 2, *seq.*); and he might be redeemed at an early day, by either himself or a relative (Lev. xxv. 48, 49). Thieves, unable, when detected, to make compensation, were sold, but only to Israelites, and subject to the laws regarding emancipation. The permission given by the law, that an impoverished Israelite might sell himself, seems to have been abused by hard-hearted creditors, who thus reduced their debtors, and even their debtors' children, into bondage (2 Kings iv. 1. Isa. l. 1. Neh. v. 5. Matt. xviii. 25). The law allowed a father to sell his daughter to be a maid-servant, who did not quit her bondage at the jubilee year; but if she were not pleasing to her master, she might be redeemed; but, if betrothed to a son, was to be treated as a daughter. She could not be sold to a foreigner; and if her master took another wife, she was to retain her food, her raiment, and her duty of marriage, undiminished. Failure in these three things set her free without money (Exod. xxi. 7—11). The law endeavoured to establish fixed and benign relations between bond people and their masters; ensuring to the former many favours, and forbidding, in the case of Hebrews, perpetual slavery. Among the mitigations of their lot which Moses guaranteed to slaves, was—I. Entire rest from labour every seventh day (Exod. xx. 10). II. Immunity from deadly

or cruel punishment (Exod. xxi. 20, 26): if a servant lost an eye or a tooth from a blow given by his master, he was at once set free. III. Slaves were to join the family in their rejoicings on religious festive occasions (Deut. xii. 12, 18; xvi. 11, 14). IV. Freedom at the year of jubilee, and the bondman was not to go away empty:—'Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress;' the reason assigned is forcible:—'Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee' (Deut. xv. 13, *seq.*; comp. Exod. xxi. 2—4). V. A servant might not wish to leave his master's house: having been treated well, he had become one of the family. If therefore he 'shall plainly say, I love my master, my wife, my children, I will not go out free,—then shall his master bring him unto the judges, and (on their ascertaining the alleged facts) shall bring him to the door-post, and bore his ear through with an awl, and he shall serve him for ever' (Exod. xxi. 5, 6). Perforated ears was a general token of slavery among ancient nations. VI. A Hebrew bondman was allowed to gain and hold property, with which he might purchase his freedom (Lev. xxv. 40): all which facts go to prove that the lot of Hebrew slaves was less intolerable than the lot of slaves has generally been. If a master had no sons, a Hebrew slave might aspire to the hand of his daughter (1 Chron. ii. 35). More common was it for masters or their sons to take their slaves for concubines, who therefore acquired higher domestic rights (Gen. xxx. 3. Exod. xxi. 9). It was not unusual, at least in patriarchal times, for a home-born slave to rise to the rank of master over the others, and to have, as Joseph had in Pharaoh's palace, great power, privileges, and influence, as in the present day, the prime minister at the Porte is only the chief slave (Gen. xv. 2; xxiv. 2). Slaves do not appear to have been equal to perform all the services required, as we find traces of hired and day-servants who were free (Lev. xix. 13. Deut. xxiv. 14).—The services which slaves rendered were very various. They ploughed the field, fed the cattle, waited at table (Luke xvii. 7), worked in grinding at the mill, waited on their master with his sandals, stood as porters at the doors, or executed commissions abroad.—Jews were sold into slavery by foreign conquerors: Josephus states that, after the destruction of Jerusalem by the Romans, not fewer than 97,000 Israelites fell into bondage. The Jewish community in Rome consisted for the most part of emancipated slaves.

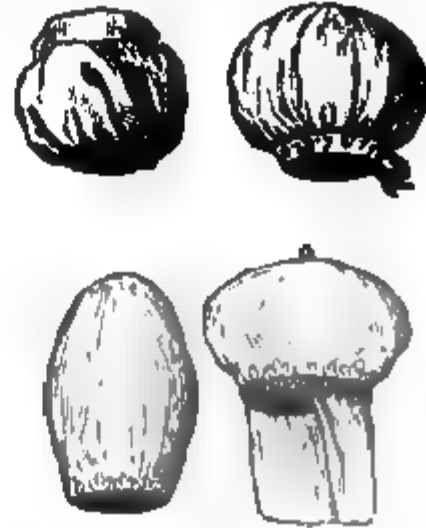
This entire system of law and custom relating to slaves has passed for ever away, with the polity and the institutions of which it formed a part, and is to be regarded in no other light than as one of those preparatory arrangements which are permitted in the ear-

her stages of human education, in order to avoid worse evils, and aid forward the perfect day of Christian truth. Nor can any argument in favour of slavery be deduced from its being practised among the Hebrews, unless, at least, in connection with a state of society, and a system of civil and religious institutions, similar to theirs;—a supposed case which can now no longer be realised.

The Christian religion, with a becoming disregard of mere actual existences, and a sublime reliance on the intrinsic power of its own great truths, did not attempt to disturb or destroy the institutional usages of society, when it began its benign career. The relations, therefore, of master and slave it left as it found them, so far as they consisted in mere external bonds. But it put forth, and carried into the heart of society, principles which gradually, but most effectually, undid every shackle; which are still at work, to emancipate the body as well as the soul of human beings all over the world, and which will, in their complete and final operation, destroy the two great classes into which mankind was anciently divided—'bond and free' (Col. iii. 2), and make all 'one in Christ Jesus' (Gal. iii. 28). Happy period!—when all the anti-social, anti-human, anti-Christian, and hateful distinctions that now prevail will have irreversibly come to an end.

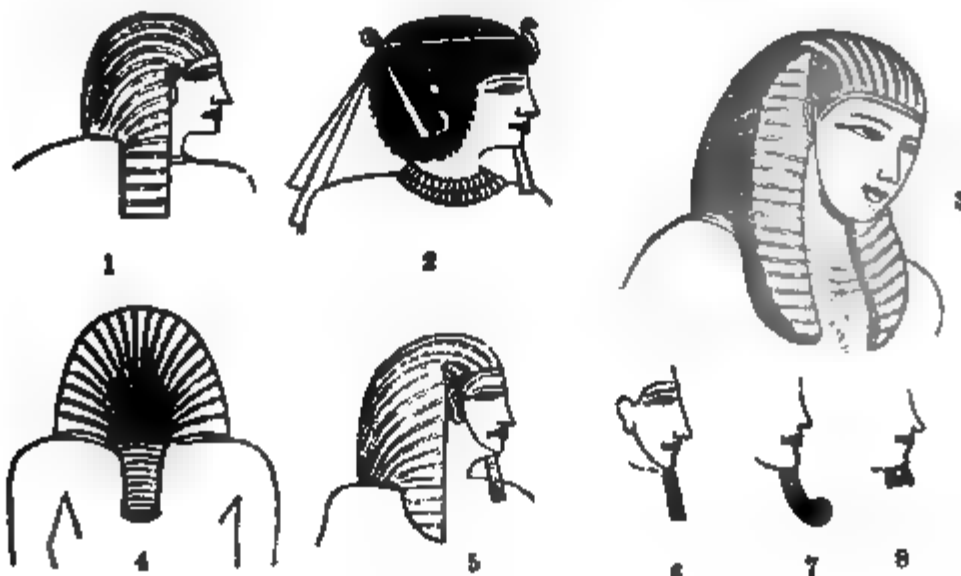
BONNETS were a head-dress worn by the Hebrew priests. These are designated by two words:—I. *Migbagoth* (Exod. xxviii. 40), which is connected, in origin and signification, with our word *gibbous*. It denotes a *curved elevation*: hence a *hill*. This bonnet or tiara was then a raised ornamental cap. II. *Pe'ar*, which comes from a root denoting *to shine, to be splendid*: and hence denotes any thing beautiful: accordingly, in Isa. lxi. 10, the noun is translated 'ornaments.' It was a species of coronet; though it may only

have been another name for the same head attire as previously spoken of; the first describing the cap by its shape, the second by its beauty. The head attire of the high priest, distinguished by its splendour, was described by another term, *Mitnehpheth*, which our translators have rendered 'mitre' (Exod. xxviii. 4), and in Ezek. xxi. 20, 'diadem.'



SACRED HEAD ATTIRE.

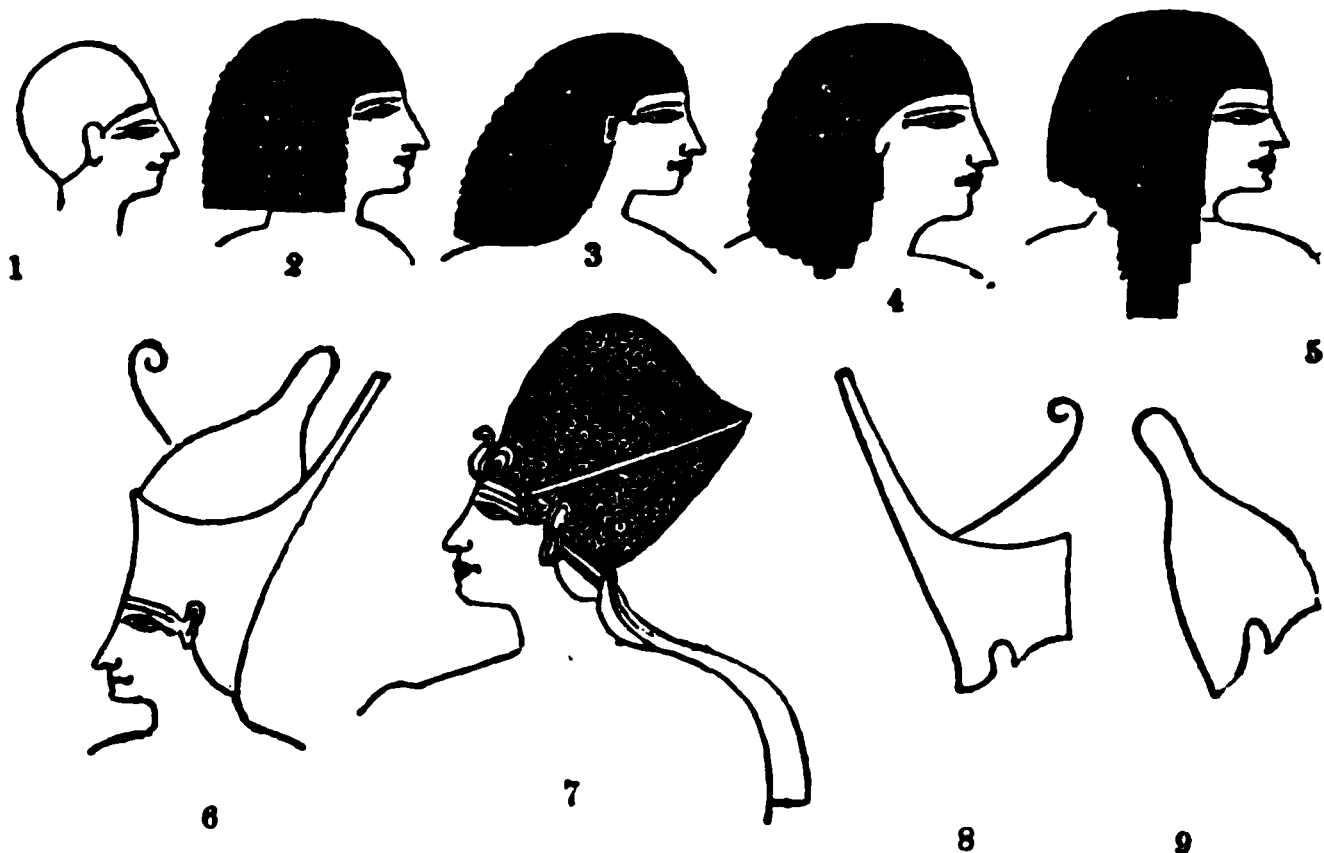
The orientals have always been distinguished for the beauty, splendour, or grace of their head-dresses. But it is probably to Egypt that we must look for the superior character of those which were appointed to be worn by Aaron and his sons. In Egypt the head-dress of the king, on state occasions, was the crown of the upper or of the lower country; or the *Pshent*, the union of the two. The monarch wore his crown during the heat of the battle. In religious ceremonies he put on a striped head-dress, probably of linen, which descended in front over the breast, and terminated behind, in a sort of queue, bound with riband. On some occa-



1-5. Royal Egyptian Head-dresses. 6. Beard of an Egyptian God. 7. Of a King. 8. Of a private person of rank.

sions he wore a short wig, on which a band was fastened, ornamented with an asp, the emblem of royalty. Wigs were by no means uncommon, the upper portion of which was

often made with curled and not with plaited hair; this last being confined to the sides and lower part, as is the case in the wigs preserved in the British and Berlin Museums.



1. An Egyptian close Cap. 2—5. Egyptian Wigs. 6. The Pschent, or Crown of Upper and Lower Egypt, or 8 and 9 united. 7. Head-dress of a Prince. 8. Crown of Lower Egypt. 9. Crown of Upper Egypt.

BOOKS.—The subject of books among the Hebrews cannot be satisfactorily treated, until we have spoken on that of writing; and, as the age when writing was known must materially influence the opinions we entertain respecting the age of the earliest Biblical compositions, we think it better to introduce the whole matter here, than either to postpone it to the article *Writing*, or to speak of books before we have spoken of the art which led to their formation.

The origin of writing is to be looked for in Egypt; the early culture of which country, and its possession, in the papyrus, of suitable materials for writing, gave its inhabitants means and facilities for inventing the art; which the priestly caste needing for their own religious purposes, carried far onward to perfection. Writing was at first a series of pictures roughly drawn. He who wanted to speak of a man ploughing a piece of land with an ox, sketched the outline of a man holding a plough, drawn over the earth by an ox. This was a long and tedious process; yet does it appear, by the paintings that are still seen in the temples and tombs, in which there is depicted the whole routine of Egyptian life, to have long remained in use, and been much practised. What indeed at the present day is a picture—a landscape, for instance, or a sea-fight—but a species of picture-writing? Signs, in writing, were originally not arbitrary: they depended on resemblance. Soon, however, all the parts which were not essential were left out of the rough picture, for the sake of ease and rapidity. Abbreviation and *curtailment*, which have ever wrought power-

fully in effecting changes in language, began their operation at the very first. But the question, what parts are essential and what are not, is one, the settlement of which depends no little on the imagination, and on the actual point of view. Hence it would be regarded differently by different individuals. In process of time, so many parts would be omitted, that the original resemblance was nearly or quite lost; and could with difficulty be seen, unless by those whose experience enabled their fancy to supply the missing elements. A house might thus be reduced to the merest skeleton. Two upright strokes, united by a horizontal line, **H** would come to represent a house. Here we have the origin of arbitrary characters. The resemblance has vanished in the course of a few generations, and left a sign whose import depends solely on conventional usage.

Before this change was completed, another influence was at work. In the picture of the sea-fight, of which we have spoken, emblems are employed. The British flag is seen at the stern of one ship, that of the French floats above another. The vessels themselves bear at their heads images which are emblematical of their names. How does a spectator know that the one is a British, the other a French, flag? By certain signs which have been worked into their texture. Here, then, we have another species of picture-writing. The likeness of a thing denotes an abstract idea: the British lion, painted on a piece of cloth, signifies the collected people of Britain. Hence symbolical writing, or writing by signs, recognised as the

symbols of ideas. Traces of this also remain among us. Chains denote slavery; a sword, warfare; a pair of exactly-balanced scales, justice. Symbols entered very largely into the writing of the ancient Egyptians.

Let it, however, be supposed that these two kinds of writing are in existence, and we shall see that they would easily lead to a third species. In the picture of the battle, we have in union the figurative and the symbolical method. The ships speak for themselves — the figure or image describes the thing. But to what country do they belong? That is told by the flags. And what are they engaged in? That is signified by the fire, smoke, and ruin, which prevail. Supposing, however, that mankind had not proceeded to that wonderful discovery — the use of arbitrary signs to represent sounds, is there any way in which we could write down an account of this engagement? We will indicate a way, giving an example in the word *ship*. Here we have four letters and three sounds, *sh*, *i*, *p*: how can they be represented by image or picture writing? Find four objects, the first sound in the vocal name of which begins with these letters respectively — *ship* will do for the first, an *eye* for the second, and a *post* for the third. Accordingly we draw these, and so we write *ship*. And if we wished to add the term *British*, we set the Union Jack to float over them. This method of writing has the advantage of allowing much implication and feeling to be intermingled with a narrative. It is clear that, as the names of many objects begin with the same sound, the writer has a choice among several objects, and may give a preference to such as excite pleasing or displeasing associations in connection with his subject. Thus the *eye*, before used, may denote the constant watchfulness of the British navy in all seas; and the *post* may signify that, wherever he may be, the English seaman will prove upright and firm.

Here, however, we have images recognised as the representatives of sounds. An alphabet would now be easily gained. Instead of a number of objects, the first sound in whose name may represent *a*, let one be chosen; let the rest be disused; pursue this course as far as experience may show to be necessary, and you form an alphabet.

Such is a rude sketch of what appears to have been the process through which language came into its present state; in which arbitrary signs — signs which have no meaning in themselves — represent sounds, and sounds are reduced or classified so as to be imperfectly or otherwise represented by from sixteen to four and twenty arbitrary signs, denominated letters.

This explanation has been gone into, the rather because it enables us to show a connection between the Egyptian and the He-

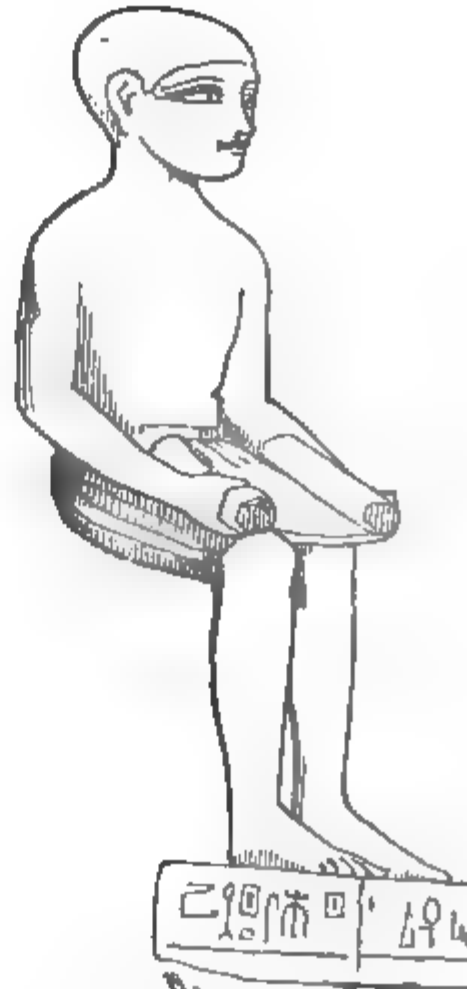
brew writing; and thus, by referring the second to the first, gives us the means of approximately ascertaining the great antiquity of the art of writing among the Hebrews. For the Hebrew letters bear, in their shapes, clear indications of having sprung from such a process as that which we have described. In order to make the comparison, the student must not have recourse to the square letters of the present Hebrew Bibles, but go back to the ancient Samaritan and Phœnician alphabet, whence all the alphabets in use among Western nations have been derived. The ancient letter L was, among the Hebrews, the initial letter of one of their names for lion, *Labi*; and in shape it is a sort of abbreviation of the figure of a recumbent lion. B, which is the initial letter of the name for house, is of a shape which does not ill represent an oriental house, especially a tent. G, in the same way and for the same reason, is not unlike the neck of a camel. A, which is the first letter in the word *aleph* (the name for the first letter in the Hebrew alphabet), signifying ox, bears a strong resemblance to the head of that animal.

But we have seen above, that the condition of language out of which the alphabet was evolved, was a comparatively late one: many changes, and therefore many years, if not centuries, had passed, ere the Egyptians had come to this step in their progress. When they were at this step, however, the Hebrews appear to have come into connection with them. We thus gain the point of junction. And it is obviously to be found at a time when the Egyptians had made great progress in civilisation. Now, if we turn to history, we find that the Hebrews came into connection with the Egyptians in the days of Abraham, who found them already far advanced in the arts and refinements of life. We accordingly seem justified in concluding, that it was during the patriarchal age that the Hebrews first gained the knowledge and skill requisite for writing. Indeed, when we call to mind that Egypt appears, in the Bible, to have been well known to the immediate descendants of Abraham, as well as to Abraham himself, and to have been regarded as the place of refuge in want and difficulty; and when we remember generally the connection that there was between the cultivated herdsmen of Palestine and that highly civilised land, it seems impossible to understand how the Hebrews in these times could have remained ignorant of writing, if, as is beyond a doubt, writing then existed and was practised in Egypt. The argument which is hence derived, to show that Moses was acquainted with the art of writing, is one of augmented strength; because he was brought up in the court of the reigning Pharaoh, under the immediate super-

vision of the monarch's daughter, and could scarcely have failed to be 'learned in all the wisdom of the Egyptians' (Acts vii. 22); nor, according to the same authority, did he begin to take steps for setting up an independent nation, till his people had dwelt in Egypt for a period of four hundred years (Acts vii. 6). Most extraordinary and unaccountable, then, would it be, if Moses, and the chief men associated with him, had been ignorant of the art of writing.

This statement, however, rests on the supposition, that, at and prior to the days of Moses, the Egyptians were familiar with that art. The importance of the fact may justify some additional evidence. Now the unanimous voice of antiquity asserts the existence of books and of writing among the Egyptians at a very early period. In the still uncertain state of their chronology, it may not be possible to even approximate to accuracy in dates; but so early did Egypt attain to high culture, and so far back do the arts of painting, drawing, and writing (they were all connected together—the last only a development of the former), run into primeval antiquity, that there can be no difficulty in assigning the use of writing to a period prior to the days of Moses. 'Of the early existence of royal and national libraries contemporary with, if not prior to, the epoch of Moses, we are made certain by the following fact. That magnificent ruin at Thebes, misnamed the *Memnonium*, is the palace of Osymandias described by Diodorus, as seen by Hecateus, in the 59th Olympiad (A.C. 684). It then contained a library of sacred books, over the gateway of which was inscribed these words:—“The Remedy of the Soul.” This palace is the Ramessium—a temple-palace of Rameses III.—Sesostris (A.C. 1505); and over the mouldering doorway, which once led from the hall to the now-destroyed bibliothecal repository, Champollion read in hieroglyphics over the heads of Thoth and Sakh—the male and female deities of arts, sciences, and letters—the appropriate titles, “President of the Library,” and “Lady of Letters” (Gliddon's ‘Ancient Egypt’). The door of this library, at the Ramessium, was erected about the time of Moses. If we go back two hundred years, to the sanctuary of the temple of Luxor, we find an inscription over Thoth, which begins thus:—‘Discourse of the Lord of the Divine Writings;’ and another over Sakh, ‘Sakh, Lady of Letters.’ We here find Thoth recognised as the inventor of letters—a recognition which carries the use of letters far back into remote, if not fabulous, ages. Gliddon does not hesitate to affirm, that ‘hieroglyphical writing was in constant, general, and popular use among all classes and persons in the valley of the Nile. We have indisputable evidences that reading and writing were, in ancient

Egypt, in days coeval with the pyramids, publicly known, and in as popular use out respect to caste, to wealth, or as in many Christian, and not unchristian countries at the present day.’ The somewhat glowing passage; but Champollion has satisfactorily shown, that the art of writing was not unknown to ordinary Egyptian workmen, so early as the time when the great pyramid was erected (cir. 2000). The subjoined figure will aid in showing the early origin of letters and books among the Egyptians. It represents the god Imouth, studying a papyrus man which he accordingly unfolds as he sits. The figure carries us back to a very early period, though the bronze whence it is of the Ptolemaic period. Imouth is named ‘the eldest son of Pthah.’



IMOUTH.

So early as Rameses III.—that is the time of Moses,—there was, as is shown from the sculptural remains of a highly honourable class of men who were denominated scribes or writers, the functions which they had to perform which indicates, that writing had long time been for a long period in existence in general use. We here apply an evidence in the figure of Pthah (British Museum), who bears among his inscribed on his back, these words:—‘Good Bard of the King,’ ‘The Royal

of the Tables of all the Gods:’ whence it is obvious that poetry, writing, and religion, were associated together; the two former being engaged in the service of the latter.



PTHAHMAI.

The title of royal scribe was indeed one of the highest rank, and held by princes of the blood-royal. The scribes were invested with different functions, and formed the secretaries of state for the offices of the court, and the administration of the empire. There are found, among the remains of Egyptian art, the royal scribe of the viands, that of the clothes, that of the oxen, and others. The figure given above is of especial interest, as it represents the writer of a papyrus, or book, which contains an account of a celebrated campaign, now preserved in the British Museum. In the following passage from Wilkinson (*‘Manners and Customs of the Ancient Egyptians,’* vol. iii. pp. 150—1), the reader will see to what an extent writing was employed at a very early date:—‘We meet with papyri of the most remote Pharaonic periods, and the same mode of writing on them is shown to have been common more than two

thousand years before our era. The monopoly of the papyrus in Egypt so increased the price of the commodity, that persons in humble life could not afford to purchase it for ordinary purposes: few documents, therefore, are met with written on papyrus, except funeral rituals, the sales of estates, and official papers, which were absolutely required; and so valuable was it, that they frequently obliterated the old writing, and inscribed another document on the same sheet. For common purposes, pieces of broken pottery, stone, board, and leather, were used; an order to visit some monument, a soldier’s leave of absence, accounts, and various memoranda, were often written on the fragments of an earthenware vase. Sometimes leather rolls were substituted for papyri, and buried in the same manner with the deceased.’ Scribes had boxes in which they kept their implements for writing, such as reeds and ink, and a tablet. Figure No. 1 represents a scribe writing on a tablet, with two cases before him for carrying writing materials. Figure No. 2 gives a scribe writing, with his inkstand on the table. one pen is put behind his ear. Both of these are taken from paintings at Thebes.



No. 1.



No. 2. SCRIBE WITH WRITING MATERIALS. *Wilkinson.*

The subject of Egyptian antiquities is one, researches on which are yet in progress, great though the mass of knowledge is, to which the learned inquiries of the last quarter of a century have given birth. It is a fact which has an important bearing on the matter now under consideration, that the general tendency of these researches has been to show that the Egyptians possessed a literature, and were acquainted with the art of

writing, long prior to the age of Moses. The most recent authority on the subject is that of the learned and accomplished Chevalier Bunsen, at present Ambassador for Prussia at the court of Her Britannic Majesty, as found in his work ('The Place of Egypt in the History of the World,' 1845, vol. i. p. 33, &c.). Dividing the ancient history of Egypt into three kingdoms, — the modern, that with which the patriarchs were acquainted; the middle, that of the Hyksos; and the old, of which Menes was the founder, and the commencement of which goes back some hundred years before the ordinary chronological periods, — he has, with the aid of the learned Egyptian antiquarian, Lepsius, carried the art of writing up to an antiquity which makes it nearly co-eval with the very origin of civilisation. Passing over, as unworthy of notice, the extravagant claims which all nations, except the Hebrews, have made to an extreme antiquity, Bunsen states, that Lepsius has found the image of book-rolls on the monuments of the twelfth dynasty — the last but one of the ancient kingdom; and pen and ink on the monuments of the fourth, that is, in the fifth century of the age of Menes, or as soon as we have hieroglyphic remains. The monumental writing, however, can be followed back far above another century on contemporaneous monuments; and this monumental writing is of the same kind as that of later periods. Hence it may be safely concluded, that this genuine Egyptian writing, consisting of a mixture of words and images, is as old at least as Menes, whose age is lost in the dusky uncertainties of a yet unchronological period. Bunsen also mentions and reviews several very ancient Egyptian books, and gives, as the practical result of his researches regarding this literature, the following: — 'The genuine sacred books (of the Egyptians) were quite a different kind to the falsifying hermetic books of the New Platonists among the Syrians and Egyptians. They contained no history, but much that was historical; they gave no chronology, but furnished the basis and touchstone of chronology. They are old — they reach back beyond the period of the Hyksos, into the kingdom of Menes' (i. 52). History itself, Bunsen holds, did not come into existence till the days of Moses. His words are important: 'The holy books of the Egyptians did not contain the history of the nation, as do the books of the Old Testament. The idea of a nation was wanting to the Egyptians, and still more the idea of the people of God, the Creator of heaven and earth. History was born in that night when Moses, with the law in his heart, led the people of Israel out of Egypt; its life sank when, under the Judges, the national mind was again lost in the feelings of Arabian Bedouins and shepherd tribes; it flourished once more with

the great historical period of Samuel, David, and Solomon, who formed the Jewish state. After the separation into two kingdoms, the spirit of the people was more turned to divine things; and thus history among the Jews failed to reach its highest state of culture. But, in the same period, the muse of history found her favourite among the Greeks, and awakened in Herodotus, the master of research, and the beginner of the strictly historical, personal, and consecutive representation of the immediate past' (i. 50).

It cannot be necessary, in this sketch, to add further evidence. There can be no doubt that Egypt possessed the art of writing during and long before the days of Moses; and it is scarcely within the limits of possibility that the Hebrew leader should not have become intimately acquainted with the practice. We think it indeed very likely that the Israelites were not ignorant of writing at an earlier period; and there is evidence which favours the idea, that Moses, in composing the substance of the Pentateuch, found already in existence ancient documents forming part of a now-lost Shemitic literature, from some of which he drew information, and others he incorporated in his own works. Genesis, for instance, bears evidence, as in general of a very high antiquity, so of containing writings still more ancient than itself. The genealogical tables and family records embodied in the Pentateuch could hardly have been preserved without some kind of writing. Various individual passages, however, occur in the early books of the Bible, which concur, in their general tendency, with the previous conclusions; showing that those who composed and those who received these books were of opinion, that writing was co-eval with the fathers of their race; nor do we think, that the implicating and incidental evidences which we are about to adduce can be ascribed to the well-known, and in ancient times widely-diffused, proneness to ascribe great and extraordinary things to the founders of a nation.

In Gen. xxxviii. 18 and 25, mention is made of a signet which must have had some engraved characters on it, as it was received and used as a safe pledge; and in Gen. xli. 42, Pharaoh gives Joseph his ring as a token of power, impressions from which were to authenticate and verify transactions. Modern discoveries in Egypt have brought many rings and signets to light, which served at once for use and ornament. Wilkinson mentions one which contains twenty pounds' worth of gold. On one face was the name of a king who lived about 1400, B.C.; on the other a lion, with the legend, 'Lord of strength,' referring to the monarch; on one side a scorpion, and on the other a crocodile. Intaglios were very common. The exploits of monarchs and conquerors are cut out in detail in monumental intaglios. Such

a process is intimately connected with writing. The words which signify *to write* in Hebrew, as well as in other languages, denote, in their original import, *to make an incision or impression* on some hard material, *to cut, to engrave*; thus showing that writing was at the first a species of intaglio work, a kind of engraving. Even the mountain-side itself was used as a tablet for important records. The same practice is implied in the following, from Job (xix. 23, 24), which tends to confirm the statements just made:—

‘Oh that now my words were written,
Oh that they were inscribed in a book;
That, with an iron style and with lead,
For ever on a rock they were engraven!’

If the age of the book of Job, which Hales probably fixed 2337, A.C. were definitively ascertained, this single passage would suffice to prove, that writing existed before the days of Moses; as, beyond a doubt, it does show what the nature of writing was in early times. Two, if not three, kinds of writing are here alluded to—on the rock, with an iron stylus or pen; on tablets of metal, here termed lead, perhaps with a similar instrument; and on some softer substance, such as strips of bark, rolls of linen, or the hides of animals; some colouring substance being used. Job may have been an Arabian, a fact which would confirm, *à fortiori*, the argument in favour of the Hebrews being acquainted with writing, as the latter appear, in early times, to have been more cultivated than the former. However this may be, we thus bring writing into the immediate vicinity of the descendants of Terah; as indeed it was not far from them, when we showed its existence on the banks of the Nile. And whether the opinion of Hales, before mentioned, as to the age of Job, is or is not correct, it will not be denied that the poem has all the marks of great antiquity. It has been thought to be the oldest book in the Bible. Its evidence in the case is the more important, because, with a rather remarkable omission of reference to the Mosaic laws and institutions, it stands without the cycle of the general literature of the Hebrews, and so may bear an independent testimony to the origin of the Pentateuch and other books, of which it was the parent. Comp. Jer. xvii. 1. 1 Kings vi. 35. Ps. xlv. 1.

There are several allusions to engraving and writing in the Pentateuch itself, so wrought into the texture of the narrative, as to bear evidence of being co-eval with its substance; which, on its part, must, in the main, have been written at no distant period after the events which it records. In Exod. xxxix. 30, we read, that on the plate of pure gold which was put on the front of the mitre worn by the high priest, ‘they wrote a writing, like the engravings of a signet, *Holiness to the Lord*’ (Exod. xxviii. 36). This passage is full of meaning for our purpose.

We here learn, that, while they were yet in the wilderness, the Israelites knew how to write, and that they had writing of two kinds, the ordinary and the engraved; probably also a third, the annular (signet); nor do we think it unlikely that the latter, ‘engravings on a signet,’ was a species of symbolical writing, resembling that which we have seen prevailed among the Egyptians, intercourse with whom the Hebrews had just left at the time to which this citation refers (comp. Exod. xxiv. 12; xxxi. 18; xxxii. 15, 16; xxxiv. 28. Deut. v. 22; ix. 10, 11). A passage found in Numbers (v. 23) proves that writing on some softer substance was known in the time of Moses. The priest is there directed, as a part of the ceremony used in administering to a woman the oath of jealousy, to write the curses in a book; which he was to blot out with water; which water thus obtained he was to cause the woman to drink. Here, clearly, we have writing on some substance which would receive ink or colouring matter, and yet not be so easily destroyed as paper. Such a substance is prepared skin. In some cases, the skins may have been covered over with a thin coating of wax—a custom to which reference seems to be made in Isa. xxviii. 18. Numb. xiii. 22 supplies us with a record which could scarcely have come into existence, had there not already been written documents of some description:—‘Now Hebron was built seven years before Zoan in Egypt.’ Had the words been of vague import, they might have been referred to the uncertain voice of tradition; but an exact number is given, and a small number: the remark, too, drops casually from the writer’s pen. Now, Zoan (Tanis) was a very ancient, as well as distinguished, city of Lower Egypt, which may be safely dated back in the days of Abraham. Consequently we seem here to have evidence of a written document which must have existed for centuries before the time of Moses. We also learn that the writer of the book of Numbers had before him, and made use of, written materials; and hence are justified in stating, that the precise time when that book came into its present shape is of less consequence, if we have reason to believe that it consists of documents which go back to the periods of which its records speak. The ancient name borne by a city which lay near Hebron (in the hill country of Judah), namely, Debir, is worthy of special notice. Debir, says Joshua (xv. 15. Judg. i. 11), was formerly called Kirjath-sepher, that is, city of writing, or writing city. From the same work (xv. 40) we learn that Debir had another and a similar name, Kirjath-sannah—city of instruction. Debir, then, was in the earliest times renowned as a kind of university—a place where the arts of writing and teaching were so much practised as to gain for the town these two honourable appellations. Now,

Debir lay in the very parts of Canaan which were frequented by the patriarchs; and we may thus see the cause of its early distinction in learning, and a proof that learning was cultivated by the patriarchs. This fact carries back the period of Hebrew culture to a very remote age, and, at the same time, stands in entire accordance with the view of the character, for instance, of Abraham, which the general narrative of his life affords. The name Sepharvaim, book-city, a place which lay in the south part of Mesopotamia, gives confirmation to the substance of these remarks (2 Kings xvii. 24. Isa. xxxvi. 19).

There are various other considerations, to which, however, we can do no more than allude, which combine to show that the art of writing existed at or before the age of Moses (cir. 1500, A.C.). The evidence of tradition is in favour of the very early discovery of writing, and may be summed up in the words of Humboldt, who declares 'several kinds of alphabetical writing were in existence in Asia in the earliest times.' Pliny's words, if they contain an exaggeration, are to the same effect:—'*Apparet æternus literarum usus*'—'The use of letters appears to be eternal.' The most useful arts must have come into existence in primeval times. Use is a relative term, the force of which must, for our purpose, be determined by features in the character of ancient nations. Among all nations, particularly the oriental, there is a strong disposition for constructing and handing down genealogical tables and family registers. Yet this practice would be hardly possible in the absence of an alphabet. The Chaldeans were, at an early period, engaged in some kind of astronomical calculations. How could these be carried on without the use of writing? The Phœnicians, in primeval periods, conducted a very extensive commerce. Hence they must have possessed both the ability and an inducement to invent or adopt the art of writing. It would have been difficult, if not impossible, to carry on a widely-spread system of barter, to transport into different regions a great variety and amount of goods, as we know the Phœnicians did, to commission and conduct agencies, or something equivalent to agencies, to bring home and distribute to many owners the proceeds of the exchanged articles, without some written record, in dependence merely on the memory, or some rude inartificial signs. Their commerce seems almost necessarily to imply the practice of writing. The implication finds support in traditionary history. From the Phœnicians letters passed into Greece. This fact depends on surer evidence than any mere verbal record; for the Greek letters are essentially the same with the ancient Phœnician, in form and in name. 'That the Greeks,' says Professor Böckh, 'received their alphabetical writing

from the Phœnicians, is an undeniable fact.' To the same effect is the following important passage from Gesenius (found in an appendix to the last edition of his Hebrew Grammar, published a short time before his death), a most competent authority, the tendency of whose theological views adds force to his testimony:—'In order to understand the names and forms of the Hebrew letters, recourse must be had to the Phœnician alphabet, the parent of all the alphabets of Western Asia and Europe. In this the forms of the twenty-two letters are still pictures, more or less manifest, of sensible objects, the names of which begin with these letters, while the names of the letters denote those objects. Accordingly the Phœnician alphabet was developed from a hieroglyphic writing, and in such a manner that the characters no longer denote, as was the case in the hieroglyphics, the represented objects themselves, but solely the initial letters of the same. This transition from hieroglyphic to alphabetic writing we find very early among the Egyptians, at least two thousand years before Christ. The oldest writing of the Egyptians was solely hieroglyphic. But as this did not provide for the necessities naturally often arising to express the sound of words also, an ingenious expedient was devised of causing a number of pictures to denote merely the initial sound of the word indicated thereby: e. g. the hand, *tôl*, was assumed for *t*; the mouth, *ro*, for *r*; so the alphabetic writing was originated, which the ancient Egyptians used in constant connection with the hieroglyphics. Along with the latter, which was used on the monuments, and which consists of perfect pictures, the Egyptians had still another mode, though less exact, to express objects of common life, in which the pictures were often so abridged as to be indistinct, consisting only of rough elementary strokes. In accordance with these historical premises, it is in the highest degree probable, that some Phœnician, connected in very ancient times with the neighbouring Egyptians, invented his own alphabet, new and altogether more convenient and practical. Rejecting the hieroglyphics and their innumerable characters, he selected simply twenty-two signs for the twenty-two consonant-sounds of his language. To determine the time and place of this discovery, facts are wanting; yet that it was made by the Phœnicians in Egypt, in accordance with its Egyptian type or model, somewhere near the time of the shepherd-kings in Egypt (before the era of Joseph), is a very probable supposition. It is remarkable, that the names of many letters refer to objects of pastoral life: some seem to be of Egyptian origin. The high antiquity of the Hebrew pronouns appears from their most extraordinary agreement with the pronouns of the Egyptian language, by far the oldest

of which we possess any written memorials. It appears probable, that between the Hebrew and ancient Egyptian there was not merely the reciprocal reception of words already formed, but a relationship of stem, lying deeper, and as old at least as that with the Indo-Germanic stock.

Professor Ewald, a distinguished oriental scholar, gives a similar testimony (*'History of the People Israel,'* 1843, p. 68, seq.):—*'From a consideration of the Shemitic languages' (the languages spoken by the descendants of Shem), it appears that the Asiatic dialects at least, expressed the simplest ideas in respect to the art of writing in the same manner throughout, while later improvements in the art could be easily expressed by each in a different way. This phenomenon is not otherwise explainable than as follows:—This existing writing was first used in its simplest application by an unknown primitive Shemitic people: from them it was received, together with the most necessary designations of the object, by all the Shemitic tribes known to us in history—just as certainly as the fact, that the term *Eloah*, God, common to all the Shemitic nations, shows that already the primitive people from whom they separated, designated God by this name. Following such traces we may be led to the most surprising truths, beyond the most distant periods of the history of nations. We thus see how every investigation into the origin of writing among the primitive tribes leads us back to the remotest misty antiquity, to a more exact investigation of which all our present helps are not adequate. Among these tribes, writing is always earlier than we can follow it historically; just as every original art certainly springs from the most direct necessities of life, and may soonest be developed by a people extensively engaged in commerce: its use for the purpose of writing history, or only of fixing laws, lies manifestly very early back. Whatever may have been the primitive Shemitic people, to whom half of the civilised world are indebted for this inestimable gift, so much cannot be mistaken, that it appears in history as a possession of a Shemitic people, long before the time of Moses, and that Israel had already, before his time, known and employed it in Egypt, can be assumed without difficulty. The position is finally established, that, from the time of Moses, Hebrew historical writing could have been developed, and was developed.' In a yet later work, this profoundly learned man (*'Complete Guide to the Hebrew Language,'* 5th edition, 1844, p. 20, 21, 96) says: 'We possess in the Old Testament, writings of the most dissimilar periods, some beyond a question by Moses himself, and of his age. It may be considered as proved, that the writing of the Hebrews is extremely old, and was by no means first formed by Moses and his*

generation. The diction, in the oldest remains of the language, appears completely formed, and to have long been in use for purposes of writing. The Shemitic alphabet, of which that which is now called Hebrew is a branch, has, according to all historical traces, its origin neither from the Hebrews, nor from the time of Moses, but long before Moses, if not from the Phœnicians, who earned for themselves the merit of having at an early period communicated this alphabet to the Greeks and other nations of Europe; from the Arameans; certainly from some Shemitic people, once intimately connected with Egypt.'

These and other evidences which our restricted space prevents us from setting forth, concur in showing, that, prior to the age of Moses, there existed an entire literature in possession of the descendants of Shem, of which all but a few vestiges has perished. There can be no doubt that the Hebrews, in the time of Moses, possessed the art of writing. If so, then history (more or less artificial) would naturally arise under the influence of the stirring events connected with the redemption of the people from Egypt, and their establishment in the land of promise. It is, then, with a feeling in favour of the reality of the record, that we may refer to those passages in the early writings of the Bible which speak of books, since we have already ascertained not only the possibility, but the reality and certainty, of their existence, in and before the days of the Jewish legislator.

Greece, as well as Egypt, sought for letters the patronage of higher powers than man. The figure shows Clio, the muse of history, with a case of manuscripts by her side, and one displayed in her hand.



CLIO.

As in other ancient nations, so among the Hebrews, a collection of sacred books was

gradually formed, which was taken into the custody of the priests, deposited in a suitable place in the temple, and guarded with special care and reverence. The copies of these books, thus preserved, were employed as originals, from which others were taken, and as guides for the direction of civil and social life (Deut. xvii. 18; xxxi. 9—13). A passage found in Deut. xxxi. 24—30, is so emphatic, that we must transcribe a few words: 'And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take *this book of the law*, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.' Here, then, it appears — I. That writing was practised in the time of Moses; — II. That Moses wrote out a full copy of his laws in a book; — III. That this book was consigned to the most holy place known in the Mosaic religion, where it would be guarded by feelings of reverence, in conjunction with other sacred deposits; — IV. That there was, from the first, a declared object why this care was taken — namely, the preservation of the Mosaic institutions from the corruptions which would ensue from human passions and sacerdotal influences (ver. 27). The precautions which were thus taken combine to give us an assurance, that the book of the law which we have in our hands is in substance the volume which Moses wrote out; nor is the assurance diminished, by considering how unlikely it was that the priestly order, had they been, not the conservators of a divinely sanctioned and therefore inviolable original, but fabricators of a pretended revelation, or remodellers of the scanty or to themselves unsatisfactory record of a real one, would have been so unwise as to insert, or allow to remain, a passage which expresses, not merely a suspicion against them, but a positive imputation, and appoints precautionary measures, by which, if possible, the apprehended evil might be warded off, or at least be remedied. Had there been falsification on the part of the priesthood, it must have been for their own special advantage; which advantage would be precluded, or at any rate rendered difficult of attainment, by the existence in the sacred books, of a passage which directed attention, and kept attention alive, to their propensity to deviate from the law, on the ground, — 'I know thy rebellion, and thy stiff neck: behold, while I am alive with you this day, ye have been rebellious against the Lord; and how much more after my death?' (See also ver. 29.)

The Hebrew word, rendered *book* in the passage on which we have just commented, denotes a whole, a volume made up of parts, in contradistinction to another word, which signifies those parts of which a whole

consists, and thus has a clear reference to the substance of the Mosaic code; a conclusion which finds corroboration in the fact, that this act of compiling the several laws into one book took place towards the termination of the life of Moses, when he had given all his laws, and repeated several of them, and when he was about to address the assembled tribes, in strains of the highest eloquence, with the express purpose of giving a final sanction to his code, and doing all in his power to secure for it the hearty obedience of those for whom it was designed. This whole, however, thus recommended by its author's dying words, we are not without means of tracing in its parts, during the long period which the legislation occupied. In Exod. xvii. 14, we read, 'The Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua.' In Exod. xxiv. 4, we find that Moses not only 'wrote all the words of the Lord,' but made special efforts in order to raise an altar and twelve pillars, in commemoration of the facts which these words recorded; after which he held, for the same purpose, a religious assembly, when, having offered sacrifice with a view to augment the solemnity of the occasion, 'he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said, will we do.' That the laws were collected into one book, and that they were diligently studied as a guide in public and in private affairs, may be learned also from the strict charge which the Lord gave to Joshua (i. 8): 'This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous.' In imitation of his great predecessor, Joshua also continued to add to the national archives — writing 'in the book of the law of God' (xxiv. 26; comp. xxiii. 6); words which clearly imply, that in his day there was already a collection of legal documents, — a volume of sacred writings; which, if we may reason from what we have found on record, was from time to time augmented by additional Scriptures, sanctioned as of authority by being received into the sacred repository. Certainly we find the same usage in the days of Samuel, who, we are informed (1 Sam. x. 25), 'wrote the manner (or the constitution) of the kingdom in a book, and laid it up before the Lord.' This translation misses the real force of the original, in which it is not 'a book,' but '*the book*,' obviously alluding to 'the book of the law,' which had its beginning with Moses, and was enlarged by Joshua; and which, by these repeated accessions, received testimonials from incorrupt and independent judges, to its genuineness and credibility. Nor did these sacred deposits perish, though they might in a

measure lie in neglect, especially in seasons of national depravation; for, in the reign of Josiah (2 Kings xxii. 8), the Pentateuch at least is brought forward by Hilkiah, the high priest, 'who found the book of the law in the house of the Lord;' which was made a means, with the king and people, of a general reformation (xxiii.). Isaiah (xxxiv. 16) directs the nation to this same authority, as one that was well known and universally recognised, — 'Seek ye out of the book of the Lord, and read;' — words which clearly imply that the Sacred Writings were accessible to the people, and were regarded by them with great respect and deference. The words employed by Isaiah naturally, by their resemblance, carry the mind to those which the Lord Jesus Christ himself used in relation to the writings of the old covenant, 'Search the Scriptures' (John v. 39); — a parallel which seems to import, that these writings, whether or not in number precisely the same, were open to appeal, and were held in reverence, as much in the time of Isaiah, as from other sources we know they were in the days of the Saviour. The obvious publicity which the Sacred Writings thus possessed was in all probability secured by transcripts; since the ark, in whose side (not in the ark itself) they were deposited, was purposely chosen for its safety, on account of its being ordinarily inaccessible, which would therefore preserve the book free from diminution, unwarranted additions, or fraudulent falsification; especially seeing that copies were in the hands of the public, which would act as preventives to any corruption on the part of the priests; whilst the priests, aided by religion, would secure the Scriptures from injury on the part of the civil powers or of the people.

Among the calamities which attended the Babylonish captivity, was the destruction of the temple, and therewith of the sanctuary, wherein the Holy Books had been kept secure. There was therefore no longer any safeguard for the Sacred Volume. On their return from the captivity, the people no longer understood their original tongue, having exchanged Hebrew for Chaldee or Aramaic. The Sacred Books had, accordingly, to be translated. But the great social and religious reforms of Ezra and Nehemiah was a work that was avowedly done on the authority of the Sacred Writings, which therefore must have been known and recognised as a whole; a conclusion to which we are led by the terms in which they are spoken of in the apocryphal books (1 Maccab. xii. 9. 2 Maccab. vi. 23), as well as by Philo and Josephus.

Those who have doubted whether the art of writing was practised among the Jews in the time of Moses admit, that from the age of David it was in constant and increasing use (comp. 1 Sam. x. 25). Indeed, to call

this fact in question is to deny altogether the credibility of the Biblical narratives. The Israelites wrote letters, dispatches (2 Sam. xi. 14. 1 Kings xxi. 8. 2 Kings v. 5; x. 1. 2 Chron. xxx. 1), contracts, agreements, impeachments (Jer. xxxii. 10. Job xxxi. 35. Tobit vii. 14). Not improbably calligraphy also was known (Isa. viii. 1). By this admitted and undeniable fact, we learn that writing was common among the Jews, above a thousand years before the advent of Christ; a fact which is of itself sufficient to create a strong presumption in favour of the Biblical history; and which will, indeed, warrant us in carrying the origin of the art back for some considerable period, if not for many centuries; for, in the passages just referred to, writing is spoken of as nothing recent, unusual, and extraordinary; but as a well-known, common, and so a long established practice. We have not the means of determining whether writing was practised by the common people, but they obviously had many of the advantages which it confers; for, some six centuries before our era, there was a class of men, whose profession it was to appear in public for the purpose of writing contracts, agreements, letters, and who even performed some such part as that of our modern reporters (Ezek. ix. 2, 11). These hired writers wore a characteristic dress — it was made of white linen; round the waist was a girdle, in which an ink-horn was carried. Of writing materials, mention is made of ink (Jer. xxxvi. 18); penknife, literally 'knife for writing' (Jer. xxxvi. 23); pens (Isa. viii. 1. Jer. xvii. 1; comp. viii. 8). Etymology shows the ink to have been black in ancient times, as it certainly was in the first century of our era (2 Cor. iii. 8. 2 John, 12. 3 John, 13). But we learn from Josephus, that the laws were sometimes written in letters of gold in the third century, A.C.

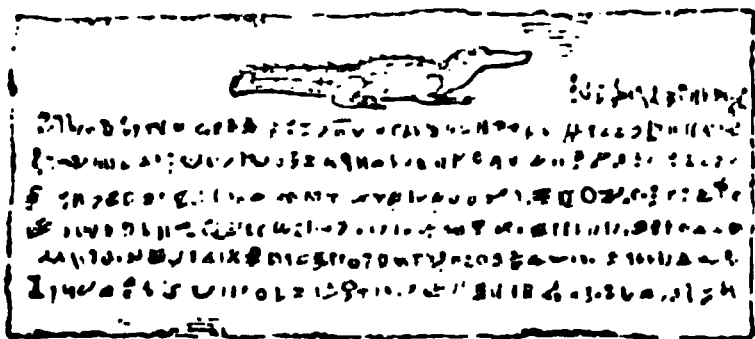
The form of the Hebrew letters — which, as are all letters, were easily changeable — underwent many variations ere the national existence came to an end. Of the two chief kinds of writing which we find in use among the Jews, that is undoubtedly to be accounted the oldest, in which are written the inscriptions on the coins of the Maccabean princes. These characters substantially agree with the Samaritan; only the latter, as they appear on the Samaritan manuscripts, are somewhat more artistically formed. Both these species, however, have their origin in the old Phœnician alphabet, as it appears on Phœnician coins, and inscriptions on stone, so that we seem led to the position, that before the exile the Hebrews and Phœnicians had letters of a common form. The square letters which are found in all the existing manuscripts, and which may be seen in the cut p. 197, are of later date, and from a foreign source. Tradition

makes them come from Babylon, and to have been adopted by Ezra. Hence they have been called Assyrian writing.

We are justified in presuming, that the materials employed by the Hebrews for writing upon were not dissimilar to those used by other nations at different periods of civilization. In the infancy of society, various materials were employed for writing, as stones, bricks, tiles, plates of bronze, lead, and other metals, wooden tables, the leaves and bark of trees, and the shoulder-bones of animals. Wooden tablets covered with wax were long in use among the Romans, as well as the papyrus; and the inner bark of trees, and pieces of linen, had been previously adopted by them. Many Eastern peoples still write on the leaves of trees, or on wooden tablets; and *waraka* continues to signify, in Arabic, both a 'leaf' and 'paper.'

The early Arabs committed their poetry and compositions to the shoulder-bones of sheep. They afterwards obtained the papyrus paper from Egypt, on which the poems called *Moallugât* were written in gold letters; and after their conquests in Asia and Africa, these people so speedily profited by, and improved the inventions of, the nations they had subdued, that parchment was manufactured in Syria, Arabia, and Egypt, which in colour and delicacy might vie with our modern paper. It speedily superseded the use of the papyrus, and continued to be employed until the discovery of the method of making paper from cotton and silk, called *charta bombycina*, which is proved by Montfaucon to have been known at least as early as A. D. 1100.

Among the Egyptians, paper made from the papyrus was had recourse to, for the more important and solemn transactions of life. We subjoin a specimen of a papyrus manuscript, accurately copied, and containing a perfect sentence or paragraph from the original in the British Museum: —



Among the Hebrews, for substances to receive the writing, stones were employed (Deut. xxvii. 8. Josh. viii. 32); probably tablets of lead (Job xix. 24); wood also (Ezek. xxxvii. 16); rolls, it may be of some skin or metal (Isa. viii. 1. Hab. ii. 2). For books, skins were employed, Egyptian linen, and Egyptian paper. The latter is expressly mentioned in 2 John, 12. In 2 Tim. iv. 13, we find parchment, which, we learn from Rabbinical authority, was used in forming

books for the use of the synagogue. For notes or brief memorials, memorandum-books or tablets were in use, — in Luke i. 63 termed 'writing table.' From early periods, books assumed the form of rolls or scrolls. As our word *volume* means a roll, so does the Rabbinical name for a book; a usage which may be traced back into Scriptural times — thus in Jer. xxxvi. 14, 20: 'Take in thine hand the roll wherein thou hast read;' 'They laid up the roll in the chamber of the scribe' (Zach. v. 1. Ps. xl. 7). Hence the existence and the force of that fine metaphor in Isa. xxxiv. 4, 'The heavens shall be rolled together as a scroll.' These rolls were of considerable length, made up of several pieces joined carefully together. At each end was a short wooden roller on which the parchment was fastened. When the writing on it had been completed, the scroll was rolled up from both ends towards the middle: when it was wanted for use, it was unrolled so far as the passage to be read extended (2 Kings xix. 14. Luke iv. 17. Apoc. vi. 14). The rolls of the Sacred Books were laid up in the repository of the synagogue and the temple, and were under the general care of the priests, and the supervision of a special officer.

Till the time of Christ, the Jews made use of manuscripts in the form of rolls. But from that date they began to write manuscripts in the shape of our folio, quarto, and octavo books; but rolls only were used in the service of the synagogue. Books in other forms were employed for private use. The religious feelings of the Jews laid the transcribers of the rolls under the most rigid regulations in regard to the choice of their materials for the rolls and other particulars. A synagogue roll was to be written only on the hide of a clean animal, and not on a skin so thin and porous as to allow the writing to appear on the opposite side. The rolls were to be written in the square character from a recognised copy, every part of which was to be transcribed by the eye, and not even an iota to be set down from memory. When it was completed, the copy was revised, when slight and inconsiderable mistakes caused it to be disallowed. The utmost care was taken not only in the transcription, but in counting the words and even letters of the original, in order to preserve it from depravation and injury.

Dr. Robinson, while at Hebron, paid a visit to the synagogue in that place, and reports: 'The manuscripts of the Old Testament are kept in two cupboards or presses on one side. Like all Hebrew manuscripts, they are written on long rolls of parchment, at each end of which a rod was fastened, so that they may be rolled backwards or forwards as a person reads; the columns being perpendicular to the length of the roll. In the first cupboard were six or eight manu-

scripts enclosed in cases (see cut showing Clio and case of MSS.) standing upright. The rods are inserted into holes in the top and bottom of the case, and extend up through the top, where they are ornamented with large silver knobs not made fast. The rolls are read as they stand in the cases, without being taken from the cupboard. The manu-

script is thus wound off from one rod to the other, as the reader advances; the rods being far enough apart to leave a column unrolled between. The other cupboard was also full of rolls—some of these in cases covered over with silk or embroidery, said to be presents from wealthy Jews in Europe' (ii. 448).



The cut on the left hand exhibits the *Sepher Tora*, or 'book of the law,' closed, having a wide embroidered ribband enfolding it: the cut on the right hand displays the same, partially open; B showing the Hebrew characters, and the way in which they stand in a column or page. At A is a small box, in which are found the names of all the members of the synagogue, from whom seven readers of the law are drawn by lot. The box has four compartments: —I. Contains the names of the Levites;—II. Receives the names of the Levites as they have read;—III. Holds the names of all the other members of the synagogue—IV. Has the names of those among the last who have already read. E E direct attention to silver

ornaments with bells, which are placed on the extremities of the scroll. F is a small pointer used for assistance in reading the manuscripts. The handles observed on the rolls are designed to prevent the law from being soiled or profaned by the touch. When the *Sepher Tora* is brought out from the case or ark where it is kept for use, it is commonly laid on a silk covering, and members of the congregation emulously try to kiss, or at least to touch it. When about to be restored to its repository, it is rolled up; the silver ornaments are put on the staves, and a richly embroidered covering of silk is thrown over it, being suspended from the top, and having the silver ornaments in sight.

Speaking of the Spanish Jews in their synagogue at Jerusalem, Dr. Olin remarks (ii. 308):—‘I was much impressed with the profound respect shown for the book of the law. It is preserved in a case of wood—an ark my companion called it—behind a splendid curtain of velvet. Several grave and venerable Rabbis went in a company to remove it to the reading desk. The whole assembly rose; and, before the reading of the lessons, the sacred parchment, covered with a white cloth, was carried round to be reverently kissed by the worshippers. In reading, the Rabbi who officiated, pointed to the line with a silver stylus. Every look and motion connected with this part of their worship was expressive of the most profound reverence. In reading the Pentateuch, the Rabbi and congregation bowed their heads very low at the occurrence of every emphatic word,—indeed, of almost every word,—the better to mark and impress upon their minds its solemn import.’

Many facts concur in showing that books must have been by no means uncommon among the Jews, at least in the days of our Lord. The nature of his general intercourse with the people—the appeal which he constantly makes to the writings of the Old Testament—the readiness with which his references and quotations are understood, prove that the Jews of his day were familiar with their Scriptures. Books were found in each of the numerous synagogues which existed both within and without the borders of Palestine; and Moses was read on Sabbath-days in the public congregation (2 Cor. iii. 15). From Rabbinical authority, we learn that a large portion of the Scriptures of the Old Testament were read in the course of the year—that the study of them by individuals was considered highly meritorious, and diligently pursued, for which purposes manuscript copies must have been widely spread; a fact which is established by the strict requirement that parents should communicate to their children an intimate acquaintance with the law and the practices of their forefathers, as well as the events in which they originated, and which they were designed to commemorate.

Among lost works, mention is made of some, in such a way as to show the abundance as well as the great antiquity of Hebrew literature. In Numb. xxi. 14, we read of the ‘book of the wars of Jehovah,’ spoken of as a well-known document, which, from the connection in which the words stand, appears to have been a poetical celebration of the passage of the Israelites over the Red Sea, and of events of which that passage was the central point. A similar volume we find in the book of Jasher (Josh. x. 13. 2 Sam. i. 18), which was also a collection of poems, commencing apparently with the conquest of Canaan, but extending to the times

at least of David. In Joshua xviii. 9, we read that the surveyors whom Joshua sent out to survey the land of Canaan, previously to the division which he made of it among the tribes, described the country ‘by cities, into seven parts, in a book,’ by the aid of which Joshua assigned the several portions to the conquerors. This book can hardly have been unaccompanied by some species of map or maps, which would be necessary in even a rude description of the vanquished territory;—an idea which finds corroboration in the words ‘described it by cities.’ An historical work of the period of the kings is also spoken of in 1 Kings xi. 41,—‘The rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?’ A series of historical works seem to have been composed; for, in 1 Chron. xxix. 29, the acts of David, first and last, are said to be ‘written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer.’ Poetical as well as historical works are referred to in 2 Chron. ix. 29,—‘The book of Nathan the prophet, the prophecy of Ahijah the Shilonite, the visions of Iddo the seer against Jeroboam.’ We find mention made in 2 Chron. xii. 15 of another volume, whose loss we have to lament,—‘The book of Shemaiah the prophet.’ Still, another work is mentioned in 2 Chron. xx. 34,—‘The book of Jehu, the son of Hanani.’ Indeed, in the earliest chapters of the Bible, we find traces of a yet earlier literature, and proofs that its actual contents are only the remains, which time have spared, of a yet wider and richer—it could hardly have been a more precious—cycle of compositions, than those which we now possess; for what may be called ‘Lamech’s Song’ (Gen. iv. 23, 24) is clearly the fragment of a poem, of which perhaps what we have is all that remained even when that very ancient work was first compiled.

Whether the facts and reasonings that have now been laid before the reader, warrant or not the conclusion that the Pentateuch came in substance as it is from the hands of Moses, or whether they prove or not that the Sacred Books of the Jews appeared in general shortly after the times of which these books severally treat,—they yet tend to lay a firm basis for the historical character and general authenticity of what are commonly called the Mosaic writings, and of those works which stand in the same line with them. The views which have been given, make it manifest that the Hebrews had the means of writing history; further, that they actually did write history; further still, that they were an historical people. Their annals, in consequence, are not the inventions of a comparatively late period. Rather, they are the remains of a very copious literature, which came into existence, flourished,

suffered losses, and began to decline, before historical writing had assumed its first outlines from the pen of Herodotus (*cir.* 450, A.C.), the earliest profane historian whose works have a definite value.

BOOK OF LIFE is a term whose origin dates back to a very early period in the Mosaic history; for, in Exod. xxxii. 32, 33, we read these words: — ‘Yet now, if thou wilt forgive their sin; — and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said, Whosoever hath sinned against me, him will I blot out of my book;’ — a threat, the import of which is explained by Levit. xxiii. 30, and Ezek. xviii. 4, ‘The soul that sinneth, it shall die.’ We find a similar phrase in Ps. lxix. 28, ‘Let them be blotted out of the book of the living.’ The intended representation, then, is, that there is a book in which Jehovah has written the names of living men. Such, however, as transgressed his commands had their names erased; for it was only those of the righteous that were retained (Ps. lxix. 28). This is a figurative way of representing the kind and watchful providence of God over the obedient, and his awful retribution to the wicked. In a similar manner the tears of the good are said to be noted down in God’s book (Ps. lvi. 8; comp. Ps. cxxxix. 16); and in Daniel xii. 1, it is said that every one shall be delivered in a time of trouble, whose name shall be ‘found written in the book.’ The idea appears to have arisen from the practice of keeping registers of the families and of the tribes that were necessary in a nation in which landed property was inherited by lot and by lineage (Ezek. xiii. 9. Ezra ii. 59, 62. Neh. vii. 5. Comp. Mal. iii. 16). The necessity for these registers must have existed from the first formation of the tribes, otherwise the tribes could scarcely have preserved their distinct individuality. Unquestionably, such registers must have existed with the first occupation of the land of Canaan. In fact, family registers are found in the earliest of the Biblical documents. These remarks have a strong tendency to prove the early existence of written documents. But in Exod. xxxii. 32, 33, as cited above, we find that books had already given existence to popular metaphors; whence their early existence among the Israelites is satisfactorily established. These concurring testimonies show that the origin of writing cannot be fixed after the days of Moses, and afford a strong probability that it must be dated long before that time, in agreement with the general implication of the Pentateuch, and the conclusions at which we have arrived in the previous article.

This expressive figure of speech passed into the writings of the New Testament, being there modified by the new and higher kind of life, which is their great theme.

Hence, in Phil. iv. 3, Paul speaks of ‘fellow-labourers whose names are in the book of life.’ In the Apocalypse the usage is of frequent occurrence (iii. 5). In xiii. 8, the book is termed ‘the book of life of the Lamb slain from the fountain of the world;’ and in xvii. 8, it is implied that this book itself existed from the foundation of the world. While in xx. 12, the image is changed: instead of there being one book of names, erasure out of which implied the destruction of the wicked; there are, besides the book of life, other books by which the dead were judged out of those things which were written in the books, according to their works; being evidently a record of the good and evil actions of the small and great that stood before the judgment-bar of God. The tenor of these remarks renders it almost needless to add, that these are figurative representations. In truth, they show with much effect, that the inquisition of God’s Providence is no less minute than comprehensive, and bid us all take care of small things, whether they are in act or in thought; since a record is made, and an account will be required, of the most inconsiderable as well as the most important of our deeds and affections.

BOOTY (*T. spoil taken in war*). — The earliest division of booty on record is that which Abraham made, after the expedition which he undertook for the defence of Lot (Gen. xiv. 13, *seq.*); when, on the proposal of the king of Sodom, — ‘Give me the persons, and take the goods to thyself,’ the patriarch generously abandoned his claim, only taking care that tithes of all should be given to Melchizedek, priest of the most high God. It is not safe to draw unqualified general conclusions from this transaction; but we may consider it as probable, that the proposal of the king of Sodom, and the gift of a tithe of the spoil to the king of Salem, were in accordance with general usage. In Numb. xxxi. 26, *seq.* we find an express direction given, that the sum of the prey, both of man and beast, was to be divided into two parts: one of which, after the five-hundredth part both of man and beast had been taken for the priests, was to be given to the soldiers; the other half, less one-fiftieth part, which was to go to the Levites, fell to the share of the children of Israel generally. This allotment, though it took place in a particular instance, — namely, after the defeat of the Midianites, — may have become a precedent, and eventually acquired the force of a law. No command is given as to the proportions in which the spoil was to be distributed among the warriors individually; and we are left to the conjecture, that some regard would be paid, in the division, to diversity of rank, if not of bravery and peril. The plunder obtained in the conquest of Canaan was very great, as appears from

the words of Joshua, addressed to the half tribe of Manasseh, — 'Return with much riches, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment; divide the spoil of your enemies with your brethren' (Josh. xxii. 8). The order in this case would appear to be for an equal division. At a later period, an injunction on the part of David made it a perpetual ordinance, that those who guarded the baggage should have an equal share with those who engaged in the strife of blood (1 Sam. xxx. 24, 25). From David's example (2 Sam. viii. 10, 11) we may infer that it was customary to dedicate to the Lord, silver, gold, and other valuable things. A devoted city was given up to destruction; no booty was allowed to be made, — 'only the silver, and the gold, and the vessels of brass and iron, they put into the treasury of the house of the Lord' (Josh. vi. 24). So in 1 Chron. xxvi. 27, — 'Out of the spoils won in battle did they dedicate to maintain the house of the Lord.'

BORROW denotes *to obtain on pledge*, as is done in taking up money on mortgage by depositing something; and hence, in a secondary meaning, to obtain on the security of a promise to return the article borrowed, the pledge here being the word or faith of the borrower. Our English term has more than one representative in Hebrew. In Exod. iii. 22, it is the translation of *Shahal*, which properly signifies *to ask*; by which word the original should have been rendered. The Israelites did not borrow in the customary sense of the term, but solicited presents; to compliance with which petition the Egyptians were inclined by some express act of Divine Providence: — 'I will give this people favour in the sight of the Egyptians; and it shall come to pass that when ye go, ye shall not go empty.' The asking of presents is still common in the East when persons separate from each other; and compliance with such requests is, in general, accounted a point of good manners. A similar practice prevailed among the ancient Germans: — 'On the departure of a guest, it is the custom to present him with whatever he may ask for; and, with the same freedom, a boon is desired in return. They are pleased with presents, but think no obligation incurred when they either give or receive' (Tacitus de Mor. Germ. sec. 21). There was in the case of the Israelites a special reason why they should ask and receive presents, as, in the haste in which they were about to leave the land, they would of necessity leave much immoveable, and probably some moveable, property in the possession of the Egyptians. The transaction appears to have been, for the most part, an act of good will at parting. So was it regarded by Josephus: — 'They (the Egyptians) also honoured the Hebrews with gifts;

some in order to get them to depart quickly, and others on account of their neighbourhood, and the friendship they had with them' (Antiq. ii. 14. 6). From Exod. xii. 36, we find that the Egyptians made the requested gratuities, namely, jewels of silver, and jewels of gold, and raiment; thus contributing to the fulfilment of the divine promise, that the descendants of Abraham should quit their servitude with great substance (Gen. xv. 14). In Exod. xii. 36, the Egyptians are, in our version, said to 'lend' to the Hebrews; thus confirming the erroneous notion of borrowing given by the English translation in Exod. iii. 22. The word rendered *lend* is the same as that rendered *borrow*, signifying *to ask*. The fact is, that, as present-making implied mutual asking, so the verb *to ask* came to denote both to give and to receive a present. The Israelites are, however, said to have spoiled the Egyptians. On the ordinary view of the transaction, its morality is indefensible; and we shall not therefore waste our space by mentioning the attempts that have, both in ancient and in modern times, been made for the purpose. If the Hebrews borrowed and did not repay, then this spoiling was robbery, which may have been caused, or slightly excused, but cannot be justified, by the bondage in which they had been held. But the spoiling was not robbery. The word (*Nahtzal*) signifies *to take away, to set free, deliver*. In the sense of *deliver*, the word is used with the same construction as in the passage under consideration in Exod. xviii. 10: — 'And Jethro said, Blessed be the Lord, who hath *delivered you* out of the hand of the Egyptians;' and in Ezek. xiv. 14, Noah, Daniel, and Job, are said to '*deliver their own souls* by their righteousness' — the form of the verb being the same as in Exod. iii. 22. Accordingly, we render the words thus: — 'And ye shall deliver Egypt' (it is Egypt in the original); that is, by your quitting it, you shall free Egypt from the plagues and troubles which your presence now brings upon it (comp. Exod. iii. 20). No instance can be produced in which the word *Nahtzal* signifies in itself *to spoil, or plunder*; nor in any other of the numerous instances in which the word, in some form or other, occurs in the Bible, except in this and the corresponding (Exod. xii. 36) passage, is it rendered by our translators by 'spoil,' but generally by 'deliver.'

The justificatory view which has now been given finds confirmation in the character of the Mosaic law relative to borrowing: — 'If a man borrow of his neighbour, and it be hurt or die, the owner thereof being not with it, he shall surely make it good' (Exod. xxii. 14; comp. Ps. xxxvii. 21); a law which is unexceptionable in point of rectitude, and little likely to have emanated from a legislator who had commenced his career

and robbery on a grand scale. is sometimes an indication, and only a cause, of poverty: hence, blessings promised to the Israel of obedience, was this: — 'Thou into many nations, and shalt not cut. xv. 6; xxviii. 12). This was said to the disobedient: — 'He (x) shall lend to thee, and thou and to him: he shall be the head, thou shalt be the tail: 'the borrower to the lender' (Prov. xxii. 7).

a word found only in Job xv. 26, used of the hardihood of the lion, in rushing as in battle against a lion, 'with the thick bosses of his shield. The boss was the proud sometimes pointed, part which came from the middle of the shield, and in assaulting a foe. Both the word and the Hebrew word, of which the translation, denotes *a round and bossy*. To turn the boss of one's hand against a person is a proverbial expression among the Arabs, signifying to be a deadly enemy.

shining share he ploughs the field,
astonish'd, finds the massy shield;
round boss, sad source of various woes,
engraved the long-disputed rose.'

:. — This word, which is found in great branches of tongues, namely, in the Germanic, is a diminutive of *butt*, a cask; thus making bottle originally been a sort of elongated cask. In the Hebrew it has several representations, a brief notice of which will aid in forming a correct conception of bottles. We find, first, *Ohr*, which is (Job xxxii. 19) rendered *bottle*; in instances it is translated *spirit*. Its root-meaning is *to be hollow*, *to be inflated*, and so we arrive at the word *spirit*, an influence causing the well, as did the Pythoness when Apollo. The same word denotes well as a bottle. It is used of spirits and ventriloquists (Lev. xix. 4). Hence it is clear that carrying this name must originally signify of skin, and also that the liquor contained was in a state of active fermentation. This representation is confirmed by the words of Job (xxxii. 19): —

rest is as wine which hath no vent;
bottles, it is ready to burst.

skins or other animals are still used as bottles. The term 'new bottles of new wine, which when filled, especially if the skins were not able to burst them: thus our Lord (ix. 17), — 'Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out: but they put new

wine into new bottles, and both are preserved.'



LEATHER WATER BOTTLE.

Lane's "Arabian Nights."

Whence a part of the conduct of the Gibeonites receives explanation; who, wishing to persuade the Hebrews that they had come from a distance, assumed all the appearance that they could, of having been a long time on their journey. Accordingly, with other tokens of age, they took 'wine bottles, old and rent, and bound up;' stating, 'These bottles of wine which we filled were new, and behold they be rent;' new, that is, when they commenced their journey (Josh. ix. 4, 13). The word *Nohd*, here employed from a root signifying *to be empty*, denotes a skin-bottle employed to hold liquids — milk (Judg. iv. 19) as well as wine (1 Sam. xvi. 20). Another word, *Ghehmeth*, means originally *to be hot*, and hence *to swell*. In this way the idea of a skin-bottle may have been derived. But, as the word is used in the Scriptures of a vessel for carrying water (Gen. xxi. 14, 15, 19), we incline to the opinion that the term, as applied to a bottle, may have been derived from the fact, that water-skins, and the water in them, soon become very hot under the burning rays of an eastern sun. On this point Olin's testimony is decisive: — 'We brought a plentiful supply of water from Akabah; but it is brackish when drunk cool from the fountain; and the heat of the sun, and the reflection from the sand today, raised its temperature, in our leathern bottles, to about blood heat.' Another word, *Nehvel*, from a root signifying *to be hollow*, if used of skins, is used also of earthen vessels; though it may be doubted if it in itself signifies a piece of pottery (Isa. xxi. 14).

Lam. iv. 2). In Job xxxviii. 37, it is applied to the clouds : —

'Who numbereth the clouds in wisdom?
And who poureth out the bottles of heaven?'

language which accords with the ideas suggested by skins made to contain liquids. Accordingly, in Job xxvi. 8, —

'He bindeth up the waters in his thick clouds,
And the cloud is not rent under them,'

the last word rendered in the English version, *bottle*, is *Bakbook*, which has the signification of emptiness. It appears to have been used of potteryware (1 Kings xiv. 3. Jer. xix. 1, 10). Jeremiah is directed to get 'a potter's earthen bottle,' which he was to break, so that it could not be made whole again. The original word for *break* denotes to *break by contact* — as dashing to the ground; as such breaking would destroy a piece of earthenware by breaking it in pieces so that it could not be made whole again — a description which is not applicable to skin-bottles.



EGYPTIAN BOTTLES OR VASES.

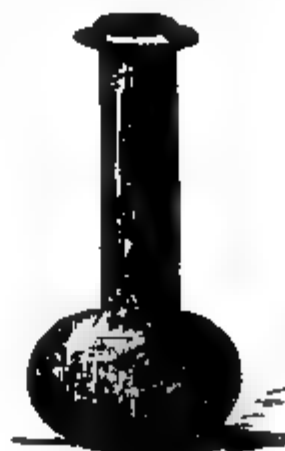
The language, however, does not enable us to determine whether the pot bottles of the Hebrews were of glass.



EGYPTIAN GLASS BOTTLES.

Not improbably they were. Glass bottles were common in Egypt, and could scarcely have been unknown to the Hebrews. One of the monuments represents glass-blowers in the act of forming a bottle. Indeed the materials were various of which bottles were made by the Egyptians. Not only glass and porcelain were employed, but alabaster, granite, basalt, porphyry, serpentine or breccia, ivory, and bone.

In Ps. lvi. 8, God is said to put the tears of mourners into his bottle, and to number them. This, when rightly understood, is a touching description of the care of a kind Providence over those who grieve. It was usual with the ancients to treasure up the tears of their friends in small vases, termed *lachrymatories*, which were either kept at home, or deposited in the tomb. Such a lachrymatory the Divine Being is here represented as keeping, in which he places every tear shed by his sorrowing children; numbering them as they are shed, that they may not become too numerous. The engraving shows what appears to have been a bottle of this kind, made of glass, and found represented in the sculptures of Thebes, in Egypt.



BOZRAH (H. *a fortified place*) is a name borne by two cities : — 1. The Romans speak of a Bostra, calling it a chief city of Arabia, which, being adorned by Trajan, was called after him *Trajana Bostra*. This Bozrah lay in a wide plain, being the last inhabited place on the south-west of Auranitis, or the eastern side of the Jordan. It now bears the name of Busrah.

But, II. the Bozrah of the Old Testament (Isa. xxxiv. 6; lxviii. 1. Jer. xlix. 13, 22. Amos i. 12) was a famous city of Edom. The place was very ancient; for it is mentioned in Gen. xxxvi. 33, as the native city of one of the princes of Edom, who lived 'before there reigned any king over the children of Israel.' It is spoken of in terms which seem to indicate that it was the capital of Edom or Idumæa. The words, — 'and all the cities thereof' (Jer. xlix. 13), scarcely admit of any other interpretation. We are, then, inclined to identify Bozrah with Petra, — a word which appears to be

form of the ancient Hebrew name. The language which Scripture holds Bozrah accords with the position of Petra. For instance, — 'Thy hath deceived thee, and the mine heart, O thou that dwellest in of the rock; that holdest the the hill: though thou make thy as the eagle, I will bring thee Jehovah' (Jer. xlix. 16). These mp. Obad. 3, 4) are strikingly of the situation of Petra, in ssure of the mountain, and at time placed on a very elevated us region. The deep valleys, by steep cliffs which pervade of the country, and which must e contained the chief part of the , are well described as 'clefts of — 'heights of the hill,' — 'high .'. But we are not satisfied that is were, as some have affirmed, , allude expressly to the excava- e side of the Petran rocks, which ertly mention.

Bozrah, lay at the foot of Mount Wady Mousa, two days' journey e Dead Sea, and the same distance Akabah. The principal entrance is through a long narrow defile in ins, in which, for nearly two hours, nds among wild and picturesque grey and red granite, greenstone, sandstone. The deep ravines l with a rich shrubbery of olea- risks, and other shrubs, which ge and more plentiful as the ele- eases. Grass also is abundant. l direction is northward; but the l looks successively to every point pass. The ancient and more entrance is on the eastern side, e deep narrow gorge of Wady Syk. e city lies in a narrow valley, sur- lofty and precipitous mountains, e to have covered more than a ngth, nearly from north to south, le breadth of about half a mile. eam, or rather mountain torrent, valley by the Wady Syk, which is fed by two smaller streams that the gorges of the northern moun- chief public edifices occupied of the river, on the south side of mptuous edifice is still standing, rach's treasure,' which seems to e palace. We cannot give a full de- the buildings that still adorn this ale, but may mention a triumphal e which belonged to a temple; ad hewn stones, the remains of public buildings, found in four- at heaps. The excavations in the however, are by far the most f notice. Whether formed for mbs, or the dwellings of living

men, they surprise the visitor by their incredible number and extent. They are seen in precipitous rocks along all the approaches to the place. Instead of following the sinu- osities of the mountain and its numerous gorges, were they ranged in regular order, like the houses of a well-built city, they would form a street not less than five or six miles in length. They are often seen rising one above another in the face of the cliff; convenient steps, now much worn, lead in all directions through the fissures, and along the sides of the mountains, to the various tombs that occupy these lofty positions. Some of them are not less than from two to three or four hundred feet above the level of the valley. Besides unadorned habita- tions of the humble dead, there is a vast number of excavations enriched with various architectural ornaments. To these unique and sumptuous monuments of the taste of one of the most ancient races of men, Petra is indebted for its great and peculiar attrac- tions. The front of the mountain is wrought into façades of splendid temples, rivalling in their aspect and symmetry the most cele- brated monuments of Grecian art. Columns of various orders, graceful pediments, broad rich entablatures, and sometimes statuary, all hewn out of the solid rock, and still making part of the native mass, transform the base of the mountain into a vast splen- did pile of architecture; while the over- hanging cliffs, towering above in shapes rug- ged and wild, produce the most striking and curious of contrasts. But nothing contri- butes so much to the almost magical effect of some of these monuments, as the rich and various colours of the rock in which they are formed. The mountains that encompass the vale of Petra are of sandstone, of which red is the predominating hue. But many of them are adorned with a profusion of the most lovely and brilliant colours. Red, pur- ple, yellow, azure or sky blue, black, and white, are seen in the same mass, distinctly in successive layers, or blended so as to form every shade and hue — as brilliant and as soft as they ever appear in flowers, in the plumage of birds, or in the sky when illuminated by the most glorious sunset. The red perpetually shades into pale or deep rose or flesh colour. The purple is some- times very dark, and again approaches the hue of the lilac or violet. The white, which is often pure as snow, is occasionally just dashed with blue or red. The blue is usu- ally the pale azure of the clear sky or of the ocean; but sometimes has the deep and peculiar shade of the clouds in summer, when agitated by a tempest. The yellow is as bright as that of saffron. It is more easy to imagine than describe the effect of tall graceful columns exhibiting these exquisite colours. They are displayed to still greater advantage in the walls and ceil-

ing of some of the excavations where there is a slight dip in the strata. The colours, having full play and expansion, exhibit all the freedom of outline and harmonious blending of tints observable in a summer's sunset. The ceiling of one large excavation, in which a brilliant deep red is predominant, intermingled with deep blue, azure, white, and purple, affords a magnificent example. No painter ever transferred to his canvass, with half so much nature and effect, the

bright and gorgeous scene painted on the western clouds by a brilliant sunset in summer. On the northern or front part of the ceiling, these hues are deeply shaded with black, reminding the spectator of a gathering tempest.

The subjoined cut exhibits what is termed 'the Corinthian tomb,' cut into the living rock. The front looks directly over the centre of the city, toward the palace of Pharaoh.



The architectural remains and natural beauties of the spot serve to make the solitude and desolation that prevail, deeply and almost overpoweringly impressive, and show with what minute accuracy the words of the prophet have been fulfilled (Isa. xxxiv. 11, *seq.*). Deserted of man, the place now affords a residence only for beasts and birds. Yet for centuries, this, which may well be denominated one of the wonders of the world, remained hidden and unknown; for it was not earlier than 1811, when Burckhardt discovered its forgotten site, and drew the attention of the civilised world to its mournful spectacle of prostrate grandeur and utter desolation.

The Syk is thus spoken of by Robinson, who approached Petra by this chasm:— 'The character of this wonderful spot, and the impression which it makes, are utterly indescribable; and I know of nothing which can present even a faint idea of them. I had visited the strange sandstone lanes and streets of Adersbach, and wandered with delight through the romantic dells of the Saxon Switzerland—both of which scenes might be supposed to afford the nearest parallel; yet they exhibit few points of comparison.

All is here on a grander scale of savage yet magnificent sublimity. We lingered along this superb approach, proceeding slowly, and stopping often, forgetful of every thing else, and taking for the moment no note of time. As we drew near the western end, the sunlight began to break in upon the rugged crags before us. Here the Syk terminates, opening nearly at right angles into a similar though broader Wady or chasm, coming down from the south, and passing off north-west' (ii. 5, 18).

The Khuzneh, or Pharaoh's treasure, struck Robinson with amazement and delight:— 'All at once the beautiful façade of the Khuzneh in the western precipice, opposite the mouth of the Syk, burst upon our view in all the delicacy of its first chiselling, and in all the freshness and beauty of its soft colouring. I had seen various engravings of it, and read all the descriptions; but this was one of the rare instances where the truth of the reality surpassed the ideal anticipation. It is, indeed, most exquisitely beautiful; and nothing I had seen of architectural effect in Rome or Thebes, or even Athens, comes up to it in the first impression. Its position as a portion of the lofty

ured rock, over against the im-
e;—its wonderful state of preser-
glow and tint of the stone, and
nery around—all are unique,
to take complete possession of
There it stands, as it has stood
easty and loneliness; the gene-
s admired and rejoiced over it
passed away; the wild Arab, as
y, regards it with stupid indiffe-
n; and none are left, but stran-
gent lands to do it reverence.
ste tints, as I bade it farewell,
by the mellow beams of the
; and I turned away from it at
an impression which will be ef-
death.'

is given because the Arabs think
stains the treasure which they
arab, and which they suppose
the urn crowning the summit
uted front, a hundred feet or
be ground. Their only interest
monuments is to search for
en; and, as they find nothing
y fancy they are in this urn,
is inaccessible. It bears the
my musket-balls, which they
in the hope of breaking it
thus obtaining the imagined

he describes the general im-
he received:—'Around us
lutions of ages—the dwellings
of the ancient city crumbled
a dust,—the mausolea of the
bair pristine beauty and fresh-
g since rifled, and the ashes
be scattered to the winds. Well
e the stillness of death; for it
e itself,—a city of the dead
vere surrounded. Yet this im-
on was not uninterrupted. Our
sighted the sheep which we
and made themselves a feast.

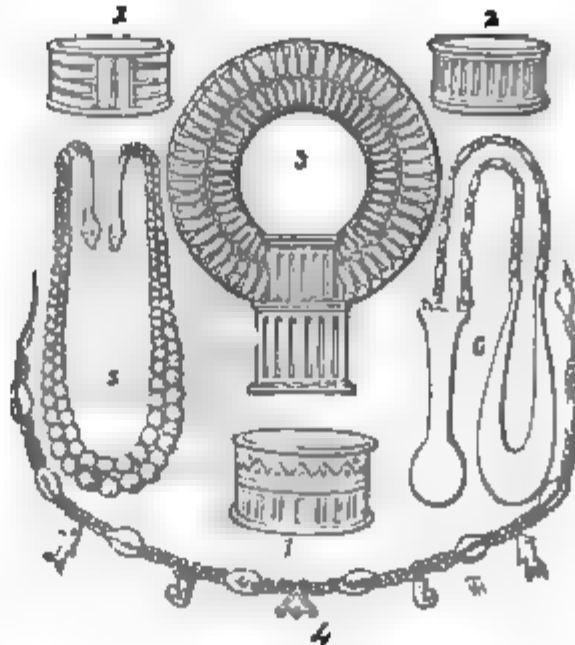
high glee; and the voice of
-telling, and mirth, sounded
d these sepulchres' (ii. 535.)
indebted for its wealth and
n more to trade, than to its
position; for it lay on a chief
which united the merchants
of the East and of the West.
is the seat of an immense com-
great emporium of Indian mer-
chant, however, as the city was,
as its pomp, Petra seems, even
maining evidences, to have
ours on the few, leaving the
e in the possession of at best
ney. This injustice was not
rose heavy sins which brought
d desolation.

entions Petra as the capital of
. In the reign of Trajan, it
e away of the Romans. His

successor, Adrian, appears to have granted
privileges to Petra, which led the inhabitants
to give his name to the city upon coins.
Eight coins of Petra have been described:—
Three in honour of Adrian; one, of Marcus
Aurelius and Verus; two, of Septimius
Severus; and two, of Geta. In the sixth cen-
tury, Petra was the metropolitan see of what
was termed the third Palestine. From that
time Petra suddenly vanished from the pages
of history.

BRACELET is a diminutive from the
Latin *brachium*, French *bras*, derived im-
mediately from the French *bracelet*, denoting
a little arm, or ornament for the arm, and
constituting a portion of female attire. A
bracelet was of old sometimes used as a
charm:—

'I spie a bracelet bounds about mine arm,
Which to my shadowe seemeth thus to saye,
Believe not me; for I was but a charm,
To make thee sleepe when others went to playe.'



BRACELETS.

Drawn from Egyptian Ornaments in the British Museum.

1, 2, Bangles. 3, 4, 5, 6, for the neck. 7, Armlet.

Bracelets among the Hebrews were confined
to women. From Gen. xxxviii. 18, it appears
that they were worn by Judah (comp. 2 Sam.
i. 10). From the fact that there are not
less than five words in Hebrew that are ren-
dered *bracelet* in the English version, we
may infer that this species of ornament was
common among the Israelites. The passage
relating to Judah shows that bracelets were
commonly worn by chief men in the patri-
archal ages; whence we may learn that the
art of working in metals, if not in existence
in Palestine, must have been already prac-
tised, and carried to a considerable degree of
excellence, in some neighbouring country.
Recent discoveries have shown that metal-
lurgy was in a high state of perfection in
Egypt. Among the ornaments in gold found
among the Egyptian ruins, are bracelets and
numerous trinkets belonging to the toilet,

many of which 'are,' says Wilkinson, 'of the early times of Osirtasen I. and Thotmes III. the contemporaries of Joseph and of Moses.' Their bracelets, as well as similar decorations for the ankles and the fingers, were frequently inlaid with precious stones or enamel: some were in the shape of snakes; others were simple rings: they were worn by men as well as by women. Kings are represented with bracelets. In the Museum at Leyden is a gold one, bearing the name of Thotmes III. which was doubtless once worn by that monarch.

BRANDISH is a word of Teutonic origin, connected with *brand*, which, as coming from *brennen*, to burn, denotes a torch or a stick on fire. Hence to *brandish* is to wave or shake as a torch is shaken. It is generally applied to a sword, denoting a rapid vibrating motion, which makes the sword flash and glitter like a shaken torch. Thus Fairfax:—

'Upon the bridge appear'd a warlike swain,
From top to toe all clad in armour good;
Who, brandishing a broad and cutting sword,
Thus threaten'd death with many an idle word.'

The corresponding Hebrew term has for its root-meaning to *fly*. Accordingly, to *brandish* a sword is to make it fly; that is, move with the rapidity and force of a bird's wing. The word is, in this sense, found only in Ezek. xxxii. 10.

BRAY is a word probably connected with *bravus*, which, in Mediæval Latin, is equivalent to *attritus*, rubbed or pounded, from the old Italian *brano*, a crumb. Accordingly, to *bray* is to reduce to crumbs by attrition; that is, by rubbing or by pounding. Froissart uses *bray* in this sense:—'The Englyshmen were fayne to gather the thystelles in the feldes, and braye them in a mortar.' The word occurs, in this import at least, only in Prov. xxvii. 22:—'Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.' Wellbeloved, in his Bible, renders the verse thus:—

'If thou thresh a fool on the floor,
Among corn with a threshing instrument,
Thou wilt not remove his folly from him.'

We do not undertake to decide whether threshing or pounding was intended by the sacred penman; though, with King James's translators, we incline to the latter. The Hebrew word is found in no other place than the one given above; and we are therefore deprived of the aid which comparison might afford. The Septuagint takes the passage figuratively, as denoting a *public whipping*. In the midst of these uncertainties, it is clear the writer implies that there are some who are so foolish, that the severest punishment will not correct them. The gospel, however, has led many to doubt whether coercion has a remedial efficacy,

and taught them to look for means of moral restoration rather to the genial and reviving influence of gentle exhortation and warm Christian love.

BREASTPLATE was a piece of embroidered cloth worn on his breast by the high priest, of which we shall speak elsewhere (HIGH PRIEST).

The term also denotes a piece of defensive armour worn on the chest, and constituting a part of that panoply, 'whole armour of God,' which Paul exhorts the Ephesian Christians to put on (Ephes. vi. 11—17). Our illustration presents an ancient soldier clad in a panoply, or in whole armour.



ROMAN SOLDIER DRESSED IN ARMOUR.

BRICK in the Hebrew is *Lahnahn* (Latin *alb*, from *albus*), to be white, from the colour assumed by clay on being subjected to heat. Bricks therefore were clay, either hardened in the sun, or burnt in kilns. We first read of brick in connection with the building of the tower of Babel:—'Let us make brick, and burn them thoroughly: and they had brick for stone' (Gen. xi. 3). In the last words, we have a proof that the book of Genesis was written by an inhabitant of a rocky country, such as was Palestine, where stone is supplied in abundance so great as to render the use of bricks in constructing edifices unnecessary. But in the alluvial regions

of Mesopotamia, bricks were the chief material for building; and the soil of Egypt afforded facilities for making bricks. In strict agreement with the Scriptural narrative, evidence is found that the immense fabrics of ancient Babylon were constructed mostly of brick. Such appears to have been the case at Nineveh also, which stood on the Tigris. In the ruins of this last place, bricks of extraordinary size have recently been discovered. Bouss, consul for France at Mosul, having had his mind turned to the ruins of Nineveh, offered a higher price for bricks of a large size; in consequence of which, bricks of such a magnitude were brought to him, that he was induced to dig into the mounds of ruins himself, which led him to the discovery of a monument of sun-dried bricks, that is of the highest antiquarian value. These bricks are covered with wedge-shaped letters (comp. *Ezek. iv. 1*). In order to give the clay or loam the necessary consistence, chopped straw was mixed with these bricks; and in the bricks that have been found at Babylon, traces of the straw may still be seen; thus confirming the implication of Scripture, that straw was employed by the Israelites in making brick for their Egyptian tyrants (*Exod. v. 7*). Indeed, with the light friable soil of lower Egypt, straw would be indispensable. When, therefore, the straw was withheld in order to make the labour heavier, the Israelites had no resource but to gather straw for themselves. The use of crude brick baked in the sun was universal in Lower Egypt, both for public and private buildings; and the brick-field gave abundant occupation to numerous labourers throughout the country. Buildings of all kinds, except the temples, were of crude brick; and so great was the demand, that the Egyptian government made a monopoly of bricks, which were accordingly stamped with the government stamp after the manner of the British broad arrow. The employment of numerous captives, who worked as slaves, enabled the government to secure a constant supply, and probably to sell the bricks at a low price. A great many foreigners were employed in the brick-fields at Thebes. Like the captives detained in the Tharbad, the Jews were condemned to the labour of brick-making and brick-laying in lower Egypt. They erected granaries, treasure-cities, and other public buildings, for the Egyptian monarch. To meet with Hebrews in the sculptures cannot reasonably be expected, though an unwise zeal to press every thing into the service of religion has led some writers to find them in a very interesting sculpture on the tomb of Rakshari, at Thebes, which sets forth the whole process of making brick, exhibiting at the same time task-masters with their instruments of punishment. You behold one man fetching water, — another tamping the clay, —

a third framing the bricks in a wooden mould, — a fourth bearing them to the spot where they are piled up to be exposed to the heat of the sun. It is fatal to the hypothesis which makes this sculpture represent the Hebrews, that it bears an inscription stating that the bricks were made at Thebes. The view, however, affords important corroboration of the Biblical narrative, by showing us that it was usual in Egypt to employ captives in making bricks, and by explaining the hard and laborious nature of the work in which the Israelites were worn away. It is also worthy of remark, that more bricks bearing the name of Thothmes III. whom Wilkinson (*'Manners and Customs of the Ancient Egyptians,'* vol. ii. 98) supposes to have been king of Egypt at the time of the Exodus, have been discovered, than of any other period, 'owing (says Wilkinson) to the many prisoners of Asiatic nations employed by him, independent of his Hebrew captives.'

BRIGANDINE is found in two passages (*Jer. xli. 4; l. 3*), and denotes a coat of mail. The English word is derived from *brigand*, which originally signified bands of soldiers detached from the main army. As such parties plundered freely, the word, in course of time, came to mean a robber. The Brigandine was the light armour, made of rings and small plates, worn by brigands; being suitable, from its lightness and flexibility, to the vagabond mode of life led by these freebooters. This species of armour, as we learn from the monuments, was in use among the ancient Egyptians, of whom Jeremiah speaks (*xli. 4*).



BRIGANDINE.

The accompanying cut is the nearest representation we have been able to find of a brigandine. It is taken from Bardon's

'Costumes des Peuples Anciens,' and sets forth a cuirasse or breast-plate of the ancient Parthians, covered with scales after the manner of the Persians. These scales were small lozenge-shaped plates, placed on each other somewhat symmetrically, and fastened on a linen body.

BROOK is the representative of a Hebrew word, whose root signifies *to perforate, make a channel*; and hence denotes what the Arabs now indicate by Wady, that is, a water course, or valley worn by a stream, — and derivatively the stream itself. Brook is therefore a small river. Brooks in Palestine are for the most part not perennial. They spring from fountains. Such are most constant in their flow. Many are caused by the autumnal or the vernal rains. These last for only portions of the year. Others owe their chief supplies to the melting of the snow on the mountains, and are both most strong and least durable in their current. As Palestine is a land of hills, its valleys and brooks are numerous.

'Hermon and Seir and Hebron's brooky sides.'

Many brooks run from the high country down into the Mediterranean; and these, having but a short course, are for the most part dried up by the heat of summer. Whence appears the propriety of the language employed by Job (vii. 15, *seq.*), to set forth the want of constancy on the part of his friends: —

'My brethren are faithless like a brook;
Like the streams of the valley, they pass away;
Which are turbid by reason of the melted ice,
And the snow that hides itself in them.
As soon as they become warm, they vanish;
The heat comes, they are dried up from their place.
The caravans turn aside to them on their way.
They go up to a desert, and perish.'

The fulness, strength, and noise of these temporary streams answer to the large professions made to Job by his friends, during his prosperity. The drying-up of the waters, at the approach of summer, resembles the failure of their friendship in his season of affliction. And the confusion of the thirsty caravan, on finding the stream vanished, strongly illustrates his feelings, disappointed as he was of the relief he expected in these men's friendly counsels. The Arabs compare a treacherous friend to the flowing of one of these torrents, and hence say, 'I put no trust in the flowing of thy torrent,' and 'O torrent! thy flowing subsides.' Among the brooks, mention of which occur in Scripture, — as Arnou (Numb. xxi. 14); Jabbok (Gen. xxxii. 22); Cedron (John xviii. 1); Sorek (Judg. xvi. 4), — we say a few words in this place on that one which is called in our translation, 'the river of Egypt' (Gen. xv. 18. Numb. xxxiv. 5. Josh. xv. 4). This brook was made the southern limit of the land promised of God to Abraham, and became the southern limit of the land, into

possession of which the Israelites entered. 'The river of Egypt' some hold to be the Nile; and, as Palestine did not reach to that river itself, it has been thought that an arm of the Nile ran east from the Pelusiac branch, nearer to the Holy Land. This supposition is supported by no evidence. It seems probable that the Rhinocorura, or Rhinocolura, was intended, now denominated 'Kulat el Arisch.' Through this Wady, which extends far into the desert of Arabia, runs a stream falling into the Mediterranean, which is for the most part dry during the summer months. The Sihor (Isa. xxiii. 3. Jer. ii. 18), which is sometimes placed here, is the Nile.

BROTHER (T.), which denotes in English a son of the same father and mother, and metaphorically a male person related to another by social or moral affinity, has in the Hebrew Scriptures a wider application. In Gen. xiii. 8; xiv. 14, Lot and Abraham are represented as brothers, whereas Lot was Abraham's 'brother's son,' or nephew, as he is expressly described in Gen. xiv. 12. Joseph's brethren were so termed, because they were 'the sons of one man' (Gen. xlii. 13), though by different mothers (1 Kings ii. 7). Conversely, those were styled brethren who had the same mother, but not the same father (Judg. viii. 19). More remotely, the word denoted persons of the same family, clan, or tribe (Gen. xxiv. 27), or of the same nation (Lev. xxv. 35); whence Schleusner is led to say, — 'All those places in which mention is made of the brothers of Christ, are to be understood of his kinsmen' (Matt. xii. 46; xiii. 55. John vii. 3. Acts i. 14. Gal. i. 19); but Winer, a greater authority, considers that in the following passages (Matt. xii. 46; xiii. 55. Mark iii. 32. Luke viii. 19. John ii. 12. Acts i. 14), the proper brothers of our Lord are intended, since Mary his mother is mentioned in the connection. He adds — that, according to Matt. xiii. 55. Mark vi. 3, their names were James, Joseph, Simon, and Judas; to which we subjoin, that in the latter passage his 'sisters' are also mentioned. It still remains a question, whether these were sons of Mary, as well as of Joseph. It is possible that they were sons of Joseph by a former (some have conjectured by a later) marriage. As, however, in Matt. i. 25, Jesus is called Mary's 'first-born son,' they may have been children of Joseph and Mary, and so full brothers of Jesus. Bretschneider inclines to the opinion, that those who are mentioned as brothers of Jesus in Matt. xii. 46; xiii. 55; xxviii. 10. John vii. 3. Acts i. 14. Gal. i. 19; and probably John xx. 17, were uterine brothers. He refers for evidence to Matt. i. 20, 25; xiii. 55. John ii. 12.

In a lax sense, the word 'brother' is taken in the Scriptures as nearly equivalent with our term *fellow-citizen* — (Deut. xv. 2, 3.

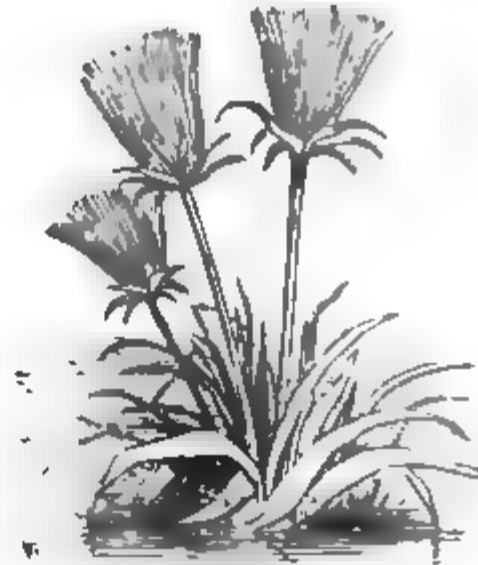
Acts ii. 35; iii. 17). In some instances, the relation implied seems to be the wide one which exists among members of the great human family (Matt. v. 22—24). In other instances, a peculiar regard and affection are involved in the term, which is hence equal to *dear friend*, one who is to be loved like a brother (Matt. v. 47; xii. 50. 2 Thess. iii. 12. Heb. ii. 11). Especially are Christians designated *brothers*, since they are united by the nearest ties of moral relationship (Acts vi. 3; ix. 30. 1 Tim. vi. 2). There are occasions when the word denotes an equal, a fellow-disciple, a companion or colleague (Matt. xxiii. 8. 1 Cor. i. 1. 2 Cor. i. 1).

A careful study of the references here given will show the reader, that revealed religion greatly enlarged the circle of human relationship. If brotherhood was by the Mosaic institutions confined to one people, this was a wider relation than was recognised by Greek and Roman, who limited brotherhood to the narrower divisions of a race, a tribe, a clan, making it embrace scarcely more than the term *fellow-citizen*. Christianity, however, threw the gates of human love wide open, inviting all to enter in, and be at peace in God's own house, — whatever their name, country, or complexion. Nay, in a wider, if a less endearing sense, it taught all men on the face of the earth to regard each other as brothers, since they are all made of one blood (Acts xvii. 26).

BULRUSH is the English version of two different forms of a word, *Gahmek*, that signifies originally a reed or rush, growing in a marsh; and then the papyrus, a reed or rush, which grew plentifully on the banks of the Nile (Exod. ii. 3. Isa. ix. 14; lviii. 5). This papyrus it was of which the ark or small boat was made in which Moses was entrusted to the custody of the Nile. It may serve to show that this story is of native growth, if we add that boats used to be made by the Egyptians of the bulrush or papyrus. The body of these boats appears to have consisted of rushes, which were bound together by the papyrus. They were rendered impervious to water, as in the case of the ark of Moses, by being coated within and without with pitch. These boats were a sort of canoe or punt, and were employed in fishing. They were small. Some of them could be carried from one place to another. They were not unlike the boats of the ancient Britons, that were made of wicker-work covered with hides.

The stalk of the papyrus is of a vivid green, of a triangular form, and tapering towards the top. Pliny says, that the root is as thick as a man's arm, and that the plant occasionally exceeded fifteen feet in height. At present it is rarely found more than ten feet long, — about two feet or little more of the lower part of the stalk being covered with hollow, sharp-pointed leaves, which overlap each other like scales, and fortify the most

exposed part of the stem. They are usually of a yellow or dusky brown colour. The head is composed of a number of small grassy filaments, each about a foot long. Near the middle, each of these filaments parts in four; and in the point or partition are four branches of flowers, the termination of which is not unlike an ear of wheat in form, but is in fact a soft silky husk.



PAPYRUS. — PROSPER ALPINE.

Wilkinson ('Modern Egypt and Thebes,' i. 44) states from his own observation, and from what he could learn from the people, that the proper papyrus is now unknown in Egypt, though plants of the same family (*Cyperus*) are still found there. 'Three-cornered reeds are abundant in Egypt: the *Cyperus* is a very numerous family. The *Cyperus Dives*, which grows to a great height in the Fyoom (a district on the west of the Nile, some way above Cairo) might be mistaken for it, and is the largest kind grown in the country.'

Of the papyrus the Egyptians made their paper. The plant, the *Byblus hieraticus* of Strabo and the *Cyperus papyrus* of modern botanists, mostly grew in Lower Egypt, in marshy land, or in shallow brooks and ponds, formed by the inundation of the Nile, where they bestowed much pains on its cultivation. The right of growing and selling it belonged to the government, who made a great profit by its monopoly. The paper made from this *Byblus hieraticus* differed in quality, being dependant on the growth of the plant, and the part of the stalk whence it was taken. Many of the papyri that have been preserved vary greatly in their texture and appearance. They are generally fragile, and difficult to unroll, until rendered pliant by gradual exposure to steam or the damp of our climates; and some are so brittle that they appear to have been dried by artificial means; for their confinement for so long a period in the tombs is not sufficient to have caused this. Those papyri which have not

been exposed to the same heat, being preserved in the less arid climate of Lower Egypt, still preserve their pliability. A remarkable proof of this is shown in a papyrus brought by Wilkinson from Memphis, which may, he states, be bent and even twisted in any way without breaking, or without being more injured than a piece of common paper. The hieroglyphics show it, however, to be of an ancient Pharaonic age; and they give the name of the city where the papyrus was found, Menofre or Memphis.

Herodotus has one or two curious notices of this plant:—‘The byblus annually springs up: after it is plucked from the marshes, the top is cut off, and converted to a different use from the other parts. The bottom part that is left, to the length of about one foot and a half, they sell as an eatable commodity’ (ii. 93). The use to which the first-mentioned part was turned, is noticed incidentally in several passages, such as these:—‘The priests wear shoes made of the byblus; the sails of the Egyptian boats are made of the byblus; the priests read to me out of a byblus roll the names of 330 kings.’ Even before his day, it formed an important article of export trade. With the possession of Egypt by the Greeks, the use of the papyrus increased, and was for many centuries a most important branch of commerce. The immense quantity of papyrus found in Herculaneum proves the extensive use of this writing material in Italy. Papyrus continued to be used, at least in that country, till about the eleventh century, when it was superseded by parchment and by cotton paper introduced from Asia. The mode of making papyri was this:—The exterior of the stalks of the plant, after the rind had been removed, was cut into thin slices in the direction of their length; and these being laid on a flat board, in succession similar slices were placed over them at right angles; and their surfaces being cemented together by a sort of glue, and subjected to a proper degree of pressure, and well dried, the papyrus was completed. The length of the slices depended, of course, on the breadth of the intended sheet, as that of the sheet on the number of slices placed in succession beside each other; so that, though the breadth was limited, the papyrus might be extended to an indefinite length. One mentioned by Jomard extends to thirty feet. We know from Herodotus that the Egyptians wrote from right to left like the Hebrews; and this fact is readily proved by the inspection of a papyrus. Their ink may have been partly the same as their black paints. Pliny (xxxv. 6) says, that ink was made of soot in various ways, by mixing it with burnt pitch and rosin. All inks made of soot are inclined to change to a yellowish tint in course of time, which is not unlike the colour of the writing on some specimens of papyri. The strokes on the

papyrus are pretty nearly such as we should make with a common pen. The Egyptians probably used a reed or goose quill. In some of the paintings on the tombs, the pen or reed is clearly distinguished in the hand of the writer.

Papyri are in existence of very remote periods of Egyptian history. The prevalent mode of writing on them was common in the age of Cheops, the builder of the great pyramid, more than two thousand years before our era.

BULWARK (from the French *boulevard*, which comes from the German *bohlwerch*, denoting a fort constructed of beams of wood) stands for several Hebrew words, the general idea being that of strength;—that is, strength to resist an attacking enemy; hence a strong hold, fortification, tower, or fenced place.

BURIAL (T. from a root signifying *to cover or conceal*: the Hebrew word means *to dig down, and to hide*) was the most ancient form of disposing of the bodies of the dead. It was practised in the earliest periods of history;—it is practised at the present day. There must therefore be a natural propriety in such an observance. In truth, it will be found to have prevailed to the exclusion of burning, most in those ages and countries where human and domestic ties had the greatest influence over the heart. Burial does, indeed, remove the dead out of the sight of the living, and so conforms to an inexorable law; which, especially in warm climates, requires men to surrender their deceased friends; yet at the same time it admits those cares and attentions both to the corpse, and to the spot where it lies, which affection dictates, and feels a melancholy pleasure in bestowing. This natural impulse to still retain some hold on our loved ones, when departed, seems to have been the primary, if not the strongest, feeling with the early Egyptians, in the pious care which they took to embalm the dead, and place them safely in depositories adorned by art, and protected by religion. The same feeling which would not let the dead be wholly sundered from the living, prompted the desire, on the part of relatives, of being interred in the one common family tomb. Class feelings would also have their weight, as in life, so also in arrangements necessitated by death. Each individual would naturally wish to be gathered to his fathers: in a similar manner, each class would perpetuate in the tomb, so far as they could, the distinctions on which they prided themselves while alive. Not willingly would the king lie down side by side with the beggar. Hence is it, that we find it so frequently recorded that the Hebrew monarchs were buried in the royal sepulchres, and that some two or three of them were, for their great wickedness, denied so coveted a privilege.

And as the vault, the chamber, the many-storied sepulchre, became filled with corpses, lying in regal state, or at least in undisturbed repose; so did there seem to grow more and more into palpable existence, another world, — a dark and shadowy scene, — a state of 'dumb forgetfulness,' to which affection attached regard, and imagination lent the less substantial attributes of life.

This sketch, drawn on general principles, finds a corresponding reality in the sentiments and practices of the Hebrews. The care which Abraham took to purchase, for a family sepulchre, the field in Machpelah (Gen. xxiii. 17), both illustrates and derives illustration from the previous remarks (comp. Gen. xxv. 9; xxxv. 8. Judg. ii. 9; viii. 32. 1 Sam. xxv. 1. 1 Kings xi. 43; xiv. 31). As so many natural feelings thus environed the tomb, so to remain unburied presented to the Hebrew mind a revolting spectacle. Thus the house of Jeroboam was threatened with being denied the rites of sepulture, — 'Him that dieth of Jeroboam in the city, shall the dogs eat; and him that dieth in the field, shall the fowls of the air eat' (1 Kings xiv. 11; comp. xvi. 4; xxi. 24. Jer. vii. 33; xvi. 4). The last authority speaks of the disgrace of being left uninterred, in very strong terms: — 'They shall not be gathered, nor be buried; they shall be for dung upon the face of the earth' (Jer. viii. 2). Indeed, the immediate consequences of such exposure, in a climate where decomposition proceeds most rapidly, must have been at once offensive and painful (Jer. ix. 22; xiv. 16; xxv. 33). Hence it was regarded as an act of kindness, and an office of filial duty, to inter the deceased (Matt. viii. 22); and even executed criminals were not to remain unburied after sunset of the day on which they were put to death (Deut. xxi. 23; comp. Matt. xxvii. 57, 58). According to the Talmud, there were in Jerusalem two places set apart for the burial of persons whose lives had been forfeited to the law.

But the grave, as understood in these times, must not be confounded with the Hebrew *Šərohl*, rendered sometimes 'grave,' sometimes 'pit,' sometimes 'hell.' It was with the Hebrews the place of the departed — a land of darkness, and of the shadow of death; yet still of realities, where the shades of the deceased lay quietly deposited in the sides of a cave, hewn out of the living rock, rather than literally interred. Two passages in Isaiah (v. 14; xiv. 9), throw light on this view. 'Hell (*Šərohl*) hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.' What is here said of the luxurious Israelites is, in the other passage referred to, said of the king of Babylon, — 'Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee,

all the chief ones of the earth; it hath raised up from their thrones all the kings of the earth;' — who are then represented, in the finest style of Hebrew poetry, as addressing the new-comer — the king of Babylon — and taunting him with having at length become like themselves (comp. ver. 18, 19, 20).

But this notion respecting the unseen abode of the manes or shades of the departed, gradually expanded into the idea of another state of actual and conscious existence; which gave rise, before the advent of Christ, to a belief in the doctrine of the resurrection of the body. Having been received into the Christian church, the idea that the same body would rise again, tended strongly to confirm the practice of burial, and effectually secured the early Christians from adopting the Pagan custom of cremation. Thus the entire series of influences which the Hebrew and the Christian systems encouraged, regarding the disposal of the dead, worked together with strong natural sentiments, to cause interment to prevail as the almost sole practice; — a practice which has been confirmed by the usage of thousands of years, and is now surrounded by the most respectful and sacred associations. Yet an enlightened regard to the public weal, as well as to feelings as delicate as they are strong and deep, seems to require that our burial-places should be removed from thickly crowded towns, to the privacy and repose of the country; and that such aid should be afforded as would enable the poor to bury their dead out of their sight with decency and economy. Burial customs have much to do with that indirect education of a people, which has more power than any direct and formal instruction.

The earliest mention of burning the dead found in the Bible is in the case of Saul (*cir.* 1056, A.C.), whose body, mutilated by the Philistines, the inhabitants of Jabesh-gilead burnt with those of his three sons, in compassion for his unhappy end. The peculiarities of this case, however, show that burning was not customary. 'And they took their bones, and buried them under a tree at Jabesh, and fasted seven days' (1 Sam. xxxi. 11, *seq.*). Accordingly, the terror of a calamity is set forth in Amos vi. 10, by a declaration that relatives, in order to avoid infection, should, contrary to the custom of the country, burn the remains of those who had been carried off by the plague.

The ancient Hebrews, as all other Eastern people, placed their burial-grounds on the outside of their cities (Deut. xxi. 1, *seq.* Isa. xiv. 18. Luke vii. 12): only kings (1 Kings ii. 10. 2 Kings x. 35) and prophets (1 Sam. xxv. 1; xxviii. 3) were honoured with interment within the walls of their towns. The graves were commonly caves or

grottos, and shady places, environed by trees, such as gardens, were with a truly natural taste preferred (Gen. xxiii. 17; xxxv. 8. 1 Sam. xxxi. 13. 2 Kings xxi. 18, 26. John xix. 41). Frequently were the artificial constructions expressly formed for the purpose, excavated or hewn out of the rock, and provided on a large scale with several chambers (Isa. xxii. 16. 2 Sam. xviii. 17. 2 Chron. xvi. 14. Matt. xxvii. 60). It was held a disgrace for persons of distinction to be buried in the graves of common people (Jer. xxvi. 23); and not only princes (2 Kings ix. 28. 2 Chron. xxxii. 33), but every good family (Gen. xxiii. 20. Judg. viii. 32. 2 Sam. ii. 32. 1 Kings xiii. 22), had a burial ground of their own, in which those who died in foreign lands naturally wished to be interred (Gen. xlvii. 29; 1. 5. 2 Sam. xix. 37. 1 Kings xiii. 22, 31), or at least to be laid in the holy ground of their mother country, and, if it might be, beside their relatives and friends (2 Macc. v. 10. Joseph. Antiq. xx. 4. 3). In order to guard tombs against the flesh-devouring jackal, they were closed with doors, or great stones were placed up against them (Matt. xxvii. 60; xxviii. 2). Many tombs are yet found with remains of doors, or evidences of having had doors. In the month of March, after the latter rain and winter had done its worst to deface them, tombs, especially such as were likely to be mistaken for other buildings, were customarily whitewashed, in order to prevent any of the crowds who would then shortly be passing on up to the capital to the pass-over, from contracting defilement by touching them (Numb. xix. 16. Joseph. Antiq. xviii. 2, 3). Graves, as may be learnt from their remains, were of two kinds:—They were sunk vertically in the earth, or they were hewn out horizontally in the side of the rock: the latter often had several chambers, in the sides of which were niches for the reception of the dead. The same feelings that urged men to take means for keeping their deceased friends from corruption, would make them desire to preserve their individuality; and so, in order to prevent them from being mingled with common dust, they, in very early ages, constructed tombs, originally of rough unhewn stone (Job xxi. 32), but afterwards in the form of splendid mausoleums, with apartments where each person might lie in his own place, undisputed in his possession, and with no danger of being confounded with others (2 Sam. xviii. 18. 1 Macc. xiii. 27, *seq.* Joseph. Antiq. vii. 10. 3; xx. 4. 3). Violence done to the sanctity of a tomb, in order to plunder the dead of their ornaments or their arms, or to insult them by scattering their bones, was justly held a shocking outrage (Ezek. xxxii. 27. Jer. viii. 1). It was, however, not unusual among the ancients for bones to be taken from graves to be employed in

magical arts: to this practice Isaiah has been thought to allude (lxv. 4); if, rather, he does not refer to a custom prevalent among the heathen, of offering oblations on the tombs of the dead, in order to appease them, and procure their favour; or to some species of necromancy, which, for its effect, required the silence and secrecy of night. Graves have always been the chosen resort of those who dealt in black arts,—as affording them special means of working on the better and stronger feelings of their dupes, and bringing the imagination vividly kindled to aid their unhallowed purposes. In the periods after the Babylonian exile, special care was paid to the tombs of the prophets, which were re-edified and adorned (Matt. xxiii. 29).

Of all men, the Egyptians, the next neighbours to Palestine, raised the most majestic mausoleums. Their erections for the dead surpassed in splendour those which they built for the living. Man after death seemed more honourable or more venerable in their eyes, than when alive with all the energies active that God had given him. Hence those stupendous structures, the pyramids, whose very magnitude is dwarfed for want of objects at hand large enough for suitable comparison. If the architectural history of Egypt did not tend to show that the pyramids were tombs, the discovery in the largest of those at Gizeh of a sarcophagus, which must have been placed in the apartment it now occupies before the completion of the edifice, suffices to set the question at rest. From the top of the third pyramid, the spectator looks down on a great extent of country, stretching north and south along the edge of the desert, which is covered with ancient sepulchral monuments. They are said to extend southward as far as the pyramids of Dashour, a distance of ten miles. This was the burying-ground of old Memphis, whose tombs have survived the ravages of thirty centuries. They are of various forms and constructions. Some are simple apartments, excavated in the solid rock. Others consist of deep pits or wells sunk in the mountain. They vary in size from twenty to five or six feet square. Still more surprising is the Theban cemetery, some of whose monuments are probably more ancient than its oldest temples. We refer to the excavations along the base of the mountain which bounds Thebes on the west and north-west, though they are not confined to the mountain, but are found in vast numbers on the brow of the lower rock, which rises in extensive masses, presenting the appearance of long perpendicular walls. These cliffs afforded a favourable opportunity for excavations: and they were all converted into vast and deep receptacles for the dead. The tombs are entered by small doors, which form long rows in the face of the rock, in their appear-

ance not unlike a tier of windows, or the doors that open on the long corridors of a monastery. The resemblance is increased by immense piazzas excavated in front of these lines of tombs, and supported by single or double rows of pillars. More than fifty of these entrances into as many caverns running far into the mass of rock, are seen in a regular series. They form an imposing spectacle, and, when considered in reference to their object, a solemn and affecting one. A large square apartment occupies the front, from which a passage runs into the rock to the distance of hundreds of feet, in which pits and niches were cut to receive the dead bodies, great numbers of which are still found there. One tomb is mentioned, of vast dimensions, and running out into a number of long (apparently) irregular apartments, the chambers and passages of which are not less than a thousand feet in length. It contains sculpture, and a profusion of painting, mostly dim and partially obliterated, but occasionally very entire and vivid. It is cut in limestone rock of exquisite whiteness, and seems to have been the burying-place of the family of some Egyptian grandee. Thebes also offers among its wonders 'the tombs of the kings.' These are excavated in the northern side of a ragged and picturesque, but gloomy mountain, perhaps five hundred feet high. The declivity next the town is occupied with private tombs. The kings, obedient to the instinct of royalty, withdrew from the haunts of the plebeian dead, and hollowed out the sanctuaries to which they chose to entrust their ashes and posthumous dignity, on the opposite side of the mountain. The valley in which they lie is enclosed on all sides. Not a shrub, or blade of grass, enlivens the scene; and, no doubt, the same cheerless sterility recommended this gloomy spot to the monarchs, who, three thousand years ago, chose it for their resting place. The tombs are entered by a simple door-way, eight or ten feet high, by about six wide. No exterior ornament prepares the spectator for the splendour that is to burst upon him within. A long passage or corridor, about twelve feet high and ten wide, is excavated into the mountain; descending by successive staircases or gentle slopes, to various depths below the level of the entrance. In some of the tombs there are small chambers on each side of the corridor, beginning near the entrance; and in all of them, this passage leads to a succession of apartments, variously ornamented with sculpture and painting. Near their termination is a room of superior size and elegance, its lofty roof vaulted and richly ornamented. In the centre of this apartment was the massive sarcophagus, which received probably the head of a royal race, while the members of his family were deposited in other parts of the huge tomb. That which

bears the name of Belzoni, because opened by him, is peculiarly interesting. This excavation runs three hundred and twenty feet into the bowels of the mountain. Its chief apartment is ninety feet below the level of the surface; the descent being made by three easy flights of stairs. The sides and ceiling of this long corridor are covered with sculpture and painting. Far in the interior, Belzoni's sagacity enabled him to lay open a suite of magnificent apartments, adorned with painting and sculpture, as fresh and perfect as at the moment when the artist had completed his labours. The figures are of gods and goddesses, serpents, and processions. One large chamber is left unfinished, and the figures with which its walls were adorned are in rough outline. They are drawn in red lines, while alterations and corrections appear in black. The spectator is reminded of cartoons. In one of these chambers are several very curious processions of men, bearing on their shoulders immense serpents. They are followed by four groups of men, four in each, being costumed in a very peculiar manner, and with features widely different from each other. These groups have been variously conjectured to represent the nations which had been conquered by the king who occupied this tomb, or which acknowledged his dominion; or to be representatives of the different races of mankind; or, finally, as persons employed in a religious procession. The first group are white, the second red, the third black, and the fourth again white. If captives, they were captive kings, as may be inferred from their bearing and habiliments. The chamber or hall where the royal sarcophagus was deposited, is thirty-three feet long, by twenty-seven and a half wide, vaulted, and highly ornamented with various painted figures. The sarcophagus, which is of alabaster, and of beautiful form and workmanship, was borne away as a trophy by Belzoni. The paintings in this tomb look almost like a work of yesterday. So far as colouring is concerned, the most skilful modern artist would despair of producing any thing more perfect and effective. The paintings on the Egyptian tombs in general lay open the whole routine of Egyptian life, from the most august ceremonies of the temple, down to the vulgar manipulations of the kitchen.

In the valley of Jehoshaphat, on the east of Jerusalem, are some interesting sepulchral remains; which, were their claims to antiquity established, would carry us back to very early periods in Hebrew history, but which must be dated at periods prior to the times of the New Testament. One of them, the tomb of Jehoshaphat, has probably given its name to this valley. Other names, Absalom, St. James, Zechariah, have been assigned to monuments and tombs wrought

into the mountain-cliff. Close in the rear of the tomb of Zechariah, on the top of the cliff, is the modern Jewish cemetery, which is very extensive. The monuments consist merely of blocks of limestone, of sufficient length and breadth to cover the grave; roughly hewn, and covered with Hebrew inscriptions. The Jews here bury their dead in the night. A strong desire to be interred in this spot along with their ancient kings and prophets, and hard by the holy place of their fathers, is the reason assigned by Jews who forsake the countries where they resided, in order to lay their bones in this sacred ground. These persons linger about the monuments believed to contain the ashes of their illustrious ancestors, and may be seen gazing on the ancient stones of the temple, or reading the law in their synagogue on Mount Zion; or lamenting, in the corner named their 'place of wailing,' over 'the fall of Jerusalem, and the delay of the Messiah's advent.' The steep cliff also in the rear of Aceldama is occupied with a multitude of ancient tombs. They are simple chambers, excavated in the face of the rock, and entered by low doors, seldom more than four feet in height. In some of them are two side chambers for the reception of sarcophagi; and a few contain a third receptacle in the rear. In other tombs there is only a single chamber, and sometimes there is no chamber at all, but only a deep niche cut in the face of the rock, with receptacles excavated in two or three of its sides. The great extent of cliff developed along the side of the mountain, south of the valley of Hinnom, afforded ample facilities for the excavation of tombs; and they are accordingly more numerous, as well as in better preservation, here than anywhere else in the environs of Jerusalem. A great many, however, exist north and east of the city. A little east of the modern Hebrew cemetery, on Mount Zion, there is a cluster of excavations or caves, to which tradition has given the name of 'the Tombs of the Prophets.' The site has the appearance of having once been a quarry. More than half a mile north of the city is one of the most interesting monuments near Jerusalem. It is usually termed 'the Tombs of the Kings,' in agreement with the opinion of Raumer. Robinson holds it to be the sepulchre of Helena, queen of Adiabene. This royal cemetery reminded Robinson of some of the tombs of the Egyptian Thebes, which also it resembles in its workmanship, but not in the extent of its excavations. In its elegant portal and delicate sculpture, it may well bear comparison with the sepulchres of Petra. It is not the only monument of its kind in the vicinity of Jerusalem, though it is the best preserved. It is hewn out of solid limestone, from a large sunk area, the whole work being below the surface of the earth. It therefore cor-

responds no little with the ideas above developed as entertained by the Hebrews, and specially expressed by Isaiah, touching the Sheol or Hades, to which feeling, aided by imagination, gave a sort of life in death. Four large apartments have been discovered, a vestibule to which is formed by a spacious and splendid portico. Of these four, three have in their sides recesses or niches to receive the dead: one of them, as if to bring the abode of the dead nearer to 'the form and pressure' of actual life, has a low platform or divan running along its sides. The fragments of sarcophagi which are plentifully scattered through these vaults, are worthy of special admiration. They are covered with a profusion of rich and tasteful ornaments, exquisitely carved. Clusters of grapes hanging amid the luxuriant foliage of the vine, and full bending garlands of flowers, cover the lids, and hang in festoons down the sides, of these beautiful specimens of ancient art. The ornaments appear quite fresh and perfect, having been protected by seclusion and darkness. The details into which we have entered, will have prepared the reader's mind for the probable inference that the Jews borrowed the custom of forming extensive repositories for the dead in the bosom of rocks from ancient Egypt, the adoption of which was rendered the more easy by the geological formation of the country, especially in and around the capital, as affording either natural caverns or facilities for the formation of artificial caves, which should resist the wear of centuries, and preserve the departed through many generations.

Special regard was manifested by the Egyptians towards their dead. The greatest pains were taken by embalming and investing with rolls of cloth, &c. to preserve the dead body from decay. Religious considerations prompted this pious care; but domestic love was not without its weight. The exterior of the case, in which the body lay shrouded, presented, under the aid of painting, an exact likeness of the deceased; so that, as the sarcophagus was frequently retained within the home, children and friends were presented with a perpetual memento, which was likely to occasion useful as well as sober reflections, combined occasionally with pleasing reminiscences. How effectual were the means taken for the preservation of a corpse may be learned from the following account of the unrolling of a female mummy:—

'As we wished to know how it had been embalmed and swathed, we took off the outer covering, consisting of an upper and a lower part, the opening of which had been laced in front. With much care we removed a great number of bandages, which passed round the legs and feet, the thighs, the body, arms and head; and after this, we began to distinguish more clearly the forms of the extremities, the head, feet and hands, while

the shape of the bosom and body were still but faintly seen. As we came nearer the skin, the bandages were broader, and the extremities became more distinct. At last, we could clearly distinguish the nails of the fingers and toes, the nose, mouth, and eyes. Finally, we came to a kind of envelope which covered every part, so that we took off in a single piece the part which covered the higher division of the face, and which preserved perfectly the form of the projecting features. The other parts were more covered in proportion; but those where the embalmer had been skilful enough to fill up the form, showed us nothing but black and dry members. The shape and the colour of the nails, which were expressed on the envelope, disappeared. Yet all the parts of the body, though dried, retained their natural form. The hair, eyes, nose, and mouth, were so well preserved, that one could easily recognise the expression of countenance which they must have produced. The hair was quite black, without any mixture of white hair, though the person appeared to have been old at the time of death. All that we could observe was, that it was a little red near the roots. The hair was well fixed, long, and divided into plaits, fastened up on the head rather carelessly, which makes me infer that at that time the women let their hair fall down along their back in numerous tresses. The eyelids, lashes, and eyebrows, were still in their natural state. The eyes only appeared to be slightly injured, because they were dried, and the pupil had shrunk in a little. The nose was pretty nearly in its natural state, very regularly formed and very beautiful. The tongue was dry, and like a piece of parchment. The lips were thin, and the mouth small. The teeth appeared to be worn out through old age, and to have lost their sharpness; but they were all there, and seemed not to have been decayed. Even at the present day, it is remarkable that the natives of Egypt have very good teeth, which they keep to the most advanced age. The head of this mummy presented, in general, a tolerably regular oval. The body had been opened on the left side of the stomach, in order to get at the entrails, and to introduce the aromatic substances; and we drew out enough to satisfy ourselves that these were resinous materials. This female mummy had the arms and hands extended, and placed along the body; while a male mummy, which we examined, had the arms crossed on the breast,—facts which we observed to be of regular occurrence in the male and female mummies.' ('Lib. of Entertain. Knowledge, Egypt. Antiq.' vol. ii. 97.)

In very remote times, embalming was, we know, in use among the Hebrews. Jacob and Joseph were both embalmed. Nor was the practice peculiar to Egypt. It was

practised among many nations of the ancient world, and is in use among some people even at the present day. In New Zealand, the heads of chief men are embalmed with great skill. Natural feeling requires that every possible care should be taken of the body of a departed friend. This will be felt the more vividly, the less prominent in the mind is the hope or the life of another, a spiritual and deathless state of existence. And the warm domestic affections and lasting attachments of the Hebrew nation would inevitably lead them to ascribe special importance to the rites of sepulture, and to the preservation of the remains of their dead. We are not, however, acquainted in detail with the manner in which the ancient Israelites prepared their dead for burial; though it seems incredible that in such a matter their residence in Egypt should have furnished them with no example to follow. In the earliest age, when simple manners and the dictates of nature prevailed, the dead were consigned to their rocky bed by the hands of near relatives, such as fathers, sons, and brothers (Gen. xxv. 9; xxxv. 29. Judg. xvi. 31). Professional grave-diggers were unknown. Interment was a duty of love, performed by the pious hands of children or pupils (1 Kings xiii. 30. Mark vi. 29). In degenerate periods, the needful care was bestowed by strangers; and it was regarded as something shocking that a corpse should be conveyed to its resting place by the next of kin (Amos vi. 10). Closing the eyes of the departed, the kiss of farewell, were deeds prompted by nature, and performed with a gushing heart by sons or parents (Gen. xli. 4; l. 1). Shortly after the last breath, the body was washed (Acts ix. 37), then wrapped in a clean linen cloth (Matt. xxvii. 59. Mark xv. 46. Luke xxiii. 53); or all the limbs were, somewhat after the Egyptian manner, bound round with bandages, and the head and face enveloped in a covering or veil (John xi. 44); between which, at least in the case of the rich or the beloved, aromatic herbs, fitted to preserve the body and take away its offensiveness, were profusely bestowed (John xix. 39, *seq.*; comp. xii. 1, 7). In the public funerals of princes, splendid grave-clothes were worn, and an almost incredible amount of odoriferous herbs were employed (Joseph. Antiq. xvii. 8, 3. Jewish War, i. 33. 9). The speedy interment of the body, which was customary at least among the later Jews, was necessitated by the heat of the climate (Acts v. 6, 10), and required, in consequence of the danger of that ritual defilement which ensued from touching a dead body (Numb. xix. 11, *seq.*). Generally, the interment took place before sunset of the day of the decease. The body was carried to burial in a coffin, generally left open (Luke vii. 14, see the margin), which was placed on a bier (2 Sam. iii. 31) by

bearers (Luke vii. 14. Acts v. 6, 10), and attended by relatives and friends (Luke vii. 12) with loud weeping and lamentations (2 Sam. ii. 32. 1 Sam. xxv. 1). But before 'the house of mourning' (Jer. xvi. 5) was left, wailing was made under the aid of the sorrowful notes of the plaintive flute, and of women expressly hired for the purpose (Matt. ix. 23. Jer. ix. 17. 2 Chron. xxxv. 25). When the interment had taken place, a feast ensued, occasioned in part by the need of refreshment, especially in the case of relatives who had come from a distance, and by a not unbecoming desire to obtain some relief from the pressure of grief (2 Sam. iii. 35. Jer. xvi. 5, 7. Hos. ix. 4. Ezek. xxiv. 17, 23). The narrative connected with the raising of Lazarus affords interesting notices regarding burial observances in the age of our Lord. Martha's remark, that her brother having been dead four days would be intolerably offensive, is no less characteristic of the country than it is of herself (John xi. 39). Lazarus coming forth 'bound hand and foot with grave-clothes, and his face bound about with a napkin' (the *taled* or veil used in worship), presents an object entirely conformable with what the usual bandaging of a corpse would produce.

We here also find the customary visits of condolence (xi. 19), and friends go to the grave to weep (31, comp. 2 Sam. xii. 16). The grief at the tomb of Lazarus was general:—Mary wept, the attendant friends wept, and Jesus himself groaned in spirit and was troubled (33). The whole scene is as eminently oriental as it is graphically true.

Going to the grave, and weeping there, is common in Persia both among the Moham-medans and the Christians. The great cemeteries around the city of Oroomiah are thronged on some festival days, and more or less on other occasions, and present affecting scenes not less in the thoughtless levity of the mass, than the dolorous lamentations of the few. 'I have' (Perkins's Residence in Persia, 406) 'frequently observed a circle of women sitting on the ground around a grave, in a cold winter's day, and wailing most piteously over the dust of a departed friend.'

In Jer. xvi. 4 (comp. xlviii. 35—38), we learn many particulars respecting burial:—It was accounted a calamity to die a grievous death,—not to be lamented,—not to be buried, but to lie as dung upon the face of the earth; the carcase, meat for the fowls of heaven, and for the beasts of the earth. From the same place it also appears that it was customary to carry the mourning so far, that the mourners cut themselves for the dead, and made themselves bald for them; also 'tore themselves in mourning, to comfort them for the dead,' and 'gave them the cup of consolation to drink for their father or their mother' (6, 7). The 'great and sore lamentation' made for seven

days (Gen. l. 10, 11), on occasion of the interment of Jacob, has its parallel in the Celtic coronach, and other funeral wailings, and corresponded with those for Thammuz or Osiris. The hair, too, was plucked out on these melancholy occasions, both among the Hebrews and other people. It was also defiled with dust. Laertes, in the Odyssey, throws dust on his head at the supposed death of Ulysses. Great was the extent of self-mutilation which prevailed among the Canaanites, as it still is among the Hindoos (Jer. xvi. 6, 7; xlvii. 5). The feasts celebrated on these melancholy occasions were common to the ancestors of the Jews, and many other nations. Hosea (ix. 4) speaks of 'the bread of mourners.' In Homer these funeral festivals occur, accompanied with games and human sacrifices. At the funeral of Hector, there took place a regular ceremony, which bears in many parts an analogy to the Jewish. The circumambulation of the tomb, in token of reverence, was very early practised. The pages of Sanscrit literature abound with descriptions of it. Hyde has shown that it was practised by the ancient Persians. The Rabbinical writings have many traces of it; and Buxtorf asserts it to have been one of the very early rites of the Hebrews.

Among modern Jews, a sick person likely to die, humbly confesses his sins, gives alms, and puts up prayers in order to obtain the divine mercy. The moment he has breathed his last, a friend makes a slight rent in his garment, as an indication that life is over. As soon as his eyes have been closed, they put him into a shroud, turn his thumb into his hand, and bind it with one of the strings of the *taled* or veil for the head, worn in the synagogue, and worn also in the tomb. The hand with the thumb introverted, represents one of the peculiar names of God. The body is thoroughly washed; sometimes the head is anointed. When placed in the coffin, ten relations of the deceased walk seven times round the body, offering prayers on behalf of his soul. Mourning for the dead is a long and painful, sometimes also a distressing ceremony. The food of mourners may well be termed 'bread of affliction.' They eat sitting on the floor without shoes. Three entire days are devoted to constant wailing. Seven days of sorrow ensue. Morning and evening friends come to pray, and condole with the bereaved. At the end of these days, the latter repair to the synagogue, light lamps, and give alms in the name of the deceased. Thirty days, however, pass before mourners are allowed to shave, use the bath, or resume their ordinary vestments. In order to keep alive the memory of a departed friend, some resort to his tomb, 'to weep there,' and to pray, and observe an annual commemoration of the day of his decease. The dead are buried as soon

as the necessary preparations allow. Every care is taken to inter them with decency; and sepulchres and tombs are held in great respect.

Dr. Olin gives an account of two funeral processions which he saw near Alexandria. The first was that of a little child. The body, in this instance, was deposited in a basket, and carried upon the shoulder by a man who preceded the rest of the company. A number of persons, perhaps a dozen men and women, followed in rather a disorderly manner, looking about with the utmost unconcern, but chanting in mournful strains. The other funeral was much more numerous attended. The body, which was that of an adult person, was carried by four bearers upon a bier. There was no coffin, none being now used in burying the dead in Egypt; instead of which, the corpse was dressed in grave-clothes, and covered with a large shawl. It was borne with the head foremost. A number of shabby-looking men went before the bier in a sort of straggling procession, chanting as they advanced. It was followed by a train of perhaps twenty or thirty women, who were veiled and clothed in white. Their dress and whole appearance were poor and mean, leaving one to conclude that the profession of mourner, to which they belonged, is not lucrative. They sang a dirge in very melancholy and piercing tones, and their attitudes and gesticulations were those of vehement and overpowering grief. They tore their loose disordered hair, and smote their breasts, with frantic violence; carefully avoiding, however, the infliction of serious injury, by staying their convulsive hands before they quite reached the head or bosom. The rending of the garments was done with similar violence, but with the same harmless results. A number of them carried in their hands blue handkerchiefs or

stripes of cloth, which they alternately stretched across the shoulders or back of the neck, and then raised with both hands high above the head, jerking them with much apparent violence, though the worthless rags resisted their efforts, and received no damage. These funeral trains were going from the mosque, where religious ceremonies had been performed, to the cemetery outside of the city.

BURNISHED, found in Ezek. i. 7, is explained by the rendering of the same Hebrew word (from the root *Kal* or *Cel*, Latin *celer*, denoting swift motion), namely 'polished,' met with in Dan. x. 6.

BUSHEL (F. *boisseau*; M. L. *busellus*), a measure of dry goods, representing the Latin word *modius*, which again may have represented the Aramean *Seah*, equal, according to Josephus (Antiq. ix. 4. 5), to an Italian modius and a half, that is nearly two pecks. The ancients were accustomed to cover their lamps with the bushel, when they wished to do any thing secretly. In the original it is not *a* but *the* bushel, of which our Lord speaks; as we say 'the bed,' denoting the well-known and customary article of furniture (Matt. v. 15).

BUTTER (G.), strictly so called, was unknown to the ancient Hebrews. The original word denotes either milk or curdled milk. The inhabitants of Western Asia have now no idea of butter, as it exists among us, in a solid state. What they call butter is a fluid, and is hence compared with flowing streams. We thus see the propriety of Job's words — 'When I washed my steps with butter' — denoting that he lived in the midst of affluence. So in Joel iii. 18,

'And it shall come to pass in that day,
The mountains shall drop down new wine;
And all the hills shall flow with milk;
And all the rivers of Judah shall flow with water.'

C A B

CAB (H. *hollow*), properly a bowl, which became a Hebrew measure (2 Kings vi. 25) for dry goods. It was the 180th part of a Homer, containing in size 110.32 Parisian cubic inches, and of weight in water 41,100 Parisian grains.

CABUL (H. *a vestment*) — occurs only twice as a proper name: the first time it represents a town in the territory of Asher (Josh. xix. 27); the second, the district in Galilee, comprising twenty cities, which Solomon gave to Hiram, king of Tyre, in acknowledgment of many important services (1 Kings ix. 13). The gift, for some reason, did not satisfy Solomon, on which account he fixed on it the name of Cabul. This

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word, Josephus (whose authority, however, in etymology is not great) says, 'in the language of the Phœnicians, denotes what does not please' (Antiq. viii. 5. 3). If now, as there is reason to believe, the Cabul of Joshua lay in the district given by Solomon to Hiram; and if we may trust Josephus as to the Phœnician import of the term, the latter monarch took the name of one town (Cabul), not in its Hebrew, but its Phœnician meaning, and gave it deridingly to the whole country; as if he had said — 'Cabul you call this place, and Cabul it is; Cabul (bad) be the designation of my brother's present.'

CÆSAR, the name of a very ancient patrician family in the Roman state. This

C Æ S

family was of the Julia Gens, and traced its origin to the mythic Iulus, son of Trojan Æneas, the legendary founder of Rome. The term *Cæsar* is known in history, chiefly as being the denomination of Caius Julius Cæsar, the celebrated Roman general, dictator, and historian. From him the name was taken by Augustus, as being the adopted son of the dictator. From Augustus it passed to his adopted son Tiberius, and hence to the other members of the Julian family. These were all, either by birth or adoption, Cæsars. With Nero that family became extinct. But the name had now become a title of distinction, and was intimately connected with the imperial throne. Hence it was regarded as a part of the title borne by the ruling emperor; till it came to have a distinctive meaning, as representing the heir presumptive to the throne, who was termed Cæsar, while its actual occupant bore the highest of all titles, Augustus, or Sacred.

It is worthy of notice, as confirmatory of the historical character of the New Testament, that the use of the term 'Cæsar,' made by its writers, corresponds with that which prevails in classic authorities. Thus in Luke ii. 1, — 'There went out a decree from *Cæsar Augustus*;' so in iii. 1, '*Tiberius Cæsar*,' and Acts xi. 28, '*Claudius Cæsar*.' An analogous usage is found in the New Testament; 'Cæsar' being employed as indicating the ruling emperor, or the imperial government. Thus Paul appealed 'to Cæsar' (Acts xxv. 11. See Luke xxiii. 2. John xix. 12. Phil. iv. 22).

The emperors just mentioned are the only members of the imperial race whose names are found in the New Testament. The history, however, if we begin with the birth of our Lord, and end with the capture of Jerusalem, comprises the following princes: — Augustus assumed the purple, A.C. 27; Tiberius, A.D. 14; Caligula, A.D. 37; Claudius, A.D. 41; Nero, A.D. 54; Galba, A.D. 68; Otho, A.D. 69; Vitellius, A.D. 69; Vespasian, A.D. 70; Titus, A.D. 79. We thus see, that, within the space of a century, there were not fewer than ten emperors, giving an average of ten years for the duration of their authority. Of this hundred years, however, the first emperor held the sceptre for forty-one, or nearly a half the time, leaving an average of about six years for his nine immediate successors. These facts are of themselves sufficient to show, that the imperial government at Rome was, even in its youth, as insecure at home, as in truth it was despotic abroad; and with other facts, some of which will appear in the course of this article, combine to prove that the civilisation of which it was the representative and the organ, stood on only a very low stage, and was destitute of the power to confer large and durable benefits on the higher interests of the human race.

Another and a very dissimilar kind of influence was required, and was graciously vouchsafed to man in the birth of Jesus Christ, which took place towards the termination of the third quarter of the reign of Augustus (27—31). The season was auspicious for the publication of a new order of high spiritual truth, which, in its final results, should make each individual a law to himself, and establish the divine kingdom of justice and love throughout the earth. The achievements of Augustus, having concentrated all power in his own hands, established a universal monarchy, and with it a universal peace; by which the several parts of the world were united together under the cementing agency of a common centre, and the predominating influence of one resistless will, whose behests were felt no less in the remoter extremities than in the heart itself. Hence were removed social and national barriers which might have hindered or prevented the publication of the gospel. The title which Paul bore of a Roman citizen was a universal passport, and, to no small extent, a protection from injury and violence. Furnished with such an aid, the apostle could travel wheresoever he chose; and the general supervision exercised by the Roman law for the preservation of order and good government, guaranteed other missionaries of the gospel such a degree of safety as enabled them to fulfil the duties of their great undertaking; — while the intercourse which, in such a government as that of imperial Rome, went on constantly from the centre to the circumference, and hence back again to the centre, caused a continual and comparatively speedy radiation of light and transmission of thought, which gave currency to the facts, doctrines, and sympathies put forth by the gospel, and soon caused it to be the great leavening power of the entire world. Before, however, it could exert its own pure influence on human hearts, it was, in the nature of the case, compelled to take up its abode therein; on doing which it became mingled with elements of a baser nature. The kingdom of Christ must first enter into alliance with the kingdom of the world, ere it could produce that entire change on the latter, which was and still is its great work. A brief sketch may aid the reader in forming an idea of the character of Cæsar's kingdom during the times of the New Testament, and so serve to show him what grounds there are for gratitude, that 'the Prince of peace,' and 'the Lord and Giver of life,' was sent of the heavenly Father to enlighten the dark, strengthen the feeble, and succour the distressed.

The essential vice of the imperial government was, that force was its basis and its strength. By military prowess and skill did Augustus acquire and retain his sceptre

This was a radical defect, the consequences of which that emperor mitigated, but could by no means correct. Hence despotism, more or less mild, according to the disposition of the reigning sovereign, was inevitable. In the hands of *Augustus*, who, from having been sanguinary, became mild, this unrestrained wielding of force was deprived of its worst features. But a moderation that depended on the life, the character, or the will of an individual, had no guarantees of permanence. The mild despotism of this year might be changed the next into the most ruthless tyranny. In such a state, liberty was without safeguards, and human progress stood exposed to all the caprices of the most fickle destiny. This uncertainty was strikingly exhibited in the second emperor of 'royal *Cæsar's* line.' *Augustus* having departed this life, not without suspicion that his end was hastened by his Empress *Livia*, after a reign in which, to adopt his own allusion, 'he had played his part well;' he was succeeded by *Tiberius*, who began his royal career by the murder of his feared rival, *Agrippa*; and soon entered on the dark, crooked, and sanguinary policy which marks the jealousy, distrust, and terrors of a conscious tyrant. Men of superior ability were watched, circumvented, imprisoned, and destroyed. The law of high treason was made efficacious for the purposes of tyranny. An organised system of spies destroyed the comfort and peace, together with the security of domestic life. The best blood of Rome was shed to satisfy the insatiable fears of the emperor's cowardly soul. The liberties of the state were stripped of their remaining forms, and lay at the mercy of a bad and capricious man. A tyrant in politics, *Tiberius* was a most degraded *Sybarite* in morals. *Sejanus*, who lowered himself from the dignity of a prime minister, to be a pander to the emperor's guilty pleasures, in the hope of being rewarded by the succession to the throne, was first cajoled, and then destroyed, by his degraded master, who, though wallowing in worse than bestial sensualities in *Capreæ*, was still listened to with implicit and ready obedience at Rome. Amidst the groves and grottoes of that lovely island, this monster of his species had sought, for his disgusting and enervating pleasures, that freedom from interruption which he vainly desired in the capital. Not that he affected secrecy. He seems to have held that some degree of publicity was necessary to give to vice its highest zest; for the chosen place of his retirement was desecrated by the open revellings of the wood nymphs and satyrs, in whose forms the companions and participants of his foul orgies were attired. He died miserably, and his corpse was loaded with insults. Not unfit was he in his person to be the head of a government whose essence was force; for he was tall, robust, broad-shouldered, and so strong in his

muscles, that a fillip of his was enough to inflict a severe wound on a boy's scalp.

Tiberius was followed by *Caligula*, whose life he had threatened three times, and whom he chose for his successor, because he believed that 'Caius would prove a serpent to swallow Rome, and a Phaëton to set the world on fire.' Beginning his career with a speciousness which was dictated by prudence, and sustained by duplicity, *Caligula* ere long broke out into such wild acts, as to justify the suspicion of insanity. His tyranny was no less wanton than ruthless. When it suited his purpose, the senate supplied victims to his madness, who, however, were less unfortunate than such of the members of that once venerable body as he compelled to run as footmen beside his chariot. With a rare refinement of cruelty, his banquets were made thrillingly exciting, by the torture and decapitation of persons who had incurred his displeasure. Children at play, a delight to all the world, were to him an intolerable offence. Woe to such as in their eager thoughtless merriment crossed his path! The monster fell on them, and tore out their eyes. Wives he found in his own sisters; and in honour of one of them, *Drusilla*, when death had put an end to the incestuous bond, he erected a temple, thus making a divinity of a woman who had degraded herself far below ordinary mortal vice. He shut up the public granaries, in order to produce famine, affording a terrible comment on the wish he expressed, that his reign might be signalised by dearth, pestilence, and earthquakes. How blood-thirsty must have been the soul of the man who could utter the atrocious words — 'Would that the people had but one neck, that I might behead them at a blow!' Vengeance soon came upon him. He fell pierced with thirty wounds, given by the hands of assassins. A chest of poisons, found in his closet, betrayed his fears and his resource; and many rejoiced in his removal, when two lists of names, bearing the expressive titles, 'the sword' and 'the dagger,' came to light, and made known who were intended to be his next victims. He despised *Homer*, *Virgil*, *Livy*, and was accomplished in dancing, fencing, and driving chariots. He was unworthy to bear the name of man, and paraded the streets in the garb of the divinities *Jupiter* and *Venus*. He scoffed at the gods, and trembled at a clap of thunder. He was a terror to his subjects, at the time that he was haunted by the monstrous creations of his own troubled and bewildered brain.

Claudius, the next occupant of the imperial throne, owed his elevation in part to fear. Being near when his nephew *Caligula* was assassinated, he tried to conceal himself, but was discovered by a soldier, who, instead of dispatching him, fell on his knees, and saluted him emperor. The ex-

ample prevailed; and, after some delays on the part of the senate, a new governor was given to the world, by the choice of a soldiery and the clamours of a populace. What infatuation, that could bestow a sceptre on one whose personal recommendations were summed up in a certain easy good nature, but whose intellect was so dull and mean, that he was the butt of practical jokes in Caligula's court! Yet even mere passive good nature may make a throne useful, if under proper guidance; and the commencement of the reign of Claudius gave promise of the coming of better days. Laws were amended. Spies were discouraged. Proscription lists were destroyed. Public works were wisely undertaken, and vigorously accomplished. The supplies of corn needful for the food of the people were procured with care, and dispensed with prudence. But a passive character bends before evil as well as good influences. The reins of government soon fell from the feeble hands of Claudius, into those of insolent and infamous favourites — men who, having been slaves, were raised, for their despicable subserviency, to the highest offices of the state, only to become despots alike over the sovereign and his subjects. Among these freedmen were — Narcissus, who in his familiar letters boasted that he was 'lord of his lord;' Pallas, who filled the chair of justice; and Felix, who commanded the legions in Judea. It was the policy of these men to call in the aid of intriguing and ambitious women; and the doting emperor, encouraged to stupify his mean faculties with gluttony and drunkenness, surrendered his duties and his honour to the keeping of his ministers and his wives. To a marriage, into which he was persuaded with his niece Agrippina, was owing the influence which led him to adopt his wife's son Nero, and thus to become the means of giving to the world a governor whose name is the type of the highest regal atrocity. Agrippina having cajoled Claudius into the adoption of Nero, made way for her son's accession, by removing the drivelling old man through the aid of a poisoned mushroom.

In his reign an event took place, which causes him to be mentioned in the New Testament: — 'Claudius had commanded all Jews to depart from Rome' (Acts xviii. 2). This record having reference to the Jewish Christians, Aquila and his wife, shows that disciples of Jesus were at the first confounded with adherents to the Mosaic law. The same mistake was obviously made by the Roman biographer Suetonius, who, in his life of Claudius, mentions casually, among other deeds of that emperor, that 'he expelled from Rome the Jews who were continually making disturbances under the impulse of Chrest.' Brief though this record be, it is highly important. Its brevity discovers

that contemptuous feeling towards Jews and Christians, which caused heathen contemporaries to pass with a bare allusion, or a few words, the early days of the religion of Jesus. Contempt restrained, but could not altogether silence, their tongues. Meanwhile a power mightier than that of proud Rome was growing up in the very heart of society, which, in the course of time, was to be the source of new and undying life. The poor weak Claudius did indeed, in the exercise of his idle sovereignty, cast out from his capital the depositaries of that young but immortal birth. He had, however, no power over its existence, and could prevail against it only so far as seemed good to a higher will. How little the emperor took a just and reasonable step in banishing the Christians, and how far the historian acted in his brief record a worthy part, may be learnt from the circumstance, that neither of them gave himself the trouble to ascertain the exact facts, else Christians would not have been confounded with Jews, — the name of our Lord would not have been misspelt, nor his influence so grossly misrepresented.

Nero disgraced a throne to which he was brought by cajoling and deception. His first act was the poisoning of his half-brother Germanicus, in which he showed himself to be already an adept at guile, duplicity, and baseness. Foreign wars, carried on with varied success, demanded the energies of those who had the offices of government in their hands, yet left time and space for some administrative improvements in the early part of Nero's reign. But the innate wickedness of his nature could not be long restrained. Even the list of his private atrocities is too long to find a place in this sketch. One or two instances must suffice. His tutor, the well-known philosopher, Seneca, having taught him the art of adulation when needed for the panegyric of his predecessor, and degraded himself into a minister of his depravity, fell a victim to suspicions, which, whether groundless or otherwise, betray the emperor's moral degradation. His mother, Agrippina, first became his wife, and then his victim. In order to compass her death, he had a vessel constructed which would, at the right time, fall asunder, and consign to the waves those whose lives were devoted to destruction. On board this yacht, his mother and wife was induced to embark, in order to accept an invitation to a banquet given her by Nero. The bark performed its part; but Agrippina could swim. She was rescued from drowning, but not from her son and husband. What was to be done? The emperor was alarmed at her escape. 'Can the soldiers be trusted?' asked the philosopher Seneca. 'Not against a child of Germanicus,' was the reply. But a vile

court is never wanting in vile men. A freedman undertook and fulfilled the bloody task.

All the evil of this madman's soul seems to have been put forth in the rage with which he fell upon the Christians. The suspicion having fallen on Nero, of having set the city on fire, to enjoy the pleasure of witnessing the conflagration, he adopted the shameless device of throwing the crime and the attendant odium on the followers of Christ, who accordingly were treated by him and by the Roman populace in the most brutal and ruthless manner. Some, having been dressed in skins of beasts, were worried to death by dogs. Others were first covered with pitch, and then set on fire; while the inhuman cause of their unmerited sufferings pursued his pleasures in the dignified character of a charioteer, in the usual games of the circus.

To this outrage on humanity we owe a very important testimony; for the historian Tacitus, in recording these things, gives a brief outline of the origin of Christianity; ascribing it to Christ, who, he says, was executed in the reign of Tiberius, by the orders of Pontius Pilate, the procurator or sub-governor of Judea. He adds that, though repressed by the death of its leader, 'this pestilent superstition burst forth and spread not only over Judea where it took its rise, but to the city of Rome itself.' And evident it is, that at the early period to which this record refers (A.D. 64), the Christians in Rome were a numerous, well-known, and influential body; otherwise Nero would not have sought in them a party to bear the consequences of his own guilt. The tenor of the narrative of Tacitus makes it clear, that the Christians were feared as well as disliked, and thus supplies another proof, that their numbers were considerable; for Rome would not have entertained any strong feelings whatever towards a handful of insignificant men.

The Romans, however, were not degraded enough to endure permanently crimes so heinous and multiplied as those of Nero. The standard of revolt was raised. The perils of rebellion were augmented by a dearth. The monster was alarmed, but not subdued. His brutish nature dreamt only of such schemes as poisoning the senate, setting fire to the city, and turning wild beasts loose on the people. At length the senate, taking the matter into their own hands, declared him a public enemy; and decreed, that, having been lashed to death, he should be hurled from the Tarpeian rock. This was the signal for a universal desertion. Such was the solitude in which he was left, that he complained he could find no friendly hand to relieve him of the intolerable burden of existence. Yet his fears urged him to flee. His flight was attended by alarms, which took their terror from his own guilty

soul. While hurrying full of dread, he was overtaken by a thunder-storm. The earth also quaked beneath his feet. This completed his terror. He struck into a by-path, hid himself in a sand-pit, and thence at length crept underground to a country house of his freedman Phaon. Here, after dallying with death, he was at length brought to an extremity by the arrival of his assassins; when, taking courage from despair, and the fear of public exposure, he stabbed himself with the aid of an attendant, and presented to his pursuers their emperor in the agonies of a violent death. So perished the last of the Cæsars; leaving a terrific exemplification of the words of 'the great Teacher,'—'All they that take the sword shall perish with the sword' (Matt. xxvi. 52).

Galba, proconsul of Spain, of a noble family, who had begun a revolt shortly before Nero's death, was called to govern by the army, who had now gained an irresistible power in the disposal of the imperial sceptre. His reign was no less troubled than brief. Invested with the purple by force, force he employed to sustain his position; unscrupulously putting out of his way, even without the formalities of trial, eminent persons who were hostile to his pretensions, and murdering thousands of soldiers whom in his opinion he had reason to fear.

Otho, a companion of Nero's revels, appeared to contest with him the throne of the world, when *Galba*, having reigned seven months, was slain in an attempt to address the rebellious troops whom his competitor had marched into the forum. No sooner had *Otho* cleared his way to the throne by the death of *Galba*, than he learned that the German legions had proclaimed *Vitellius*. He hastened to meet his rival; but, finding his prospects dark, he terminated his days with a poignard, expressly provided for such an emergency.

Vitellius betrayed his character by words dropped on the field where *Otho* had suffered a defeat. 'Sweet is the odour of a dead enemy, but sweeter the odour of a dead citizen.' Taking Nero for his model, he proved a faithful imitator. He poisoned senators, murdered children of his own, and starved his mother to death. His companions and his ministers he found in players and charioteers. Gluttony was his pleasure and pursuit. His career was short. *Vespasian* came forward to rid the empire of so bestial a master. Having been driven by his fears to conceal himself in a sort of kennel, he was dragged out by a halter, and exposed to the public gaze. His head fell on his bosom, to avoid the derision and contempt that broke forth against him on all sides. This miserable refuge was denied him; for a sword was placed under his chin, and he was compelled to behold as well as hear the taunts and revilings of his foes. Covered with mire and

abuse, he was dragged to a chosen spot, and beaten to death by the multitude.

His successor was *Vespasian*, who had gained renown and influence by his conduct in the war waged by the Romans against the Jews, which Nero had begun, and which Vespasian's son, Titus, brought to a termination. A new era dawned on Rome, at the accession of the Flavian family, in the person of Vespasian. He graced the first days of his reign by an act of amnesty, which comprised all, except the most atrocious satellites of the previous tyranny. The senate, from whom he received his power, he wisely reformed. Even conspirators found clemency at his hands; being banished, instead of executed. His general government was mild and tolerant. Yet was he under the sway of his mistress Cænis, whose favour, obtained by bribes and adulation, opened the way to the highest religious as well as civil offices.

Vespasian was prosecuting the war in Judea, when he judged it desirable to hasten to Rome, with a view to gain the imperial crown. Titus, thus left by his father to finish the war, pushed the siege of Jerusalem with all the skill, energy, and determination, he could command. The resistance was most determined. But the doomed city fell. Its streets ran with blood. Those of its citizens whom faction spared, and the siege had left alive, perished beneath the Roman sword, or pined away in hopeless captivity. Never, in the bloody records of war, was there presented to the world a more biting satire on what is denominated *glory*, and never was there inflicted a more terrible punishment on a guilty nation.

'Vengeance! thy fiery wing their race pursued;
Thy thirsty ponard blush'd with infant blood.
Roused at thy call, and panting still for game,
The bird of war, the Latian eagle, came.
Then Judah raged, by ruffian discord led,
Drunk with the steamy carnage of the dead;
He saw his sons by dubious slaughter fall,
And war without, and death within, the wall.
Wide-wasting Plague, gaunt Famine, mad Despair,
And dire Debate, and clamorous Strife, were there;
Love, strong as Death, retain'd his might no more,
And the pale parent drank her children's gore.
Yet they, who wont to roam the ensanguined plain,
And spurn with full delight their kindred slain,—
E'en they, when, high above the dusty fight,
Their burning Temple rose in lurid light,
To their loved altars paid a parting groan,
And in their country's woes forgot their own.

As, 'mid the cedar courts and gates of gold,
The trampled ranks in miry carnage roll'd,
To save their Temple every hand essay'd,
And with cold fingers clasp'd the feeble blade;
Through their torn veins reviving fury ran,
And life's long anger warm'd the dying man.

But heavier far the fetter'd captive's doom! —
To glut with sighs the Iron ear of Rome;
To swell, slow pacing by the car's tall side,
The stoic tyrant's philosophic pride;
To flesh the lion's ravenous jaws, or feel
The sportive fury of the fencer's steel;
Or pant, deep plunged beneath the sultry mine,
For the light gales of balmy Palestine.

Ah! fruitful now no more, — an empty coast,
She mourn'd her sons enslaved, her glories lost:
In her wide streets the lonely raven bred,
There bark'd the wolf, and dire hyænas fed.'

It was on a Sabbath-day (A.D. 70) that Jerusalem surrendered. Above a million of souls are said to have perished in the siege. The captives were ninety-seven thousand. Their last Jewish king — Agrippa II. — had strength or insensibility enough to survive the ruin of his country. He, and his sister Berenice, went to Rome. With the latter Titus became enamoured, but sacrificed his affection to the popular feeling, which was adverse to his union with that beautiful but abandoned Jewess. Vespasian, having reigned for a period of nine years after the fall of Jerusalem, at length died a natural death in his seventieth year. The general excellence of his character, and the justice and mildness of his administration, procured for him what for a Roman emperor was the extraordinary good fortune that we have just recorded.

Titus did not ascend the throne till some years after Jerusalem lay in ruins. We have therefore to speak of him merely as the conqueror of Judea. That he was, for his day, a wise and merciful prince, is not denied. It is not less true, that he sullied his victories in Syria by deeds which would now at least meet with severe condemnation. The capture of the Jewish metropolis was likely to be followed by an indiscriminate massacre. Titus so far interposed his authority as to forbid any to be slain, but such as were found with arms in their hands. Yet were his soldiers allowed to butcher, not only these, but the aged and the infirm. Those who were, in the vigour of life, the young, the tall, the beautiful, were reserved to grace the victor's triumph. Others, being under seventeen years of age, were sent to labour as slaves in the Egyptian mines. A great number were also sent into various parts of the empire, to serve for the amusement of the citizens in the amphitheatres, and to lose their lives in gladiatorial combats, or in fighting with wild beasts. A general inspection and survey of the captives took place at the command of Titus, which occupied so long, and was so ill conducted, that during it eleven thousand persons perished for want of food. From Jerusalem Titus proceeded with his plunder, and hordes of captive Israelites, to Cæsarea Palestinæ. Thence, after a time, he repaired to Cæsarea Philippi, where, says Josephus, 'a great number of the captives were destroyed; some being thrown to wild beasts, and others in multitudes forced to kill one another, as if mutual enemies.' — 'While Titus was at Cæsarea, he solemnized the birthday of his brother Domitian after a splendid manner, and inflicted a great deal of the punishment intended for the Jews in honour of him; for the number of those

who were now slain in fighting with the beasts, and were burnt, and fought with one another, exceeded 2,500. Yet did all this seem to the Romans, when they (the Jews) were destroyed ten thousand several ways, to be a punishment beneath their deserts. After this, Cæsar (Titus) came to Berytus, and exhibited a still more pompous solemnity on his father's birthday; and a great number of the captives were here also destroyed in the same manner as before. Passing from Berytus to other chief cities of Syria, he exhibited magnificent shows wherever he came, and made use of the captive Jews,

'Butcher'd to make a Roman holiday,'

in order to afford public and visible evidences of the overthrow of their nation, and of his own prowess and achievements.

In estimating the character of Titus, these lamentable facts must be borne in mind: a fair judgment of them requires us, indeed, to place ourselves in the position of contemporaries with the victor. But it is not an abstract opinion that we ask the reader to form. These details, and the facts generally which we have set forth in this article, are designed, as to furnish information, so to give materials, by which the reader may form an idea of Roman civilisation, and specially compare together the monarchs of Judea

with those of Rome. For want of such a comparison, injustice has been done to the former. David committed acts of cruelty that are indefensible. Wherein he did wrong, let him be blamed. His misdeeds were the worse, because he enjoyed special advantages for knowing and doing God's will. Yet fairness requires that we should judge him, not by an abstract standard, but by the average of regal morality, such as it was in ancient times; and, in comparison with the Roman emperors (some three or four being excepted), the instances we have given from the youth of the empire show, that the Hebrew sovereigns stand in no disadvantageous light.

The last disgrace which the Jews, as a nation, had to endure at the hands of their selfish conquerors, was to be made a spectacle to the world in the gorgeous displays of a Roman triumph. The Roman senate, ready to lavish its favours when it expected a suitable return, decreed the honours of a triumph to each of the two subjugators of Judea. But Vespasian and Titus resolved to celebrate their martial deeds in one grand solemnity. The soldiery having marched out of the city to receive the emperor and Cæsar, the latter, as soon as day broke, made their appearance, clad in those purple vestments which were their family badge.



ROMAN TRIUMPH—FROM THE ARCH OF TITUS.

Proceeding a short way in the direction of the city, they were received by the senate, and other chief persons. Then the princes, clad in silk and crowned with laurel, ascended, amid bursts of acclamations from the troops, a splendid platform, and took their seats in ivory chairs provided for the purpose. Vespasian arose, and made signal for silence. There was a universal hush; when, covering his head with his cloak, he put up prayers and thanksgivings to the gods, who had crowned the enterprise with complete success. Titus did the same. The emperor, after this, made a short speech to the people,

and then dismissed the congregated myriads to a sumptuous repast. This being over, the triumphal procession began, after the two heroes had put on their robes of triumph, and offered solemn sacrifices to the gods, images of whom were placed at the gate through which they had to pass, in order to receive the intended honour. The pompous train entered the city, and, parading its most distinguished parts, ascended to the Capitol, the national sanctuary and palladium. For the rest we transcribe the words of the Jewish historian:—

'It is impossible to describe the multitude

of the shows as they deserve, and the magnificence of them all; such, indeed, as a man could not easily think of, as performed either by the labour of workmen, or the variety of riches, or the rarities of nature; for almost all such curiosities as the most happy men ever get by piecemeal were here heaped one upon another, and those both admirable and costly in their nature: and all brought together, on that day, demonstrated the vastness of the dominions of the Romans; for there was here to be seen a mighty quantity of silver, and gold, and ivory, contrived into all sorts of things; and it did not appear as carried along in pompous show only, but, as a man may say, running along like a river. Some parts were composed of the rarest purple hangings, and so carried along; and others accurately represented to the life what was embroidered by the arts of the Babylonians. There were also precious stones, that were transparent, — some set in crowns of gold, and some in other ouches, as the workmen pleased; and, of these, such a vast number were brought, that we could not but thence learn how vainly we imagined any of them to be rarities. The images of the gods were also carried, being as well wonderful for their largeness, as made very artificially, and with great skill of the workmen. Nor were any of these images of any other than very costly materials; and many species of animals were brought, every one in their own natural ornaments. The men also who brought every one of these shows were great multitudes, and adorned with purple garments, all over interwoven with gold; those that were chosen for carrying these pompous shows having also about them such magnificent ornaments as were both extraordinary and surprising. Besides these, one might see that even the great number of the captives was not unadorned; while the variety that was in their garments, and their fine texture, concealed from the sight the deformity of their bodies. But what afforded the greatest surprise of all was the structure of the pageants that were borne along; for indeed he that met them could not but be afraid, that the bearers would not be able firmly enough to support them, such was their magnitude; for many of them were so made, that they were on three or even four stories, one above another. The magnificence also of their structure afforded one both pleasure and surprise; for upon many of them were laid carpets of gold. There were also wrought gold and ivory fastened about them all; and many resemblances of the war, and those in several ways, and variety of contrivances, affording a lively portraiture of itself. For there was to be seen a happy country laid waste, and entire squadrons of enemies slain; while some of them ran away, and some were carried *into captivity*; with walls of great altitude

and magnitude overthrown, and ruined by machines; with the strongest fortifications taken, and the walls of most populous cities upon the tops of hills seized on, and an army pouring itself within the walls; as also every place full of slaughter, and supplications of the enemies, when they were no longer able to lift up their hands in way of opposition. Fire also sent upon temples was here represented, and houses overthrown, and falling upon their owners; rivers also, after they came out of a large and melancholy desert, ran down, not into a land cultivated, nor as drink for men or for cattle, but through a land still on fire upon every side; for the Jews related that such a thing they had undergone during this war. Now, the workmanship of these representations was so magnificent and lively in the construction of the things, that it exhibited what had been done to such as did not see it, as if they had been there really present. On the top of every one of these pageants was placed the commander of the city that was taken, and the manner wherein he was taken. Moreover, there followed those pageants a great number of ships; and for the other spoils, they were carried in great plenty. But for those that were taken in the temple of Jerusalem, they made the greatest figure of them all; that is, the golden table, of the weight of many talents; the candlestick, also, that was made of gold, though its construction was now changed from that which we made use of: for its middle shaft was fixed upon a basis, and the small branches were produced out of it to a great length, having the likeness of a trident in their position, and had every one a socket made of brass for a lamp at the tops of them. These lamps were in number seven, and represented the dignity of the number seven among the Jews; and the last of all the spoils, was carried the law of the Jews. After these spoils, passed by a great many men, carrying the images of victory, whose structure was entirely either of ivory or of gold. After which Vespasian marched in the first place, and Titus followed him: Domitian also rode along with them, and made a glorious appearance, and rode on a horse that was worthy of admiration. Now, the last part of this pompous show was at the temple of Jupiter Capitolinus, whither when they were come, they stood still; for it was the Romans' ancient custom to stay till somebody brought the news, that the general of the enemy was slain. This general was Simon, the son of Gioras, who had then been led in this triumph among the captives: a rope had also been put upon his head, and he had been drawn into a proper place in the forum, and had withal been tormented by those that drew him along; and the law of the Romans required, that malefactors condemned to die should be slain there. Accordingly, when

it was related that there was an end of him, and all the people had set up a shout for joy, they then began to offer those sacrifices which they had consecrated, in the prayers used in such solemnities; which, when they had finished, they went away to the palace. And as for some of the spectators, the emperors entertained them at their own feast; and for all the rest, there were noble preparations made for their feasting at home; for this was a festival day to the city of Rome, as celebrated for the victory obtained by their army over their enemies, for the end that

was now put to their civil miseries, and for the commencement of their hopes of future prosperity and happiness' (Jewish War, vii. 5. 5 and 6).

The achievements of Titus were commemorated by appropriate medals, with the superscription of *Judea Capta, captured Judea*. One exhibits a female sitting under a palm-tree; an emblem of the Holy Land, now sitting and weeping in the dust, while a Roman soldier stands near as if to deride her captivity. Our cuts present two variations of this general subject.



Vespasian and Titus did not, as was usual, assume the title of the conquered country, — in this case, *Judaicus*, — because the name was odious; but they had triumphal arches decreed to them. The inscription, which is still conspicuous on the arch of Titus, speaks for itself: —

SENATUS . POPULUSQUE . ROMANUS . DIVO .
TITO . DIVI . VESPASIANI . F . VESPASIANO .
AUGUSTO.

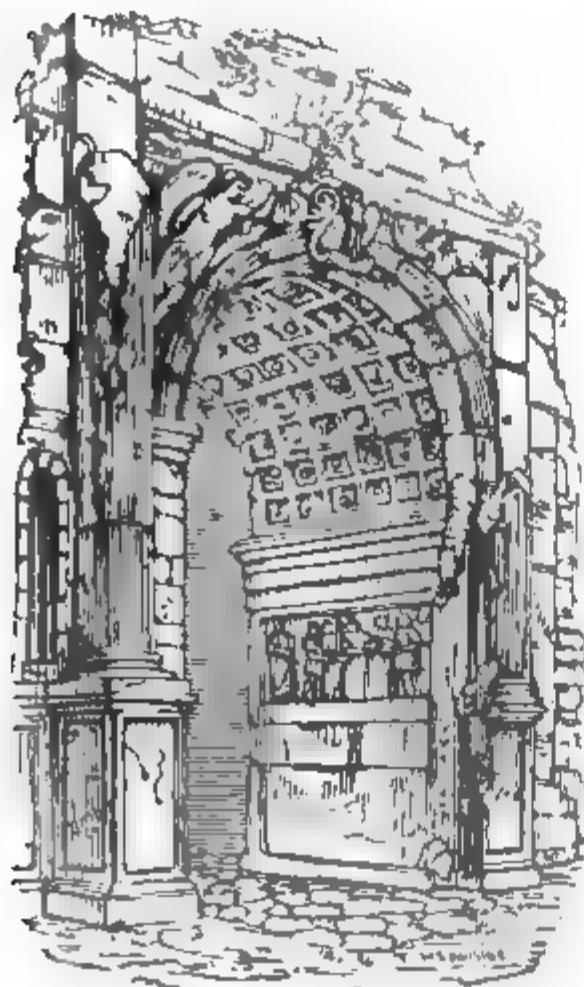
*The Senate and the Roman people to the
Divine Titus Vespasian Augustus,
son of the Divine Vespasian.*

The arch was decreed and commenced, but not completed till after the death of Titus, which was premature. This arch, which was restored by Pope Pius VII. still remains, though in a mutilated state. Some of the sacred objects can yet be traced.

Two of the seven lamps are preserved, and the rest may more or less faintly be traced. Before the candlestick is borne the table which Josephus mentions, but of which he

gives no description in his account of the triumph, though he does in another part of his writings (Antiq. iii. 0. 7). Two utensils on the table are called by Reland, *aceræ*, 'censers.' In front of the table are also seen two trumpets crossed, which answer the description of Josephus (Antiq. iii. 12. 6); and, as he informs us the originals were made of silver, some have identified them with the form of those used by Moses, for 'the calling of the assembly, and the journeying of the camps' (Numb. x. 2—11). On the corresponding bas-relief, appears the emperor in his triumphal car, drawn by four horses, and preceded by Romans wearing laurel wreaths, and carrying the fasces; the first of them holds a palm branch in his hand; behind the car is a Victory, in the act of placing her crown on the head of the conqueror. The vault is ornamented with square coffers and roses, and the apotheosis (or deification) of Titus in a square relief. The two victories under the keystone are disfigured by time; but in the hands of one of them is

left a wreath and a palm branch. On the frieze are some puny figures of warriors leading oxen for sacrifice; and the figure of an old man, conveyed in a tub or slab, may be an allegorical representation of the river Jordan. On the console or ornament of the keystone is left the figure of a Roman warrior, almost perfect.



ARCH OF TITUS FROM PIRAMIDI.

An edifice, with the title 'Temple of Peace,' was erected by Vespasian, after the final subjugation of Judea. It was magnificent beyond description, and was enriched with a profusion of pictures and statues, such as called forth the admiration of Pliny and other authors (*Nat. Hist.* xxxv. 10; xxxvi. 7). Within it were deposited the golden objects taken from the temple of Jerusalem; whilst the law and the purple veil of the sanctuary were preserved in the imperial palace. In the sack of Rome, 465, these sacred objects fell into the hands of the Vandal king, Genseric, who carried them to Carthage. Belisarius recovered them in his conquest of Africa, and took them to Constantinople; and by a strange vicissitude, they were again transferred to Jerusalem, to the Christian church. It is suspected they afterwards passed into Persia, through the hands of Chosroes, who took the Holy City in 614; and many are unwilling to believe that they have yet ceased to exist.

CÆSARFA (L.)—as the name of two places in Palestine, given to them with the

view of offering adulation to the Roman emperors—points to that period of national declension among the Jews, when, in their eagerness to adopt heathen customs and manners, and to bend servilely before the martial rulers of the world, they seemed voluntarily to abandon their hitherto high spiritual condition, and to run into the slavery to the outward and the sensuous, which was already prepared for them.

Cæsarea must first be considered as the name of what was in the times of the New Testament the seaport of Jerusalem, commonly called Cæsarea Palestina; properly, according to Josephus, Cæsarea Sebaste. This was a new designation, substituted in honour of Augustus for Straton's Tower, which the place formerly bore. It lay on the shore of the Mediterranean, about midway between Joppa on the south, and the promontory of Carmel on the north. It was, as the seat of the Roman procurator, and as, in his latter years, the dwelling-place of Herod, the civil metropolis of Palestine. This eminence it owed partly to its position, partly to the preference manifested by Herod called the Great, who spared no pains to improve and adorn the place. The seaboard of Palestine is by nature ill furnished with harbours, at the same time that it is much exposed. Yet a harbour on the coast was of great consequence to both the Romans and their subjects the Jews, in the new relations under which the two had come. Such a convenience, Herod, who was fond of building, and of a magnificent taste, undertook to supply in a spirit and manner that became a prince; carrying, at an incredible cost of money and labour, a mole out into the sea, so as to form in the shape of a curve an equally safe and commodious haven. He also laid out and formed a complete system of sewerage. He built, too, a theatre of stone, and an amphitheatre capable of holding a vast number of men, and commanding a fine prospect of the sea. These works employed him for ten or twelve years; at the end of which, in the twenty-eighth of his reign, he dedicated the amphitheatre, in a most sumptuous style, with games and contests after the Grecian manner. As it may serve to show the extent to which the Jews were now paganised, we shall transcribe a part of Josephus's description:—'He had appointed a contention in music, and games to be performed naked. He had also gotten ready a great number of those that fight single combats, and of beasts for the like purpose; horse races also, and the most chargeable of such sports and shows as used to be exhibited at Rome, and in other places. He consecrated this combat to Cæsar, and ordered it to be celebrated every fifth year. He also sent all sorts of ornaments for it out of his own furniture, that it might want nothing to make it decent: nay, Julia, Cæsar's

wife, sent a great part of her most valuable furniture (from Rome), insomuch that he had no want of any thing. The sum of them all was estimated at five hundred talents. Now, when a great multitude was come to that city to see the shows, as well as the ambassadors whom other people sent on account of the benefits they had received (from Herod), he entertained them all in the public inns, and at public tables, and with perpetual feasts; this solemnity having in the day-time the diversions of the fights, and in the night-time such merry meetings as cost vast sums of money, and publicly demonstrated the generosity of his soul; for in all his undertakings he was ambitious to exhibit what exceeded whatsoever had been done before of the same kind. And it is related, that Cæsar and Agrippa often said, that 'the dominions of Herod were too little for the greatness of his soul; for that he deserved to have all the kingdom of Syria, and that of Egypt also' (Antiq. xvi. 5. 1).

Vespasian, pursuing the policy of his predecessors, and desirous of showing favour to a city on whose disposition towards Rome the obedience of Palestine itself in a measure depended, raised Cæsarea to the dignity of a Roman colony, and relieved it first from the capitation, and then from the land tax.

The city was inhabited mostly by heathens, though it had also a large Jewish population. National jealousies led to disputes, contentions, strife, and even massacre. A contest for municipal power arose between the two nations, which, being referred for adjudication to Rome, was decided so as to give dissatisfaction to the Jews, and prepared the way for the terrible punishment that the Romans inflicted on the country. At the commencement of the war, the heathens of Cæsarea, availing themselves of the opportunity which it afforded, rose, and slew at once the Jewish residents, who were in number no less than twenty thousand.

We have no evidence that Cæsarea was ever visited by our Lord; but it furnished, at an early period, converts to his doctrine. Here dwelt the centurion Cornelius, who was employed in enlarging the mind of Peter (Acts x.); also Philip the evangelist (xxi. 8). Paul passed through the place several times (Acts ix. 30; xviii. 24; xxi. 7, 8; xxiii. 33). Here also Herod Agrippa, who put to death James, the Lord's brother, came to a wretched end, having repaired to the place in order to celebrate games in honour of Claudius Cæsar.

Cæsarea became a bishop's see, and was the metropolitan church of Palestine Prima, after the mother church of Jerusalem had perished in the war of the Romans. This see is distinguished by having had for one of its bishops the famous ecclesiastical historian Eusebius (A.D. 313—338). Un-

der the modern name of Kaisariéh, this once flourishing town presents only a mingled and confused heap of ruins, of which Bartlett thus speaks:—

'The day was breaking, and the moon fading in the western sky, over the distant mountains of Samaria, when we ran abreast of the shapeless ruins of the once-famous city and seaport of Herod, the gorgeous Cæsarea. The sailors lowered a boat, and we rowed ashore. A long pier of solid workmanship projects into the sea, apparently of Roman construction; and on this, ruin upon ruin, are the remains of a structure of the middle ages, apparently a church: a great number of scattered broken columns lie among the seaweed. Gaining an elevated mound, we cast our eyes around to see if there were further vestiges, but could discover nothing, except a few fragments among the wild herbage which spreads over the desolate plain' ('Walks about Jerusalem,' p. 7, Introduction, 1844).



CÆSAREA, OR STRATON'S TOWER.

CÆSAREA PHILIPPI, that is Cæsarea of Philip, the tetrarch of Trachonitis, by whom the place was enlarged and embellished, as well as designated Cæsarea, in honour of the Emperor Tiberius, having previously borne the name of Paneas or Panias. At a later period it was called Neronias, in honour of Nero, by Herod Agrippa. Its name Panias was derived from a grotto called *Panion*, as being dedicated to the heathen divinity Pan. The place lies at the southern extremity of Mount Hermon, near one of the sources of the river Jordan. Herod here built a temple in honour of Augustus. Here also, Titus, after the capture of Jerusalem, exhibited public games, in which, to his disgrace,

many of his Jewish captives lost their lives in the contests in which they were compelled to engage with wild beasts. From the way in which it is spoken of in Mark (viii. 27), it appears to have been, in the days of the Saviour, a sort of capital. Its towns (Matt. xvi. 13), however, our Lord and his immediate followers visited, preaching the gospel of the kingdom, though, as would appear (Mark viii. 30), with some caution and reserve; probably owing to danger arising from a predominant heathen population. Under the Arabic pronunciation of its ancient name, Baniyas, this place is still known; but it has fallen from its greatness, being only a small unsightly village, which appears the more mean, from the contrast afforded by the rich and beautiful scenery in the midst of which it stands.

CAIAPHAS (H. *a receiver*), — a high priest of the Jews during the ministry of Jesus, and the early part of the ministry of the apostles. He received the dignity from Valerius Gratus, governor of Judea, predecessor of Pilate, and was deprived of it by Vitellius, governor of Syria (A.D. 36). His name in full was Joseph Caiaphas; whence probably it was, that some in the ancient church confounded him with the Jewish historian Josephus. They also made him to have been converted to Christianity. Of his private life we know scarcely more than that he was of the sect of the Sadducees (Acts v. 17); and married the daughter of a previous high priest, Annas. His public conduct bears the ineffaceable shame of virulent hostility to the Saviour of the world. He was the chief author and instrument of the plots devised, and the measures taken, against our Lord.

The raising of Lazarus from the dead aroused the Jews to a feeling of the necessity there was, if they would not quietly suffer an overthrow, of taking prompt and decisive measures against the new religious reformer, who threatened the state with destruction. The Sanhedrim was forthwith convened; and, on the advice of Caiaphas, the resolution was formed, that Jesus should in some way be put to death (John xi. 47, *seq.*). The immediate danger was avoided by flight. The time, however, soon came when Jesus felt it to be his duty to declare the truth in Jerusalem, under the very eye of his persecutors. His appearance was the signal for convening another meeting of the Sanhedrim, who, with Caiaphas as their president, determined that secret measures should be taken for his apprehension and death (Matt. xxvi. 1—5). In consequence, Judas was engaged, who basely betrayed his Master (Matt. xxvi. 47, *seq.*). To the palace of Caiaphas was Jesus conducted, on leaving that of Annas. Caiaphas, probably while waiting for the advent of day, and the assembling of the council, subjected Jesus to a private

examination; hoping, by questions respecting his doctrine, which he wished to prove hostile to that of Moses, and respecting his disciples, whom he was desirous of declaring rebels, to gain some information that might serve his purpose at the formal meeting of the Sanhedrim already convoked. Failing in his unworthy design, he lost his temper; and probably in the hope of putting the holy sufferer off his guard, he allowed Jesus to be smitten by one of his servants (John xviii. 19, *seq.*). At the break of day (John xviii. 28. Luke xxii. 66), Caiaphas opened the sitting of the Sanhedrim, and gave to its proceedings the formality of a legal investigation. False witnesses, however, availed nothing. Caiaphas then, in virtue of his office, commanded Jesus to say whether or not he claimed to be the Christ. Receiving an answer in the affirmative, Caiaphas affected to be shocked at the blasphemy. He rent his clothes in token of his holy indignation. In this state of excitement, he took the votes of the assembly, which pronounced Jesus guilty of death. Nothing remained but to induce the Roman authorities to execute the sentence. This did not prove so easy as might have been desired; but with bitter perseverance, the high priest, who, though not named, doubtless took the lead in the negotiations with Pilate, succeeded in obtaining from that too yielding officer the requisite condemnation. Jesus was crucified. The hardness of heart and brutal bigotry which had resisted the pleas made spontaneously by the living Jesus, to such an extent as to maltreat, persecute, and murder that innocent being, may well have stood out against the evidence in his favour afforded by the resurrection.

The opening scenes, therefore, of the infant church present Caiaphas in the same hateful character of an unrelenting and unscrupulous persecutor. Finding that his efforts against the originator of the new religion had proved unavailing, he cited before him Peter and John, as soon as they had begun to make an impression on the people; and when his injunction of silence had been disregarded by these high-minded men, he threw them into prison. Being miraculously set at large, and proceeding to carry forward their work, they were again apprehended, and would probably have been put to death, had not the Pharasaic portion of the council, by the guidance of Gamaliel, gained, probably from mere party considerations, the upper hand against their opponents the Sadducees, who, under Caiaphas, had hitherto led the proceedings of the Sanhedrim against Jesus and his cause (Acts iv. 6, *seq.*; v. 21, *seq.*). The apostles were, however, set at liberty, after they had been beaten and commanded not to speak any more in the name of Jesus. Had they obeyed so iniquitous an order, the stones in

the streets would have cried out against them. Therefore 'they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ' (Acts v. 41, 42). How these facts make one's heart beat! Who, in reading the sacred record, can doubt that all this is true? Imposture never yet assumed these features of reality. It is the noble soul of true men that speaks and acts in these things. Here is seen the power to which earth owes its highest good. With all-subduing and resistless force did the love of Christ work in the hearts of the apostles; rendering, by the fresh ardour of its high enthusiasm, the persevering efforts of Caiaphas as powerless in their effects, as they were in themselves unjust; and in a few years securing for the gospel a lasting reception in all the chief centres of Roman civilisation.

The evangelist John appears to intend to describe Caiaphas as a man from whom justice was not to be expected; when, in xviii. 14, he remarks that Caiaphas, before whom Jesus had now been brought, was 'he who gave counsel to the Jews, that it was expedient that one man should die for the people.' The high priest seems to have partaken in the very widely diffused notion, that the death of an animal or a human being would pacify the Deity, and avert impending calamity. This superstitious idea still prevails. Dr. Robinson relates as follows of a band of Arabs that formed his escort through the wilderness et-Tyh:— 'Our Arabs bought of their visitors a kid, which they killed as a "redemption" (Arabic, *Feder*), in order, as they said, that its death might redeem their camels from death, and also as a sacrifice for the prosperity of our journey. With the blood they smeared crosses on the necks of their camels, and on other parts of their bodies. Such sacrifices are frequent among them.' Caiaphas, under an impression that some victim was necessary to avert from the nation impending calamity, may, in his superstitious excitement, have considered Jesus as providentially thrown into his hands, and been, in consequence, little scrupulous as to the means by which his death was compassed. Justice might plead that Jesus had done nothing worthy of death. But justice has little power when in conflict with superstition. Human nature might claim pity for one whose days were spent in a ministry of love; but bigotry was strong enough to drown its gentle voice. 'A little injustice for so great a deliverance.' 'A little pain to avoid so much disaster.' And so the hard-hearted Caiaphas prevailed with the superstitious and bigoted majority of the Sanhedrim, at the very time that, as a Sadducee, he probably disbelieved the merciless

doctrine he enforced. This is not the best occasion on which infidelity used the weak, the narrow, and the credulous, for bad purposes of its own.

CAIN (H.), a name signifying a *possession*, given according to Gen. iv. 1, by Eve, Cain's mother; since he, being her first-born, was the first gift from the great Father to the first pair of human beings. The facts of his brief history are well known. We shall make, in consequence, only one or two remarks.

Cain is represented as a tiller of the ground. Analogy is not in favour of so early an introduction of agriculture as is here implied. The earth, fresh from its Maker's hands, would of necessity teem spontaneously with productions, the gathering of which would supply abundant nutriment to the family of Adam. Nor is it easy to see why the ground should be tilled, if the members of that family recorded in Genesis constituted the sole population of the earth. It has perhaps been rashly assumed, that the Bible undertakes to give us the history of the whole human race. In later periods, this, beyond a question, is not its task. Is it more than an assumption, which makes this its purpose in its earliest narratives? Probably the aim of the Biblical writers was the more restricted one of giving the history of the Israelites, as in their prosperity, decline, and downfall, so in their ancestral connections and divine origin. In consequence, they are, through Moses, Joseph, and Abraham, presented in close alliance with the antediluvian fathers of mankind, whose history is sketched only so far as was considered necessary for the illustration of the chief theme; namely, the derivation of the Hebrews from the patriarchal race, and, through that race, their origin from the creative act of the Almighty. Having this less comprehensive purpose, the Biblical writers might remain unacquainted with, or even purposely omit, many important trains of events, which bore only on general history. And unless we have recourse to the gratuitous assumption, that, by some inexplicable agency, the Hebrews were divinely instructed in universal history, we must admit that their writers would of course direct their pens to the recording of such events, and such only, as bore more or less immediately on their origin and fortunes as a nation. What there is of universal in their annals, appears to have been set down, not for its universality, but for the light it was held to throw on the rise and progress of the Hebrew people. Under the guidance of this view, the reader's expectations will be modified. His estimate, also, of the Scriptural narrative will be raised; for he will learn its proper character, — discover its real aim, — discern its true unity, and be relieved from difficulties that have arisen from assump-

tions which perhaps are as groundless as they are unmeasured.

In confirmation of these views, it may be added, that the narrative of Cain's sad history contains an implication that there existed other human beings than those whose birth Scripture records; for Cain, remonstrating with his judge, observes, 'I shall be a fugitive and a vagabond in the earth, and every one that findeth me shall slay me' (iv. 14; comp. 15). Retiring into 'the land of Nod, on the east of Eden,' Cain there finds a wife, of whose origin we have no information. Equally silent is Holy Writ respecting his death.

These facts combine to render it probable that we have in the antediluvian history such fragmentary notices as tradition had preserved of the early days and the primitive races of mankind. Indeed, nothing but wilful blindness or unwarrantable assumption can make the brief sketches which comprise all we are told of a period of two thousand years into a complete history of the human race, from its origin to its overthrow at the deluge.

Whatever the Biblical narratives may be as history, they are at the first, as well as the last, most useful monitors of duty. The notice we have of Cain and Abel exhibits, in a very striking way, the terrible consequences of unrestrained passion. Envy led to murder. The first fresh green of our mother earth was sullied by a brother's blood. As soon as society began to exist, sin began to disturb it. And Cain's distress of mind serves to show that suffering entered the world together with sin. From that time to this, they have been inseparable yoke-fellows; and sooner shall heaven and earth pass away, than the divinely established connection between sin and suffering shall cease to exist. This fact we find recorded in words that are traced immediately to the Author of all moral relations, and the Avenger of all wickedness: — 'If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door;' and its necessary consequences must be undergone (Gen. iv. 7). But divine justice shelters even those it punishes: Cain received some protection against the avenging hand of his fellow-men (iv. 15).

CAINAN, a son of Enos, and father of Mahalaleel (Gen. v. 9, 12).

Another Cainan is mentioned by Luke (iii. 36), as son of Arphaxad, and father of Sala. In Gen. x. 24; xi. 12, Arphaxad is represented as the immediate predecessor of Salah, Cainan not being mentioned. Such is the case in the Hebrew and Samaritan originals, as well as in the other authorities, save the Septuagint translation, from which it appears to have been taken by Luke. Whence the Seventy obtained the name is *not known*. The conjectures are as unsatis-

factory as they are manifold. The adoption of this name shows that Luke used, not the Hebrew original, but the Septuagint version. The fact proves also, that a strict verbal accuracy is not claimed by the biographer. The Septuagint appears to have been used, though not exclusively, by Jews in the first century; otherwise we might conclude with full certainty, that Luke was a Pagan by birth, and wrote for Pagan readers.

CALAH (H.), a city which, with Nineveh and Rehoboth, was built by the Assyrian Asshur. Resen also is said to have built — that is, rebuilt — Calah, which is in this case described as a great city (Gen. x. 11, 12). This place may be identical with Halah, one of the cities to which the king of Samaria transported the captured Samaritans (2 Kings xvii. 6; xviii. 11), which would lead the mind to the Assyrian province Calakine (Ptol. vi. 1), between the sources of the Lycus and the Tigris; or the Arabian Cholwan, the ancient summer residence of the califs in Babylonian Irak, five days' journey from Bagdad. According to Ritter (Erdkunde), Calah is the same as Halah or Alaunis, and lay on the river Chaboras, Chabur, or Chebar. At the same time, this great geographer admits that Calah may be Cholwan, which was not very far distant from Alaunis.

CALEB (H. *one who barks*), an Israelite, son of Jephunneh, of the tribe of Judah, who is distinguished as being one of the spies whom Moses sent to survey the land of Canaan. The report which they brought back was in effect that the land was good and fertile, but its actual possessors numerous, strong, and well protected. On hearing this, the people were dispirited. They had long wandered in difficulty and comparative want, still sustaining their heart by hope. But now, when arrived at the boundaries of the promised haven, they learned news which made them fear of being unsuccessful in an attempt to take possession of it. Hope was succeeded by despair. Despair led to grief, and almost to distraction. Hereupon, Caleb with Joshua interposed: — 'The land is an exceeding good land. If the Lord delight in us, then he will bring us into this land. Only rebel not against Jehovah, neither fear ye the people of the land.' In vain was this appeal made to their religious feelings. Carnal unbelief had caused their dejection, and now frustrated the effort designed to rouse them into manly energy. 'Stone them,' the people cried out against Caleb and Joshua. They were on the point of executing their own commands, when tokens of the divine presence were beheld; whence proceeded a threat to smite the people with pestilence, and disinherit them. Moses became an intercessor on their behalf, and obtained their pardon, with one awful reserve, namely, that all the generation that

had seen the miracles done at and after the quitting of Egypt should perish in the wilderness, save Caleb and Joshua, who had tried to suppress the rebellion (Numb. xiv. 15). When at length the Israelites were about to enter Canaan, Caleb accordingly received the honour of being appointed one of a commission, consisting chiefly of the princes of the tribes, whose duty it was to divide the land among them (Numb. xxxiv. 17). Caleb's services were not unrewarded. Moses had given him a promise of ample possessions, when, being a young man forty years of age, he had brought a true report out of Canaan. At the age of eighty-five, he claimed of Joshua the fulfilment of that promise, and received as his portion the district of Hebron, in which the spies had found, and whence they bore away, a cluster of very fine grapes. There was something noble and chivalrous in this demand. The aged Caleb was not asking for land already subdued. The terrible sons of Anak, Sheshai, Ahiman, and Talmi, still dwelt there. It was a hard task, and a perilous undertaking, for which he put in his claim. But what he solicited he achieved. The giants and their horde were rooted out, and the Hebrews entered into quiet possession. The aid of love was invoked for the accomplishment of the enterprise. Kirjath-sepher had to be captured. 'My daughter's hand shall reward the victor,' proclaimed Caleb. The city fell before the prowess of Othniel, the son of Kenaz, Caleb's younger brother (Judg. i. 9, *seq.*).

Caleb's character is not without points of permanent interest; stout, honest, and religious old warrior as he proved, when the tug of battle came, after forty years of toilsome and exhausting wanderings. In the earlier period in which he appears prominently before us, he acted so as to show that a deep and strong sense of religion was the actuating principle of his character. Hence he derived his courage, his confidence, his trust in God. His old age, and the strength which made him at eighty-five a successful soldier, he expressly ascribed to Divine Providence (Josh. xiv. 10). He was right. Religion, as comprising the due cultivation of all our faculties, and entire obedience to the will of God, which is only another name for the laws of our nature, must be conducive as much to health, vigour of body, and longevity, as to peace of mind, and a hope full of immortality.

The character of Caleb is in entire harmony with the historical period in which he is found. The circumstances through which the Scripture conducts him are exactly those which would make Caleb such as he was. How could such a character have been produced without these preliminary influences? That robust mind, — that stout, energetic frame, — that dauntless heart, — that ready

hand, — that entire trust in God; — whence these qualities, if the previous history were fictions, or exaggerations, or legends? A mediæval Christianity was not more needful to the production of the crusader, than were the rescue from Egypt, the wanderings in the desert, with their accompanying displays of divine power and goodness, indispensable to the production of the sturdy, baron-like prince of the tribe of Judah.

The pleas which Moses is set forth as employing with God, in order to procure forgiveness for the disobedient Israelites, are of no small importance, as they may serve to discover to us the position from which much of the Old Testament theology is conceived. These pleas are the following: — I. If God destroy the Israelites, then, I. The Egyptians will hear it; II. They will tell it to the Canaanites; III. Who will ascribe the failure to bring the Israelites into Canaan, to a want of power on the part of God, though he has sworn so to do; wherefore, IV. 'Let the power of my Lord be great;' V. Finally, the long-suffering mercy of God is put forth in deprecation of the threatened punishment. The last is the only consideration which takes its origin in lofty and true conceptions of the Divine character and dealings. The appeal to mercy, made to a merciful God, has eternal truth for its foundation. The other pleas are of the earth, earthy. They spring from a human view of divine things. They present considerations which could prevail only with earthly potentates. They want the element of inspiration, and therefore they want the element of religious truth. God may, indeed, be truthfully and religiously addressed by considerations which have a foundation in the human breast. But these considerations must be the highest and the purest of which man is susceptible; otherwise the distinction between God and man is lost, and we destroy the infinite by attempting to lift the finite to God, and ascribing to him passions which are felt only by inferior men. Reverence forbids us to suppose that God could be influenced by the misconstructions, taunts, and scoffs of the defeated Egyptians, and the idolatrous Canaanites. These things are spoken after the manner of men. They are the feelings of Moses. They originate in his conception of God and divine things. They are therefore temporary. They cease to be applicable or proper in a day when, under the influence of Mosaism and Christianity, the world has come to entertain higher, more worthy, and less incorrect ideas of the Deity. What is of man, and what of God, should in all cases be carefully discriminated, lest tares be mistaken for wheat, and the creature be put in the place of the Creator.

CALF (T.) is the English representative of several Hebrew words, of which we here notice only that one, *Gehgel*, which has re-

ference to the idolatrous rites sanctioned by Aaron, and received in Bethel. We first remark that our English term *calf*, as it is now used of the young of the cow, in the early period of its life, imperfectly reproduces the original, which denotes rather a young bullock, a steer (Jer. xxxi. 18; xlv. 21); though, when the age is expressly limited, it may be used of a younger animal (Mic. vi. 6). The general meaning, however, is that of steer. This remark is of importance in tracing the origin of the bovine idolatry of the Hebrews, as just alluded to; because it was an ox or a cow,—the former, at least, frequently depicted with young features,—not strictly speaking a calf, to which the Egyptians rendered divine honours.

Apis was the sacred bull of Memphis, under whose form Osiris was worshipped. At Heliopolis also, there was a sacred ox, which bore the name of Mnevis, and was dedicated to Osiris. The historian Diodorus says that Apis and Mnevis were both sacred to Osiris, and worshipped as gods throughout the whole of Egypt. Herodotus (iii. 28) states, 'Apis, also called Epaphus, is a young bull, whose mother can have no other offspring. She is represented by the Egyptians to have conceived by lightning sent from heaven, and so to have produced the god Apis. But this bullock which is called Apis has these signs: being black, he bears on his forehead a white quadrangle, on his back the image of an eagle, on his tail double hairs, and on his tongue a beetle.' Pliny speaks of Apis having a white spot, in the form of a crescent, on his right side. Ammianus Marcellinus says the white crescent on his right side was the principal sign by which he was known. Ælian mentions twenty-nine marks by which he was recognised, each referable to some mystic signification.

Memphis was the place where Apis was kept, and where his worship was particularly observed. He was regarded not merely as an emblem, but a divinity. Psammeticus there erected a grand court in which the bullock was kept, when exhibited in public. The festival in honour of Apis lasted seven days, and occasioned a large concourse of people. The priests then led the sacred bull in solemn procession, every one coming forward from his abode, to welcome the favoured brute as he passed; and it is affirmed that children who inhaled his breath acquired thereby the power of predicting future events. A chorus of children, singing his honours, headed the procession. Ælian remarks, 'It would be tedious to relate what pompous processions and sacred ceremonies the Egyptians perform at the festival of the Theophania (appearance of the god), in honour of Apis; or what dances, festivities, and joyful assemblies, are appointed on the occasion, in the towns and in the country.

In consequence of these festivities, the anger of Cambyses was strongly excited against the people of Memphis. Supposing that they intended to signify their satisfaction at the defeat of his army in the Ethiopian war (Herod. iii. 27), he sent for the priests, and asked them the reason of their rejoicings. They replied that it was the celebration of the appearance of the god Apis, who, for a long time, had not been manifested among them. Little pleased with the reply, Cambyses ordered the deity to be brought before him, when, drawing his sword, he plunged it into the animal's body; and having killed it, he ordered the priests to be beaten, and all those who were found celebrating the festival to be put to death. The man from whose herd the divine beast has sprung, is the happiest of mortals, and is looked upon with admiration by all people.' The Egyptians not only paid divine honours to the bull Apis, but, considering him 'the living image and representative of Osiris,' they consulted him as an oracle, and drew from his actions good or bad omens. His acceptance of food offered him by the hand was accounted a good, his refusal a bad, omen. Those who wished to consult Apis first burnt incense on an altar, filling the lamps with oil, which were lighted, and depositing a piece of money on the altar, to the right of the statue of the god. Then, placing their mouth near his ear, they asked him whatever question they wished. This done, they withdrew, covering their two ears until they were outside the sacred precincts; when, listening to the first expression any one uttered, they drew from it the desired omen. 'Apis,' says Ælian, 'is an excellent interpreter of futurity. He does not employ virgins or old women sitting on a tripod, like some other gods, nor require that they should be intoxicated with the sacred potion; but inspires boys, who play around his stable with a divine impulse, enabling them to pour out predictions in perfect rhythm.'

When Apis died, certain priests, chosen for this duty, went in quest of another, who was known by the signs preserved in the sacred books. As soon as he was found, they took him, preparatory to his removal to Memphis, to a city on the Nile, where he was kept forty days, being seen only by women. This period over, he was placed in a boat with a golden cabin, and conducted in state to Memphis. Pliny and Ammianus assert, that, as soon as the time prescribed in the sacred books was fulfilled, they led the bull Apis to the fountain of the priests, and drowned him with much ceremony. Having thus put him to death, they, with great lamentations, sought another to take his place. His body was embalmed, and a grand funeral procession took place at Memphis; when his coffin, placed on a bier, was followed by the priests dressed in the spotted skins of fawns, bear-

in their hands, and making gestures similar to those which in Greece tomory at the orgies of Bacchus. is died a natural death, his obsequies celebrated on the most magnificent. To such extravagance was this that those whose office it was to take of him were often ruined by the

From whatever cause the death took place, the people performed a lamentation, as if Osiris himself had his mourning lasted until the other successor, had been found. They renewed their rejoicings, which were with an enthusiasm equal to their notion entertained by the Egyptians of the re-appearance of the in the same form, and his entering of another bull as soon as the Apis died, arose from their belief in the doctrine of the transmigration of according to which, the soul of Osiris incessantly into the bodies of successors.

which the sacred steer represented, Herodotus, the greatest of all the deities; but every care was taken a thick cloud of mystery around a principal office, it is said, was to dead, and to rule over that kingdom souls of good men were admitted felicity. He was called 'the manigood,' 'the opener of truth.' He on earth to benefit mankind; and, ing performed the duties he had fulfil, and fallen a sacrifice to Typho, principle (which was at length over his influence, after his leaving the a 'rose again to a new life,' and be judge of mankind in a future state. to be observed, that the particular Osiris, which the Hebrews imitated, according to Wilkinson (v. 197), not Mnevis:—'The offerings, dancings, ings practised on the occasion, were ion of a ceremony they had wit a honour of Mnevis, during their n Egypt.' Other bulls and cows were, if not worshipped, yet hon sacred, in that country; and we reason for fixing on any one cere that which was copied on the set of the golden calf. It is enough to t the Egyptians, from a long and recourse with whom the Israelites come when they made the idol, n not only to animal worship, but ation of the bovine species. If, Mnevis was, as Champollion holds, m of the divinity Khem, then phal emblematic of the generative prin which purpose the bull was approshosen, were connected with the set of idolatry into which Moses a Israelites hurrying; and that m has the merit of rescuing his

people, not only from the abominations of worshipping a bestial god, but also from the defilements of gross, if not indiscriminate lust. This cut (from Arundale) exhibits Apis, having on his head a disk of the sun, a winged hawk on the nape of his neck, network over his body, and a vulture across his buttocks. On the plinth he is designated 'giver of life.'



APIS.

We are confirmed in the opinion that the idea of procreation is at the bottom of the emblems and rites of which we have spoken, because Isis, the wife of Osiris, was worshipped under the image of a cow, bearing the same relation to the Egyptian mythology as Venus bore to the Grecian.



ISIS.

In this capacity Isis had the name of Hathor, which points her out as the mother of Horus, the son of Osiris and Isis. She was held in veneration at several places, and splendid temples were erected in her honour.

One city bore her name, — Aphroditopolis, *the city of Venus*. She is termed the nurse of Horus, and the spouse of Osiris. Our figure (taken from Bunsen) represents her as having, on the body of a female, a cow's head, surmounted by the disk of the sun, enclosed in long curving horns.

The reader, having perused these details, will have no difficulty in understanding the nature of the transaction recorded in Exod. xxxii. 4. The Israelites, thinking that Moses' delay on the Mount was a proof of their being in some way deprived of his guidance, turned for aid to idolatrous practices, with which they had been familiar in Egypt; and, strange to say, induced Aaron to take the lead in preparing the molten calf. The ease with which this idol is made in the wilderness, and the care bestowed in casting and carving it, show that the Hebrews had brought, with their attachment to idol worship, much artistic skill. The glad, if not licentious, festivities (ver. 6) proclaimed in celebration of the setting-up of this 'work of men's hands,' find their counterpart and explanation in our previous remarks. There is, however, one part which yet needs illustration. Moses took the calf, burned it in the fire, ground it to powder, and strawed it upon water, and made the children of Israel drink. How was this effected? The requisite knowledge might easily have been acquired among the Egyptians, who were proficient in metallurgy. 'In the place of tartaric acid, which we employ' (Goguet, 'Origine des Lois des Arts et des Sciences'), 'the Hebrew legislator used natron, which is common in the East. What follows respecting his making the Israelites drink this powder, proves that he was perfectly acquainted with the whole effect of the operation. He wished to increase the punishment of their disobedience, and nothing could have been more suitable; for gold, reduced and made into a draught in the manner I have mentioned, has a most disagreeable taste.' Another, perhaps the chief, object which Moses had in making the leaders in this rebellion drink the potion, was to inspire them with a feeling of contempt for a god that was thus readily converted into a most offensive draught, actually drunk by themselves. The effect, if not the aim, of what Moses on this occasion did, may receive illustration from a few words taken from Thomas Carlyle: — 'A certain queen in a South-sea island, having been converted to Christianity, did not any longer believe in the old gods. She assembled her people, and said to them, — "My faithful people, the gods do *not* dwell in that burning mountain in the centre of our isle. That is not God: no, that is a common burning mountain, — mere culinary fire, burning under peculiar circumstances. See, I will walk before you to that burning mountain, will empty my

washbowl into it, cast my slipper over it, defy it to the uttermost, and stand the consequences." She walked accordingly, this South-sea heroine; her people following in pale horror and expectancy. She did her experiment; and they have truer notions of the gods in that island ever since.'

Some remnant of this bovine worship seems to have lingered among the Hebrews for centuries, receiving development or suppression according to the degree of culture and peculiar events of the times. Availing himself of this propensity as found among the northern tribes, which had always been less pure in their religion than the southern, Jeroboam, — on founding the kingdom of Israel in opposition to that of Judah, — fearing that, if the people should still go to Jerusalem to worship, they would continue to regard that as their religious metropolis, and have their affections alienated from his government during their periodical visits, caused, after deliberate consultation, two calves of gold to be made in obvious imitation of the one of which we have spoken, and, in nearly the same terms as those employed in the wilderness, declared, — 'Behold thy gods, O Israel! which have brought thee up out of the land of Egypt' (1 Kings xii. 26, *seq.*). These idols he placed at the two extremities of his dominions, — the one at Dan, the other at Bethel, — in order that their influence might extend all over the land. With the view of the more readily conciliating general acquiescence, he built a temple, chose his priests from the lowest of the people, and blended the old and established usages of the Mosaic rites with his idolatrous innovations. For this monstrous apostasy the divine anger was kindled against the ten tribes, who became grievously corrupted, and underwent the consequences of God's sore displeasure (Hos. viii. 2, *seq.*; xiii. 2).

The expression, 'calves of our lips,' found in Hos. xiv. 2, would have been better rendered 'fruit of our lips,' that is, *our praise*, as in Heb. xiii. 15; where the writer, quoting from the Septuagint translation, has 'the fruit of our lips:' — 'By him (Jesus) let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.' Noyes renders the words in Hosea thus: —

'Forgive all our iniquity, and receive us graciously,
'When we offer to thee the sacrifices of our lips.'

CALNEH (H.), a very ancient city in the land of Shinar (Babylonia), built by Nimrod (Gen. x. 10. Amos vi. 2. Isa. x. 9), — held by some authorities to be the well-known Ctesiphon, which lay on the eastern bank of the Tigris, and, being the winter residence of the Parthian kings, was in their time very large and populous. It is said to have received the name Ctesiphon from the

monarch Pacorus; after which, the *Calneh*, fell into disuse. Its place occupied by ruins, among which are of a splendid palace and temple of the Many coins have been disinterred. It is also named Calno (Isa. x. 9).

CALVARY (*Calvaria*), the word by which, in the Latin Vulgate, the Greek term *cranium* (our *cranium*) is translated. It occurs in Matt. xxiii. 33, instead of the Aramaic or Hebrew *Golgotha*, found in Matt. xxvii. 33. Mark x. 22. John xix. 17. Both *Calvary* and *Calvaria* denote a *skull*; and they are the names by which the place where the Lord was crucified. Different opinions have arisen as to why the place was so denominated. Old fables assign as the reason, that our Lord was interred at Calvary, in order that he might lay the person who had 'brought sorrow to the world, and all its woe,' there that the Saviour of the world suffer, and be buried. Many have held, that it was the place of public execution, — the *arena* of Jerusalem; and hence it was called the 'place of a skull.' Another opinion is that the place took its name from its shape, being a hillock of a form like a skull. The last is the opinion to which I incline. That the place was of such a shape seems to be generally admitted, and the traditional term *mount*, or *Calvary*, appears to confirm this. Had such a shape, it must be allowed, be in agreement with the name; that

To these considerations there are certain difficulties which arise from the old explanation. So far as we know, no real evidence exists to show, that it was a place of public execution where the cross was commonly fixed, or that any such spot near Jerusalem bore the name.

Nor is the term *Calvary* descriptive of such a place: to make it so to any language the name should have been *Skulls*, or *place of skulls*. Equally unapt is the name in which the writers of the Gospels call the place. Matthew terms it 'a *place called Golgotha*'; that is to say, a place 'called *Golgotha*'; Mark, 'the place *Golgotha*; which interpreted, the place of a skull:' John, 'the place which is called *Calvary*:' Luke, 'a place called of a skull, which is called in Hebrew, *Golgotha*.' Now, no one of these descriptions is what would have been had *Calvary* been a place or the place of public execution. An English writer says, — 'They took him to Tyburn, and executed him.' In the same manner the biographers of Jesus have spoken: 'They took him to *Calvary*.' In such a case, no need of explanations: what and where *Calvary* was, every person would have known. In truth, the context seems to show, that the Roman guard hurried Jesus away, and put him to death at the first convenient

spot; and that the rather, because there was no small fear of a popular insurrection, especially as he was attended by a crowd of people. But where was the place? Not far, we may from what has been said suppose, from 'the judgment-hall,' which was doubtless near the spot (Fort Antonia) where the Roman forces in Jerusalem were concentrated. From our plan of Jerusalem, it will be seen that Fort Antonia lay on the north-west angle of the Temple. Was it likely, then, that, in the highly excited state of the public mind, the soldiers should take Jesus southward; that is, through the whole breadth of the city? Somewhere in the north, it is clear, they would execute him, as thus they would most easily effect their object. But if they chose the north, then the road to Joppa or Damascus would be most convenient; and no spot in the vicinity would probably be more suitable than the slightly-rounded elevation which bore the name of *Calvary*. That some hillock would be preferred, it is easy to see, as thus the exposure of the criminal, and the alleged cause of his crucifixion, would be most effectually secured. But the particulars detailed by the sacred historians show, that our Lord was not crucified on the spot, or very near the spot, where he was condemned, but was conducted some distance through the city. If so, this, as appears from our plan, must have been towards the west. Two points seem thus determined: the crucifixion was at the *north-west* of the city.

The account, as given in the evangelists, touching the place of the crucifixion and burial of our Lord, is as follows: — Having been delivered by Pilate to be crucified, Jesus was led away, followed by a great company of people and women who bewailed his fate. On the way, the soldiers met one Simon, a Cyrenian, *coming out of the country*, who is compelled to bear Jesus' cross. When they were come to the place which is called *Calvary*, there they crucified him. This place was nigh to the city; and, sitting down, they watched him there. They that passed by reviled him, wagging their heads and scoffing. Likewise, also, the chief priests mocked him, with the scribes and elders; and the people stood beholding. The soldiers, too, mocked him. There stood by the cross of Jesus, his mother, and his mother's sister, and Mary Magdalene. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. *In the place where he was crucified*, there was a garden, and in the garden a new sepulchre, hewn out in the rock; *there* laid they Jesus, and rolled a great stone to the door of the sepulchre. The writer of the Epistle to the Hebrews adds, that Jesus suffered *without the gate*; subjoining, 'Let us, therefore, go forth to him

without the camp (or the city), bearing his reproach' (Heb. xiii. 12, 13. Matt. xxvii. Mark xv. Luke xxiii. John xix.).

We thus learn as a positive fact, that the crucifixion and burial took place out of the city, and yet nigh to the city; and the statement of the writer to the Hebrews is confirmed by the incidental remark (Mark xv. 21), that the soldiers seized Simon, as he was coming out of the country. It now appears, then, that Calvary lay at the north-west, and at the outside of the city. The reader, on perusing the abstract just given of the evangelical narratives, combined with the previous remarks, will find reason to think, that Calvary was only just on the outer side of the second wall. It is also clear, that the place was one around which many persons could assemble, near which wayfarers were passing, and the sufferers on which could be seen and addressed by persons who were both near and remote; all which concurs in showing that the spot was one of some elevation, and equally proves that 'this thing was not done in a corner,' but at a place, and under circumstances, likely to make Calvary well known and well remembered alike by the foes and the friends of our Lord. Other events which took place immediately after, in connection with the resurrection, would aid (if aid were needed) in fixing the recollection of the spot deep and ineffaceably in the minds of the primitive disciples.

Was it likely that this recollection would perish? Surely, of all spots, Calvary would become the most sacred, the most endearing, in the primitive church. The spot where Jesus was crucified, died, was buried, and rose again, must have been bound to the heart of every disciple in the strongest bonds. We do not need history to tell us this; or, rather, there is a history,—the history of man—of what human nature is, and feels, and loves,—which declares the fact to every intelligent mind. Nor did the Jew, with his warm gushing affections, feel on such a point less vividly than his fellow-men. 'The tombs of the prophets,' the sepulchre of David, were, we read (Matt. xxiii. 29. Acts ii. 29), reverently regarded, and religiously preserved from age to age. That of David's Lord would assuredly not be neglected. It was a season of public religious festivity when our Lord suffered. Jerusalem was then crowded with visitors from foreign parts. Such, too, was the fact at the time of the effusion of the Holy Spirit. These pilgrims, however, soon returned home; and, wherever they went, many carried with them the news of the crucifixion of Jesus, and told of the place where he had been executed. When these had reached their homes, they became, under providential influences, and the preaching of apostles, in each case, a

nucleus of an infant church, which would naturally preserve, embedded in its heart, the knowledge of Calvary. Perhaps no one spot on earth had ever so many to remember it, and know its precise locality, as the place where Jesus died and rose again. First in Jerusalem, and soon in all parts of the earth, were there hearts that held the recollection among their most valued treasures. We do not think these remarks need confirmation; but the passage in the Hebrews shows that they are substantially correct. We there learn, that, far on in the first century, Calvary was well known in the church; that the tradition was preserved, and preserved in so living a form, as to be made the subject of a figurative illustration of Christian doctrine. The memory of distinguished places is among the least perishable of earthly things. Thermopylæ and Runymede are yet and ever will be known. With how much more reason, Calvary? At the first there were not only in Jerusalem and Palestine, but in all parts of the earth, bosoms which had found for it a shrine. Fathers would convey their knowledge and impressions to sons, one generation and one church to another. The passage in the Hebrews would tend to keep alive the recollection. And thus from age to age there would be a regular transmission of the essential facts of the case; till at length the tradition became fixed in history, and a splendid edifice was raised in perpetual commemoration of the great events which rendered Calvary the most remarkable spot on the wide earth. Before, however, we speak of this edifice and this record, we must add that Heathenism lent an aid to the Christian tradition. It was the fate of Jerusalem, after its capture by the Romans, to become a heathen city: even its name was changed into Colonia *Ælia Capitolina*. In the excess of their triumphant joy, the conquerors made Jupiter its patron god, and erected statues of Jupiter and Venus on the place where Jesus had been crucified. This was done, not so much to insult as to conciliate. New-comers in religion have always availed themselves of established feelings, and therefore erected their sacred edifices on places already consecrated in the minds of the people. So was it when Christianity was planted in Great Britain. Many of our old churches stand on spots where before stood idolatrous temples: such was the policy of the Romans. The mere fact of a temple to Venus standing on Calvary, suffices to show that Calvary was the place where Jesus suffered. The temple thus takes up the tradition, and transmits it in *marble and stone* to coming ages. This continuation of the tradition is the more important, because it begins to operate at a time when the Christians were driven from Jerusalem. But the absence of the Christians

from the holy city was not of long duration; and even early in the third century, we find pilgrimages from distant places to the Holy Land had already begun, for the express purpose of viewing the spots which the presence and sufferings of the Saviour had rendered sacred and memorable. A century later, Eusebius (A.D. 315) informs us that Christians visited Jerusalem from all regions of the earth, for the same object. So early and so decided a current towards the holy city presupposes a strong, wide-spread, and long pre-eminent feeling, — an established tradition in the church, touching the most remarkable spots; a tradition of that nature which readily links itself with the actual record in Hebrews.

In the fourth century, Eusebius and Jerome write down the tradition, and fix the locality of Calvary in their writings. Eusebius was born at Cæsarea, in Palestine, about A.D. 270. In 315 he became a bishop in his native country, and died in 340. He was a most learned man, and wrote a history of the Christian church. About 330 he composed his *Onomasticon*, which was expressly devoted to the business of determining and recording the sites of holy and other places in Palestine. This work of Eusebius, written in Greek, Jerome afterwards translated into Latin, and thus added his authority to that of Eusebius. Jerome took up his residence in the Holy Land, in the latter part of the fourth century, and remained there till his death. Pilgrims now streamed to Jerusalem from all parts of the world; and that site was fixed for Calvary, which has remained to the present hour. This was done, not merely by the testimony of these two learned fathers, but by the acts of the Emperor Constantine, and his mother Helena. This empress, when very far advanced in life, visited Jerusalem for the express purpose of erecting a church on the spot where the Lord Jesus had been crucified. The preceding details show, that the preservation of the memory of the locality was any thing but impossible. Helena would naturally be solicitous to discover the true spot; whence ensues the likelihood that she was not mistaken. She had previously heard that the holy place had been heaped up and concealed by the Heathen, and resolved to attempt to bring them to light. On her arrival at Jerusalem, she inquired diligently of the inhabitants; yet the search was uncertain and difficult, in consequence of the obstructions by which the Heathen had sought to render the spot unknown. These being all removed, the sacred sepulchre was discovered, and by its side three crosses, with the tablet bearing the inscription of Pilate. This account of her proceedings, taken from one who labours to bring into discredit the whole of Helena's proceedings, and who is far too indiscriminate and sweep-

ing in his hostility to the *primitive* traditions of the church, shows sufficiently that Helena was cautious in her proceedings, — that there did exist a tradition on the subject, — that by that tradition the empress was guided, — and that she found reason to fix the site of Calvary on the spot where the Heathen had erected their temple, and set up their profane rites. That no small portion of the marvellous, not to say legendary and incredible, is mixed up in the accounts which the ecclesiastical historians have given, we by no means deny; but we see no reason whatever, and we think such a course very unphilosophical, to throw doubt unsparingly over the whole, as does Dr. Robinson. However, on the site thus ascertained, was erected, whether by Constantine or Helena, certainly by Roman influence and treasure, a splendid and extensive Christian temple. Socrates the historian says, 'The emperor's mother erected over the place where the sepulchre was, a most magnificent church, and called it New Jerusalem, building it *opposite to that old* deserted Jerusalem.' This church was completed and dedicated, A.D. 335. It was a great occasion for the Christian world. In order to give it importance, and add to its splendour, a council of bishops was convened, by order of the emperor, from all the provinces of the empire, which assembled first at Tyre, and then at Jerusalem. Among them was Eusebius, who took part in the solemnities, and held several public discourses, in the holy city. The reader's attention is directed to the words above quoted from Socrates, by which it appears that the church was built, not in the old city, but opposite to it. In this description, Socrates is borne out by Eusebius. A reference to the plan will show, that such an account of its site corresponds with the locality on which the crucifixion and interment took place. But it is objected, that the sepulchre is now found within the city. To render this argument decisive, it should be proved that the city occupies at present the same ground that it occupied in the days of Christ. It is, at least, as likely that it should have undergone change, as that the site of the crucifixion should have been mistaken. The identity of such a spot is more likely to be preserved, than the size and relative proportions of a city which has passed through more violent changes than probably any other place on earth. The present walls of Jerusalem were erected so late as A.D. 1542, and a part of Zion is now left out. If, then, the city has been contracted on the south, and if also it was after the death of Christ expanded on the north, what should we expect but to find Calvary in the modern city? Jerusalem, in the days of Christ, had two walls, those termed in our plan 'first' and 'second.' It is with the second wall that we are here chiefly concerned. It began at a

tower, named Gennath, of the first wall; and ran curving to the castle of Antonia, where it ended. The third wall ran as on the plan, embracing a wide suburb on the north and north-west. This comprehended a sort of new city, and was built in consequence of the large population; which, by degrees, fixed their abode in the space which falls between the second and third walls. This wall was not begun till the reign of

Claudius. The third wall, then, did not exist in the time of our Lord; and Robinson allows, that, if the present site of the sepulchre fell without the second wall, all the conditions of the general question would be satisfied. Our plan of the city shows that it may have fallen without the second wall. The city bulged out on the north, as it contracted on the south, thus bringing Calvary into its central parts.



C A L V A R Y.

A. Tomb of our Lord.

Two or three additional facts in confirmation of the identity of the present place, may finally be adduced. Buckingham says, 'The present rock called Calvary, and enclosed within the church of the holy sepulchre, bears marks, in every part that is naked, of its having been a round nodule of rock standing above the common level of the surface. Scholz states that he traced the remains of a wall, which ran as the second wall on the plan runs, excluding Calvary, and taking in the pool of Hesechiah. It may be also remarked, that, since the publication of Robinson's work, R  umer has put forth a piece in which he revises his *Pal  stina*, so far as Robinson's ascertained results render necessary; but he remains of the same opinion in regard to the possibility of the present church of the sepulchre being out of the city. At most, a very few hundred yards only, can the original Calvary have lain from the present site; and the evidence in favour of its identity, if not decisive, is far stronger than any that has been adduced against it. At the best, then, very small is the reason for disturbing the convictions, and distressing the hearts, of the sincere believers who visit the holy sepulchre, in order to give vent to their tearful gratitude, and cherish their pious faith.

In regard to authorities on the point, Catholic writers are universally in favour, Protestant writers often against, the identity of the present spot. Among the latter, the respectable name of R  umer has great weight; and while Robinson decided adversely, Olin, who came after him, and reviewed on the spot his observations with a prepossession in favour of his view, was

brought to entertain a strong opinion contrary to Robinson's, and in favour of the generally received locality. Dr. Olin remarks, — 'I will not hesitate to declare, that I regard the traditionary argument in favour of the identity of Calvary and the holy sepulchre, to be as satisfactory and conclusive as any argument can be, which is dependent on this species of evidence; nor can I perceive how it may be set aside, without doing violence to fundamental principles which we are accustomed to acknowledge in our reasonings on many subjects, deeply interesting to the hopes and virtues of mankind' (ii. 208). Schubert ('*Reise in das Morgenland*'), in the second edition of his travels (1841, see Preface, p. ix.), declares that Robinson's objections have not altered his conviction of the identity of the church of the sepulchre with the original Calvary.

The general tenor of the ensuing remarks by Dr. Olin, has our full concurrence: —

'Many persons, I am aware, doubt the importance of the question to which I have given so large a place. I cannot concur in their view. I have had some opportunities for observing the baleful influence of this horror of monastic traditions. Protestant travellers, and especially American and English Protestants, often lose many of the literary, and all of the moral, advantages of a visit to the theatre of Biblical events, by a morbid suspicion of whatever is affirmed or believed by monks and Catholics. They carry into the midst of these inspiring scenes a predetermined scepticism, which quite disarms them of all power over the heart, and congeals the very sources of enthusiasm. I have heard cutting sneers about Catholic

mummery and credulity, while I knelt down with a taper in my hand to examine the hole in the top of Calvary, where the Redeemer's cross is alleged to have been planted; and my ears were wounded by irreverent criticisms, when I stood in the chapel of the holy sepulchre, and gazed with emotion upon the spot where, or near which, the crucified Saviour was probably buried and rose again. This perverse spirit of scepticism is often extended indiscriminately to every object in and about Jerusalem, with the exception perhaps of the hills and deep valleys which constitute the unchangeable, natural features of the region. For myself, I freely confess, though it may detract not a little from the weight of my opinions, that I found believing far more agreeable than cold incredulity. I endeavoured to carry with me everywhere a paramount reverence for truth, and the spirit of fair and watchful criticism; but I could not and would not deny myself the luxury of communing freely with the glorious objects that fill and surround the holy city, and of yielding my imagination and my heart to the full power of the sacred associations that cluster upon the brow of its venerable hills, and teem in its deep, overshadowed valleys. The minute, and as I hope the usually just and accurate, observations which appear on these pages, were often made under the influence of feelings which it would be vain as useless to attempt to convey to the reader. I lingered about the remains of the aged Temple, and admired its goodly stones with an intense interest, second only to that of the pilgrim sons of Jacob, who spend their whole lives in pouring out prayers and tears amid the desolations of their father-land. My walks upon Mount Zion, and, yet more, upon the Mount of Olives, the quiet and favourite haunt of the blessed Jesus and his apostles, which I frequently repeated, were productive of emotions often quite overwhelming. They have left impressions upon my mind deep and lasting, — as vivid, after the lapse of more than two years, as when I stood among the ancient olive-trees in the Garden of Gethsemane, or sat upon the mountain above, and looked down upon the Temple site from the very spot, or near it, where Christ uttered the graphic and terrible prediction of its utter overthrow. All the grand, as well as minuter, features of the landscape — Jerusalem seated upon its ancient hills; the deep, winding ravines, and more distant mountains, that “are round about it;” the dark vale of Cedron at the base of Olivet; the ancient road to Bethany, by which the adorable Saviour made his triumphal entry, “meek, and seated on a colt, the foal of an ass;” the winding footpath by which, more probably, he walked to visit his “friend Lazarus,” and the sisters Martha and Mary, — all are impressed upon my memory in

clear, strong delineations, such as no other spot of earth, not even the place of my nativity, or the farm upon which the days of my boyhood were passed, have been able to produce. I indulged these emotions without stint or suspicion; and I cherish the impressions which they have fixed upon my imagination and my heart, with unreserved affection and religious care. I trust I shall be a better — I am sure that I am a happier — man, for having been conversant with these hallowed scenes. They have shed new lights upon the Bible, and transformed many objects of a mere speculative belief into vivid and affecting realities. I give unfeigned thanks to God, that he has granted me the privilege of reading the law upon Mount Sinai, and of living, for a brief season, among scenes hallowed by the presence and ministry and sacrificial death of our blessed Lord. I have strongly felt, and I freely confess, the power which these sacred localities, the *sacer admonitus locorum*, exert over the mind and heart; and I deprecate every tendency to an overcautions and sceptical criticism, which may be liable to impair the influence of these incitements to lively faith and heartfelt piety, without enlarging the empire of either religious or historical truth.

‘Twas his to bend beneath the sacred gloom,
And wear with many a kiss Messiah's tomb:
While forms celestial fill'd his tranced eye,
The day-light dreams of pensive piety;
O'er his still breast a tearful fervour stole,
And softer sorrows charm'd the mourner's soul.
Oh! lives there one who mocks his artless zeal?—
Too proud to worship, and too wise to feel?
Be his the soul with wintry Reason blest,
The dull, lethargic Sovereign of the breast
Be his the life that creeps in dead repose,
No joy that sparkles, and no tear that flows!’

The church of the holy sepulchre, which stands over Calvary, is an extensive and sumptuous edifice, but of an extremely irregular form. This irregularity resulted from a desire to embrace, as far as possible, the entire theatre of the scenes of the crucifixion and resurrection of Christ. From the same motive, the natural inequalities of the spot were preserved. The building, which is about three hundred feet in length from north to south, with an irregular and very unequal breadth, is approached by narrow lanes, which terminate in a large court, formed upon the eastern front by two projecting wings. This area is usually crowded with traders, who sell beads, bracelets, crucifixes, and various trinkets and small vessels of Hebron glass, and other materials deemed sacred by the pilgrims, because the products of Palestine. A large business is also done in selling shrouds of coarse cotton, which are carried from the vender's stall to a priest, seated in a window of the church, who takes them in his hand, and, after muttering a blessing, restores them to the deluded pilgrims, endued, as they sup-

pose, with many preternatural virtues. The priest receives a small silver coin for this exercise of his function.

The first object within the church is well calculated to fill the visitor with distrust, — a large marble slab, fixed in the pavement, and surrounded by a low railing, with several lamps suspended above it. On this stone, say the monks, the body of Jesus was laid after the crucifixion, to be washed and anointed for burial. Pilgrims kneel around it, however, and impress it with eager kisses.

The holy sepulchre, from which the church derives its name, and which is the chief object of pious attraction within its enclosure, is situated directly under the grand dome, in the centre of a circular area, separated from the surrounding space by sixteen fine columns, that rise from the pavement to an upper gallery, which rests upon them. Here stands a small and graceful marble edifice, a kind of miniature church, perhaps 25 feet in length, and of proportionable height and breadth. It fronts towards the east, and has a small platform, ascended by a few steps, and surmounted by a low parapet of marble before it. Upon this raised pavement stands a small block of marble, the seat, say the monks, of the angel who announced to the women visiting the sepulchre early in the morning, the resurrection of the Lord; another fiction, well adapted to provoke incredulity, and even indignation. The sepulchre is within the small edifice thus described, upon the right hand, and has to be approached through a low and narrow entrance, that can be passed only by stooping very low towards the floor. It is a sarcophagus excavated in white marble, slightly tinged with blue, and only of sufficient capacity to receive a human body. Though the exact limits of the marble block do not appear, this is unquestionably no part of the native rock, which is compact limestone, of a coarser texture and darker hue. The founders of the church probably found the original sepulchre mutilated or destroyed, and substituted this sarcophagus in its place. The area of the tomb is nearly half taken up by the sarcophagus, and the seven or eight persons who accompanied Dr. Olin so fully occupied the rest, that it was nearly impossible to move; and respiration in the confined and heated air was difficult and painful. Two or three of the pilgrims were quite overcome by the violence of their emotions. Some stood upon their knees, wrapped in silent prayer and meditation. Others bowed their heads over the sarcophagus, sobbing aloud, and weeping profusely. One man, an oriental Christian, poured some water into it from a vessel which he had brought for the purpose, and then drank it out, and even licked the bottom, convulsed by the strength of his feelings. It is usual to leave the shoes at the door on entering this most holy

of places, as it is generally esteemed by those who visit it. Olin feared, however, to stand upon the damp pavement with unprotected feet, and was admitted without conforming to the prevailing usage.

The exterior western end of the sepulchre is circular; and it contains several chapels, where the minor Oriental sects, the Copts, Abyssinians, and Syrians, perform their several rites on festival and other occasions.

Schubert has thus described a night which he spent amidst the ever-enduring glooms of Calvary: — ‘At three o’clock in the afternoon, we betook ourselves to the church of the holy sepulchre; I, H. M. Krohn, and Tranz, with the two lady travellers. The chants of the daily procession, which on that day also we had accompanied with deep inward sympathy, were hushed; — the crowds of Greek and Armenian pilgrims had left the church; — the doors were closed. The evening red, which faintly shone through the windows of the lofty cupola, had already faded away; and only the lamps, which glimmered round the colonnade and on the holy place, together with the smouldering coals of an extinguished sacrificial fire on the ground, gave a feeble lustre. The good fathers of the Latin convent, who have charge of the temple, had prepared for us men a sleeping place in their own cells; but for the two women, one near the organ, which forms the usual couch of female pilgrims. They had richly provided for us all that was necessary for the nourishment and refreshment of the body: *we* enjoyed the evening meal in the refectory with the fathers; for the ladies, a table was prepared near their organ. When afterwards they showed us our beds, that for a few hours we might rest, we each repaired to his place, not to disturb the customary order of the house; but soon, with gentle step, I had again gone down into the church. I sat down on a stone bench, on the rock of Golgotha. Thus still, thus dark, may it be about the soul, when the eye, weakened by approaching death, sees even the noonday splendour glimmer only as the twilight; and the ear hears the voice of crying and weeping only, as if afar off. The gates are shut against return, and an abyss has opened itself beneath the feet, whose limits the dimmed eye seeth not; and terror seizes upon the soul at the thought of its fall. But then, like those burning lamps on the place of the cross, instead of the light of day, another light appears in the night of death: — “Fear not — behold, it is a firm rock which supports thee, and on which thou reliest — it is the rock of grace!” The little lamp threw but a slender light round the vaulted chambers, and on the old pictures on the walls; but there was in that place a light, which sufficiently illuminated another, but not an outward picture. Here, in the lonely silence of such a night, collected around my soul the forms of all

the past days of my life; but few among them saluted me with the greeting of peace: many regarded me with the looks of accusers and enemies. And the soul stood afar off, and dared not to raise her eyes to the light that illumined the picture; but there watched by her, like a lifebreath of the morning, which destroys the terrors of the night, a word which stands firmer than the rock of Golgotha, which shines clearer than the brightness of mid-day, — “Through grace are ye freely justified; by grace are ye saved.” A short time after midnight, a voice broke the silence of this solemn temple. The beautiful service of God, which the devotion of the pious fathers established here in the earliest centuries of Christian Jerusalem, awoke, — first, like watchers on the pinnacle, who also, “in the stillness of the night, praise Him here in Zion.” The fathers of the Latin convent lifted up their voices. They sang hymns, and offered up prayers, before the shrine of the holy sepulchre, — “Yea, the Lion of the tribe of Juda has conquered.”

‘Hereupon, after a short silence, the piety of the Greek Christians took up the word, and they also sang hymns and prayed; then, in strange tones, the cymbals and tambourines of the Armenians, accompanied by the voices of the singers, burst in; last of all, like a solitary and forsaken one, concealed in the veil of their national costume, the prayer of the poor Copts came forward from the darkness; not less acceptable, if offered up in faith to Him who hears the voice of prayer, than the service of others, more agreeable to the senses of men.

‘After perhaps an hour and a half or two hours, all was still: I could have heard the beating of my own heart. Only a single Greek or Armenian pilgrim, who, with us, were watching through the night in the church of the sepulchre, had, during the chant of the Armenians, come up into the chapel of Golgotha, and prayed there a short time: once a Greek priest came out from the sacristy, and trimmed the lamps; else silence reigned here, as at the bier of one dead yesterday.

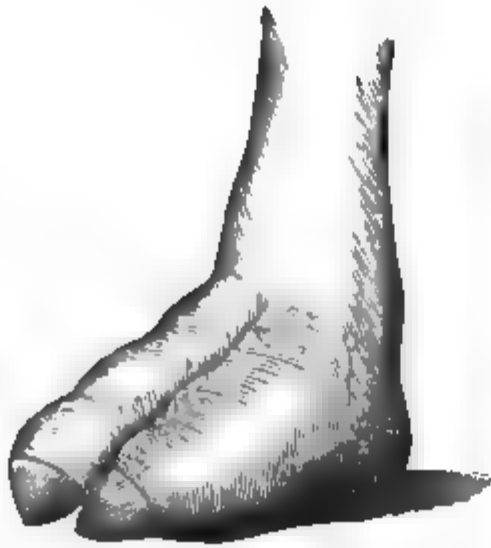
‘Yet only for a few hours had the voice of prayer and the song of praise ceased. The first glimmer of the morning twilight entered the cupola above the sepulchre, like the smoke which ascends from the censer of the priests; when the fathers of the Latin convent in the Chapel of the Virgin, and the Greeks in their own church, began their prayers, and then celebrated mass at the place of the sepulchre and the resurrection. I had joined them, and found there also our two female companions, who, like myself, had watched through the night, and passed the greatest part of it in the chapel of the holy sepulchre. The other friends were also there. About nine o'clock the monks opened

the great gate, and we returned to our pilgrim habitations’ (iii. 64—67).

CAMEL is a Hebrew word in English letters, which comes from a root denoting *to carry*, thus truly describing the camel as the beast of burden; and giving one out of very many instances, which show that the Hebrew language painted ideas to the mind. The camel is, in the East, a widely spread and exceedingly useful animal, of a lank and slender body, grey or brown in colour, with a long neck, and commonly about six feet six inches high. One species has two humps, termed in Isa. xxx. 6, ‘bunches:’ another species has only one. The former bear the name of Bactrian or Turkish camels; they are the largest and strongest, and can carry from eight hundred to fifteen hundred pounds each. Being much affected by the sun, they are unfit for use in the hottest months of summer. Camels with one hump, which only are found in Syria and Palestine, are divided into three kinds; Turkomanish, Arabian, and Dromedary (Isa. lxvi. 20, where the word is rendered in English, ‘swift beasts’). These carry from five to six hundred pounds each. The great practical distinction which seems to prevail in Syria, is between the camel as a beast of burden, and the dromedary (the swift beast), used for riding. The dromedary has a smaller and a more slightly frame, as well as a quicker gait. It travels, on an average, at the rate of two miles an hour, which pace it can keep up continually for nearly two days; while other camels go at a slower rate than the ass, accomplishing not more than a mile and a half in an hour, and growing weary in about eighteen hours.

The patriarchs were in possession of camels (Gen. xii. 16; xxiv. 10, *seq.*); and among the Israelites they were accounted a valuable property (1 Chron. xxvii. 80. Ezra ii. 67); though, as might be expected, in less number than the animals were found among their Arab neighbours (Judg. vi. 5; vii. 12). Camels were used chiefly for transporting heavy loads, such as merchandise, and munitions of war (Gen. xxxvii. 25. 1 Kings x. 2. 2 Kings viii. 9. Isa. xxx. 6). They were also employed for riding (Gen. xxiv. 64. 1 Sam. xxx. 17); and females were accustomed to sit on the hump, which was well covered on all sides (Gen. xxxi. 34). Sometimes the neck was richly adorned (Judg. viii. 21). Camel’s flesh, which is much relished by the Arabs, was expressly forbidden to the Hebrews (Lev. xi. 4), on the ground of its being a ruminant animal. As to its hoof, there might be a doubt, and Moses accordingly decides that it does not divide the hoof. In point of fact, the foot of the camel is divided into two toes, and the division below is complete; but then it does not extend the whole length of the foot, but only to the fore part; for behind it is

not parted, and besides there is found under it, and connected with it, a kind of cushion or elastic pad on which the camel walks. The accompanying figure will give a tolerably correct idea of this animal's foot.



CAMEL'S FOOT.

Their broad-spreading foot sustains them upon plains covered with deep yielding sand, and it holds to the smooth steep rocks with the greatest tenacity. Their surefootedness is of great value. They travel with ease and safety up and down the most rugged mountain-passes. They do not choose their way with the sagacity of the mule, or even of the horse; but they tread much more surely and safely, and never either slip or stumble.

Camels are formed for the desert, to which they are admirably adapted, and for which God evidently designed them. They eat less than any other animal, and do well on such food as could not sustain life in any other form. They are indifferent to water, even when they are travelling several days under a burning sun, without a supply. Dr. Olin, while in the desert between Cairo and Suez, found that his dromedary, after four days' abstinence, showed little inclination to drink, and barely tasted water, though kept for some time standing near the reservoir. The ability possessed by these animals to endure thirst, or rather the want of water, for they seem not to suffer thirst, is proverbial. 'A donkey,' says our authority, 'that accompanied us from Cairo, suffered exceedingly for want of water, which the owner had neglected to bring for his use. His tongue swelled to an enormous size, and his life was saved only by some water which was once or twice supplied by the charity of the party.' The dromedary, however, felt no inconvenience whatever, in a state of things which nearly proved fatal to his fellow quadruped.

Their power of abstaining from water they owe to an express provision of the Creator.

This will be made clear by the ensuing cut, which exhibits the cells that are found in one of the four stomachs of a camel. These cells are numerous, several inches deep, formed by bands of muscular fibres, crossing each other at right angles; and thus are constructed so as to retain water, which is placed at the animal's own disposal. In a camel dissected by Sir E. Home, the cells of the stomach were found to contain two gallons of water. Much more probably may it exist in the living animal. Camels have been killed by famishing travellers, for the water which they held in their cells.



STOMACH OF A CAMEL.

The camel is ungraceful in form, and ungainly in motion. His foot is broad, soft, and sprawling; his legs, small and crooked, with enormous joints. The neck, which is set low and arches downward, is slender; and the head, which is carried almost horizontally, is diminutive, and out of all proportion to the size of the body. The hip-bones are prominent; the tail flat, short, and tapering, and nearly without hair. The rough skin also is only partially clothed with a thin coat of scattering hair, which, however, appears in thick shaggy tufts, like coarse wool, on the shoulders, flank, and belly. The high bunch adds to this general deformity and awkwardness of motion. Even the young have nothing frisky or playful, but, in all their movements, are as staid and sober as their dams.

The camel is much used, about commercial places, for transporting heavy burdens;

and, under these circumstances, he is said to lose many of his peculiar habits and characteristics. He attains to double the usual size and strength, is more fat and clumsy, consumes large quantities of hay and grain and drink, with nearly the same frequency and copiousness as other beasts of burden.

The camel lies upon his breast, with his legs extended under his body, to receive his burden. He rests in the same posture at night; and, in consequence, this is his natural position, by which he is well adapted for carrying burdens. He utters cries of impatience and anger, on being compelled to kneel down to receive his heavy load, and often starts suddenly to his feet before it is arranged, as if resolved to receive no more, or to throw off what he has. One can but feel sympathy for the reluctant, complaining brute; and, as he rises with his burden, and begins to reel along on his diminutive, misshapen legs, he has the appearance of being a cripple, and seems likely to be crushed to earth in his attempt to travel. He goes on, however, rocking and swinging all day, showing no symptoms of fatigue, and never making a mis-step. He needs constant guiding, where the way is not very broad and quite unobstructed, else he goes down a steep, or thrusts his rider into the thick thorny top of an acacia-tree without ceremony.

Travellers, as might be expected, vary in their accounts as to the cost of labour in riding the camel. The following is Olin's statement (ii. 74): — 'The usual gait of the camel is a jolting walk. A little urging puts him into a very slow trot, which is decidedly his best gait, occasioning hardly any fatigue, and but little motion, to the rider. A higher degree of speed is obtained at the expense of all comfort. It is quite intolerable to any but a Bedouin; threatening dislocation of the joints, and peril of life. My dromedary, being a bad walker, soon fell into the rear of the caravan, when, held in to that speed, I had a good excuse for returning to the slow, ambling pace which I have described as so agreeable. I became fond of this mode of travelling, and would gladly have retained my dromedary for my journey through Palestine and Syria. I do not think, however, that this was a common feeling in our company, who generally seemed much pleased at the prospect of mounting horses, and proceeding with greater rapidity.'

With the feelings of Dr. Olin's companions those of Dr. Robinson coincided, who says (ii. 632): — 'We had now done with camels, and I cannot say otherwise than that I rejoiced at the circumstance. Admirably adapted to the desert regions which are their home, they yet constitute one of the evils which travelling in the desert brings with it. Their long, slow, rolling, or rocking gait,

although not at first very unpleasant, becomes exceedingly fatiguing; so that I have often been more exhausted in riding five and twenty miles upon a camel, than in travelling fifty on horseback. Yet, without them, how could such journeys be performed at all?' The following is Lord Nugent's account: —

'The gait of the beast is as tiresome to the rider as any thing can be, which is not physically fatiguing. It is a very proud and important-looking stride, of vastly slow progress, to every step of which, regular as the pendulum of a clock, the rider, perched aloft on a pack-saddle, which is perched aloft on a hump, is fain to bend, as it were, in respectful acknowledgment. The effect of this is at first very ludicrous, even to the performer. But, after thus stalking and bowing for a certain time across the dead flat of a desert, without a chance, exert himself as he will, of mending his pace, it becomes exceedingly tiresome to him; particularly, oppressed as he is, in beginning his journey at sunrise, with the sense that that pace must continue, unimproved and unvaried, till the setting of the same. To call the camel or the dromedary the "ship of the desert" is a great injustice to the ship of the ocean, whose every movement carries with it a feeling of life and sense, tempered by obedience; while the gait and manners of the other leave a notion only of the involuntary and mechanical. I spoke, a while ago, of the patient, long-suffering expression of the camel's face; but your opinion of the camel will, I think, change, as mine did, upon further and more intimate acquaintance. The truth is, he is but an ill-conditioned beast after all. What you took for an expression of patience becomes one of obstinate, stupid, profound self-sufficiency. There is a vain wreathing of the neck, a self-willed raising of the chin on high, a drooping of the lack-lustre eye, and sulky hanging of the lower lip, which to any who have faith in the indications of countenance and action betoken his real temper. Then that very peculiar roar of his, discordant beyond the roar of any other beast, which continues during the process of his being loaded, from the moment that the first package is girded on his back, to when he clumsily staggers up upon his feet to begin his lazy journey, is a sound betraying more of moral degradation than any I ever heard from any other four-legged animal; a tone of exaggerated complaint and of deep hate, which the shape of his open mouth well assorts with. The dromedary is said to be to the camel what the thorough-bred horse is to the hack. But he who has ridden a dromedary will never again profane the qualities of the thorough-bred horse by using his name in any such company. The dromedary, it is true, is lighter than the camel, and capable of going much faster;

but in temper and spirit he differs from him in nothing but in being even more obstinate.'

The camel's rigging and appliances for the comfort and safety of the rider, appear forbidding and even appalling; a huge pack-saddle made chiefly of wood and straw padding, without stirrups, and often without a girth, being fastened, in that case, by a rope passed round the breast. A rope halter is used instead of a bridle, and the Bedouins often dispense even with this, guiding the animal with words, and with blows upon the sides of the neck. These equipments appear a little dubious at first; but a traveller soon learns to provide sufficiently for comfort, or even for luxury. Some doubles in a rope make very good stirrups, where there are so few reasons for consulting show as well as convenience; and the awkward framework of wood and the straw padding, which at the outset offer so little of the appearance or accommodation of a saddle, are soon converted into an eligible and even luxurious seat, by superincumbent mattresses, bedding, cloaks, &c. A female may ride in perfect ease, seated on a broad divan of quilts, Turkey carpets, and soft cushions.

Camels, in many respects, are not unlike sheep. They are a silly, timid animal; gregarious, and when alarmed, like sheep, they run and huddle all together. They are commonly represented as patient; but, if so, it is the patience of stupidity. They are rather exceedingly impatient, and utter loud cries of indignation when receiving their loads, and not seldom on being made to kneel down. They are also obstinate, and frequently vicious; and the attempt to urge them forward is very much like trying to drive sheep the way they do not choose to go. The cry of the camel resembles, in a degree, the hollow bleating of the sheep: sometimes it is like the lowing of neat cattle, or the hoarse squeal of swine. But the Arabs heed not their cries; nor does the poor animal find much mercy at their hands. No little of what they have of bad, may be attributed to ill treatment. Heavy loads and meagre fare are habitually their portion. God, however, who tempers the storm to the shorn lamb, has hardened the camel to bear his hard destiny. He is by nature a heavy, sullen animal, having little feeling, and little susceptibility for pain. Thistles, briars, and thorns, he crops and chews with more avidity than the softest green fodder; nor does he seem to care for blows or pricks, unless they are very violent.

The camel, as being a common and noticeable animal, became, with the Hebrews, the source of proverbs. In Matt. xix. 24, our Saviour says: — 'It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God;' — intending thereby to represent the great difficulty of the case. A passage in

the Koran shows the meaning of the words: — 'They who change our signs with falsehood shall not enter into Paradise, until a camel pass through the eye of a needle' (vii.). The Talmudists use, in the same sense, 'an elephant entering the eye of a needle;' thus: — 'Perhaps you are of the city Pumbeditha, where they send an elephant through the eye of a needle.' Similar to this, is another Rabbinical saying — 'The eye of a needle is not too narrow for two friends, nor does the amplitude of the world suffice for two enemies.'

Another proverb our Lord took from the camel — 'Ye blind guides, who strain out the gnat, and swallow the camel,' — intending to charge the Pharisees with being scrupulous in trifling, but neglectful in important matters. After the details that have been given respecting the camel, the reader will appreciate the force of this metaphor, which so vividly describes the readiness of the Pharisees for great and unseemly wickedness.

The Arabians were fond of making the camel supply them with proverbs. Thus they said, — 'Men are like camels, not one in a hundred is a dromedary;' — 'The camel ruminates from its birth,' — denoting the strength and constancy of natural aptitudes.

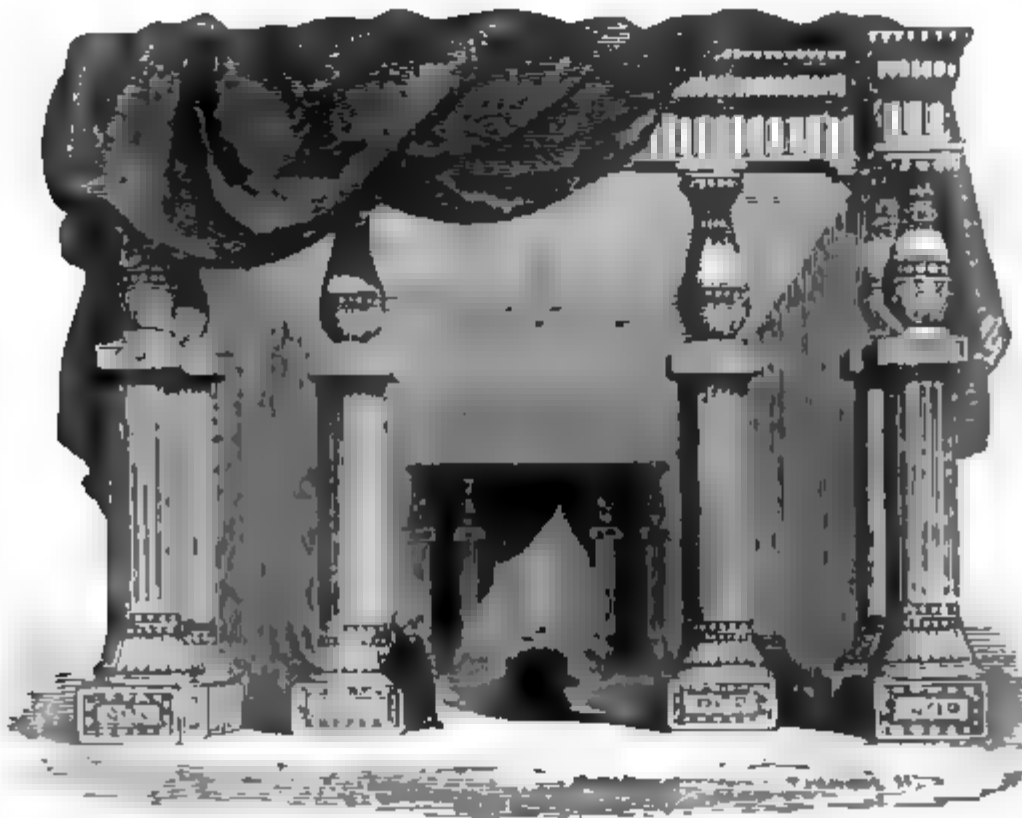
CAMP (from the German *Kampf*, combat) represents two kindred Hebrew words: — I. *Mahghaneh*, which, coming from a root that signifies *to bend, incline, settle, and rest*, has the further meaning of setting up a tent, or constructing a dwelling; and is hence, as a noun, applied to a tent, or a collection of tents; that is, a host or a camp. It is variously translated in the Scripture: — for instance, in Gen. xxxii. 2, 'host;' 7, 'bands;' 8, 'company.' Exod. xiv. 19, 'camp.' 1 Sam. xxix. 1, 'armies.' 2 Kings vii. 16, 'tents.' Whence we see that the term *camp* denotes either the collected tents of an army, or the army itself. By an easy transition, it came to indicate the place where an army lay. Hence it gave name to localities, as in Judg. xiii. 25; xviii. 12, 'The camp of Dan,' or *Mahghaneh Dan*; a passage which shows that each tribe had a camp of its own; that is, mustered its troops apart from the other tribes.

II. The other word rendered 'camp,' *Tahghanoth*, is only a variation of the former, and has a more immediate reference either to the place of the camp, or to the act of encamping (2 Kings vi. 8).

The camp of the Israelites in the wilderness is described in Numb. ii. It was a collection of tents, having the tabernacle (or tent) of the congregation (Exod. xxvi.) in the midst. This tent of the congregation was the sanctuary of the wandering Israelites, and the original of their temple when at length settled in the Land of Promise. In regard to its primitive application, the tent

of the congregation was simply a dwelling; and, as applied to sacred purposes, the dwelling of Jehovah (Exod. xxv. 8). In representing a human abode, it carried the mind back to that first departure from a state of uncivilisation, when men began to quit natural and artificial caverns, and procure for themselves shelter in tents. It thus had about it a practical and homely character, which, blending with associations connected with antiquity, would aid the force of religion, and recommend its appeal to the heart. The tents of the modern Arabs are either circular or longitudinal, in the shape of a parallelogram. Those which have the latter form are divided by curtains into three apartments. The outer receives cattle and servants, — the middle receives the males of the family, — the third, or farthest, is the retired abode of the women and children. Not unlike this, the tabernacle, which was a parallelogram in shape, consisted of the holy place, separated from the most holy place by a veil of blue, purple, and scarlet, inwrought with figures of cherubim. The holy place contained the table and candlestick. The holy of holies held the ark of the testimony, the mercy-seat, and, before the mercy-seat, the altar of incense. The entire tabernacle, which had a frame-work of acacia wood, was covered with three curtains made of 'linen,'

embroidered with cherubim, of 'goats' hair,' and 'rams' skins.' A handsome curtain was suspended before the entrance, in front of which stood the altar of burnt-offerings. Between the tabernacle and the altar, was the laver, containing water, with which Aaron and his sons were washed, before they ministered in the priests' office. This altar and this laver stood in the court of the tabernacle; an ample space enclosing the tabernacle, made off by a frame of wood-work covered with curtains, and having a gate or entrance with a hanging suspended before it. When the entire work was finished, the divine approbation was signified in a special manner: — 'Then a cloud covered the tent of the congregation, and the glory of Jehovah filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys; but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of Jehovah was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys' (Exod. xxvi.—xl.).



COURT OF THE TABERNACLE.

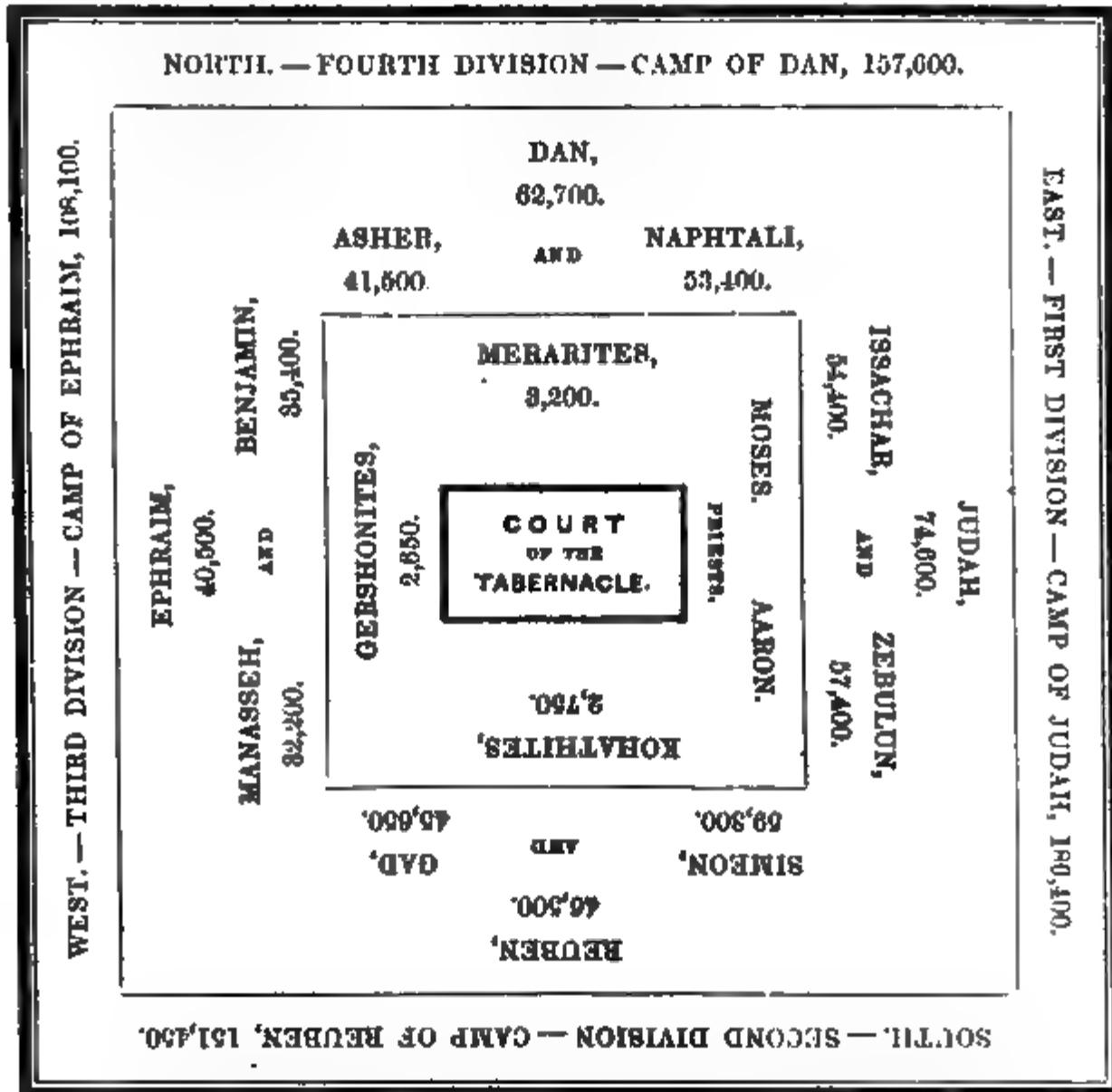
The tabernacle, thus constructed, displays an amount of skill and of wealth which are striking, but, considering how recently the Israelites had left Egypt when it was formed, by no means incredible or unlikely. The structure, indeed, was small; but the metals

necessary for its erection have been calculated to be equal to £213,320, which sum would be much augmented by the expenditure necessary for the jewelled dress of the high priest, the dresses of the other priests, and various materials besides.

This tabernacle occupied the centre of the vast Hebrew camp, the centre being always the place of the chief in every oriental camp. A most beautiful system of orderly encampment and of movement was organised on all its sides; presenting to a spectator reason to exclaim in the words which Balaam employed (Numb. xxiv. 2, *seq.*), when, from the top of Mount Peor, he saw Israel abiding in his tents, according to his tribes:—

'How beautiful are thy tents, O Jacob!
And thy tabernacles, O Israel!
As the valleys, are they spread forth;
As gardens by the river's side;
As lign-aloes which Jehovah hath planted;
As cedars beside the waters.'

This tabular view will serve to give the reader a clear idea of the camp in the wilderness; while, in the lines and intervals which it presents, it affords a commentary on the words which we have just quoted.



It will thus be seen, that the centre of this aggregation of human beings was the tabernacle, with its holy of holies, the place where Jehovah made known his will, sheltered and protected on all sides by the embattled tribes of Israel. Enclosing the tabernacle was its court. The court was lined with priests and servants. These, united, formed what may be termed, in a large sense, the sanctuary; on all sides of which stood brave armies, prepared to die in the defence of their holy charge, and inspired, animated, and guided by having in the centre of their host the dwelling-place of Jehovah. The area, between the court of the tabernacle and the camps of the tribes, was

considerable, in order, according to Eastern custom, to indicate deep reverence for the high presence that dwelt in the holy of holies. This area was occupied on the east side by the tents of Moses, Aaron, and Aaron's sons. On the other side, enclosing the tabernacle like a body-guard, stood the Levites in three companies; on the west the Gershonites, on the south the Kohathites, and the Merarites on the north. Beyond this area were the tents of the twelve tribes, who encamped three on each side under their several banners. Three together formed one great camp, named after the leading tribe. Thus on the east was the camp of Judah, consisting of the tribes of Judah, Issachar, and

Zebulun. The western side was occupied by the camp of Ephraim, made up of the tribes of Ephraim, Benjamin, and Manasseh. On the southern wing lay the camp of Reuben, which was composed of the tribes of Reuben, Simeon, and Gad. The northern wing was held by the camp of Dan, which contained the tribes of Dan, Asher, and Naphtali. The entire camp formed a town of tents, with lanes, streets, and squares, of very great extent, resembling the ground-plan of ancient Babylon, and comprising no fewer than the vast multitude of 603,550 men. Jewish authorities state the circumference of the entire camp at twelve miles, an estimate which is scarcely exaggerated; for the intervals were great and numerous, and the whole number of souls which it enclosed must have exceeded two millions. The movement of so vast a body, much trouble as it must have involved, was facilitated by the precise regulations to which it was subjected. As soon as the pillar of cloud began to rise, all was in active but regulated movement. The people struck their tents; the priests enveloped the sacred utensils, and delivered them to the Levites. The tabernacle was taken down, and every part carefully prepared for removal. The draperies were put under the care of the Gershonites; the boards and pillars, of the Merarites. The more sacred objects, such as the ark and altars, were borne by poles on the shoulders of the Kohathites. The boards, poles, and coverings, were carried in conveyances drawn each by two oxen. When all was ready, the signal for marching was given by silver trumpets from the mouths of the Levites; and the bearers of the ark moved forward, followed by the camp of Judah. Then the waggons moved, with the cloths and boards of the tabernacle. While these were going on, another signal was given; on hearing which, Reuben's camp advanced under the leading of its standard. Then came the Kohathites, bearing the sacred utensils. These were followed by Ephraim's camp. Dan brought up the rear.

The remarks of Josephus are worth citing:—'When they set up the tabernacle, they received it into the midst of their camp, three of the tribes pitching their tents on each side of it; and roads were cut through the midst of these tents. It was like a well-appointed market, and every thing was there ready for sale in due order; and all sorts of artificers were in the shops; and it resembled nothing so much as a city that sometimes was moveable, and sometimes fixed. The priests had the first places about the tabernacle; then the Levites, who, as their whole multitude was reckoned from thirty days old, were 23,880 males. And, during the time that the cloud stood over the tabernacle, they thought proper to remain in the same place, as supposing that God there

inhabited among them; but when that removed, they also journeyed' (Antiq. iii. 12, 5).

There can be little doubt that this well-regulated arrangement had a lasting influence on the formation of the Hebrew camp, as it existed during war in later days. The absence of detailed information on the subject is the less to be regretted, because it refers to practices and involves thoughts that are growingly distasteful to the mind of Christians (1 Sam. xvii. 20; xxvi. 5. Judg. vii. 19. 1 Sam. xxx. 24).

Sanitary and other considerations required certain things to be done 'without the camp.' 'The flesh of the bullock, and his skin and his dung, shalt thou burn with fire without the camp: it is a sin-offering' (Exod. xxix. 14). The leper, all the days wherein the plague shall be in him, was unclean: 'he shall dwell alone; without the camp shall his habitation be' (Lev. xiii. 46). Hence, 'without the camp' came to be accounted a degraded place; for which reason our Lord is represented as suffering like a leper and a sin-offering, without the camp or city; and his followers are exhorted to go forth unto him, 'without the camp, bearing his reproach' (Heb. xiii. 11—13).

CAMPFIRE is the English translation of a word, *kopher*, in the margin rendered *cypress*, apparently related to *gopher* (Gen. vi. 14). By the Greeks the *kopher* was called *kupros*, 'cypress.' *Gopher*, *kopher*, *kupros*, and *cypress*, may possibly be variations of the same word, though the objects they represent are different. *Kopher*, 'camphire', in the margin 'cypress', found twice in the Bible (Cant. i. 14; iv. 13) denotes the plant called by the Arabs *henna*, Egyptian privet, *Lawsonia inermis*. This shrub grows in Palestine and Egypt, reaching to the height of ten or twelve feet, and producing from May to August clusters of very fragrant flowers of a lilac colour. Throughout Egypt, India, Persia, Arabia, and Greece, it is held in universal estimation for its beauty and the sweet perfume it exhales. Mohammed pronounced it the chief of the sweet-scented flowers of this world and of the next. The *henna* grows on hills of the Greek isles, pouring its sweetness on the vales beneath. Its blossoms form the favourite *bouquet* of the Grecian females. From its leaves, which are oval and of a very bright green, a dye is prepared which imparts to the tips of the fingers and toes, the palms of the hands and the soles of the feet, a hue which is yellowish red, or a deep orange. To this practice Moore alludes:—

'Thus some bring leaves of henna to imbue
The fingers' ends of a bright roseate hue,
So bright that in the mirror's depth they seem
Like tips of coral branches in the stream.'

The dried leaves are preserved as a scent, and an extract prepared from them is employed

on visits and festive occasions, as well as in religious ceremonies. The practice of using the dye is very ancient, as the mummies often have their nails covered with the red paste of henna.



HENNA-FLOWER.

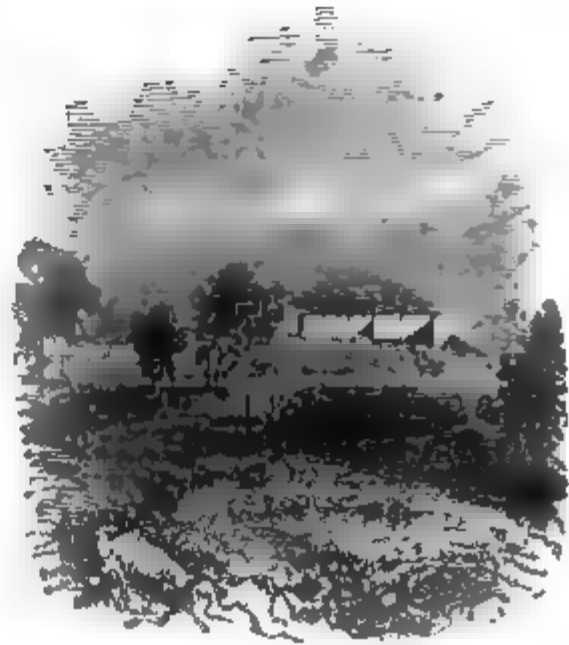
This plant Shaw speaks of as forming the chief branch of trade at Gaba, in Africa. He says, 'it is cultivated in all their gardens, putting out its little flowers in clusters which yield a most grateful smell, like camphor' (114). Mariti likens the flower to a bunch of grapes, remarking, 'The buds are less than the top of a needle. They open all at a time, and form a very lovely tuft, resembling an upturned cluster of grapes. The orientals set great value on the flowers, a nosegay of which is accounted a very acceptable present.'

From Rauwolf we learn that, on account of the grateful odour they afford, these shrubs are during winter kept within doors in pots. The aged Mohammedan perfumes his beard by holding his face over the vapour arising from a preparation of the odoriferous henna. In Egypt the flowers are carried about the streets for sale, the seller as he proceeds calling aloud, 'O odours of Paradise! O flowers of the henna!'

The application made of these facts in Canticles (i. 14) is striking:

'A henna-posy is my beloved,
From the gardens of Bagedl.'

Egyptian women still wear a bunch of henna flowers in their bosoms. The force of the allusion can hardly be appreciated in England, since vegetation in the East, the beauty and the fragrance of flowers, far surpass any thing that we know in these damp climes and under these cloudy skies.



CANA OF GALILEE.

CANA (H.), a town in Galilee, where the Saviour performed his first miracle by turning water into wine, as if he intended symbolically to represent the transition from the beggarly element of John's work to the noble and inspiring mission on which he was then entering (John ii. 1). This Cana, different from Kanah in Josh. xix. 28, does not occur in the Old Testament, but is mentioned by Josephus as a village in Galilee. It has commonly been identified with Kefr Kenna, a small village, an hour and a half north-east from Nazareth, on one of the roads to Tiberias. Robinson rejects this notion, partly on philological grounds, and fixes, instead, on the ruin Kana el-Jelil (Cana of Galilee), the name of which, he says, is identical with Cana, and stands the same in the Arabic version of the New Testament. It lies about three hours' distance, almost due north, from Nazareth, beyond the plain el-Buttauf, and at the foot of the northern hills, on the slope of an eminence not far on the east of Kefr Menda. Cana was the native place of Nathanael (John xxi. 2).

CANAAN (H. *low land*) is the name that was given to the country which is more commonly termed Palestine, from the Greek representative of the Hebrew term for Philistia, or the land of the Philistines, which was only a small part of Canaan, lying on the south-west. The older name was Canaan (Gen. xii. 15), which, as intimated

above, denotes a low country; the name being assigned by those who dwelt in the high lands lying eastward of Canaan, which to them was a low-lying country (*Pays Bas, Nederland*). The name is only relatively descriptive of the entire country, which, regarded in itself, is in many parts hilly. Its origin may, however, be accounted for thus: it was originally given with propriety to the low lands which stretch along the Phœnician coast on the north-west, the inhabitants of which, spreading over the country at large, carried with them, and gave to the country generally, the name Canaan. But when the Canaanites were at a later period thrust by the Israelites into the narrow limits of the Phœnician coast, then Phœnicia, properly so called, again, for the most part at least, received the name of Canaan (Hos. xii. 7. Zeph. i. 11. Obad. 20, in the original. Isa. xxiii. 11). Hence the woman who in Matthew (xv. 22) is termed 'a woman of Canaan' is called by Mark (vii. 26) 'a Syro-Phœnician.' In Gen. xi. 15, the country is termed 'the land of the Hebrews,' the term being employed in a somewhat loose and general manner. When Israel had obtained possession of the country, it was naturally designated the land of Israel (Judg. xix. 29. 1 Sam. xiii. 19). At a later period, as the southern kingdom was most distinguished, the country was termed the land of Judah, — a name which is employed both by Josephus and Tacitus. Roman writers often speak of all Palestine under the name of Idumœa, since the Idumœan Herod the Great was king of Judea, as well as of Idumœa. It is sometimes termed 'the land' simply (Jer. xii. 4), as being the country around which all the religious and personal feelings of the Hebrews clustered. And as Jehovah is represented as promising it as a heritage to the descendants of Abraham (Exod. vi. 8), so is it termed the 'land of promise' (Heb. xi. 9). The epithets employed in Jer. iii. 19, 'a pleasant land, a goodly heritage,' have reference to the excellent and lovely qualities for which large portions of the country were celebrated. The close relations in which the Israelites stood with Jehovah, caused Palestine to be denominated 'the Lord's land' (Hos. ix. 3. Lev. xxi. 23) and 'mine (God's) house' (Hos. ix. 15). As the country was the heritage of a nation whose great duty was to become 'holiness unto Jehovah,' Canaan acquired the name of 'the holy land' (Zech. ii. 12).

Canaan may, in general terms, be described as that part of Western Asia which lies between 31° and 33° 30' of north latitude, and 34° 10' and 35° 40' east longitude. In length it may have been about a hundred and eighty miles: its average breadth could not have exceeded fifty miles, exclusive of the land held by Israelites on the east side of Jordan. It was therefore a small coun-

try. The epithet 'large,' which was applied to the land (Exod. iii. 8. Neh. ix. 35), must, in consequence, be understood relatively to the original destitution of the Egyptian captives, who as such were without landed possessions.

The position of Canaan on the surface of the globe deserves special attention. It lay in the very centre of the ancient world. On its south-western border it had Egypt, the cradle of civilisation. The fertile lands of Mesopotamia, with the culture of Babylon and Nineveh, were at no very great distance from its eastern boundary. On the line of coast which forms its western limit, it came into actual contact with Phœnician commerce and refinements; while the Mediterranean Sea gave its people a passage to the renowned and opulent Tarshish in Spain, to the mainland and the isles of the Greeks, and to the flourishing cities of Asia Minor. Arabia stretched out from its southern border; and, by means of the Red Sea, even the coast of India was accessible. A simple glance at the map will show the reader, that no spot would have been better chosen than this line of coast, either for receiving or communicating the light of knowledge, and the lofty impulses of religion. Monotheism, planted in Palestine, could not fail to extend its light to surrounding countries. And whence, so well as from Jerusalem, could Christian missionaries have gone forth to convert Asia, Africa, and Europe? The singular wisdom of Divine Providence, in fixing on Canaan as the spot where should be planted the germs of a great and eventually universal religious renovation, may be illustrated by our attempting to find another part of the Old World possessing greater advantages. Where shall we direct our choice? England, by her navy, is now the great sensorium of modern civilisation; but this land was, in ancient times, sundered from all civilised portions of the earth, and lay barely accessible in a distant and almost unnavigable ocean. Babylon flourished for ages, sending forth rays of light into all quarters of the world; but Babylon, as an inland city, had only an indirect connection with western countries, and could reach the remoter east only with extreme difficulty. Even Egypt, as a central spot, suffers in comparison with Syria; while its extreme fertility, favour as it might an early culture, prevented that high, pure, and constant religious and social development in which the excellence and happiness of man consist.

The fortunate position of Canaan on the surface of the globe attracted the attention of the ancients, who, viewing that position under now obsolete geographical conceptions, spoke of it as being the centre of the earth. Yet, though in error in their exact statement, they conveyed important

facts in language which is easily read into modern and less incorrect phraseology. In the prophet Ezekiel (v. 5) we find these words: — 'Thus saith Jehovah God: This is Jerusalem: I have set it in the midst of the nations and countries round about her.' Theodoret thus expounds these words: — 'He gave them the middle of the earth for a dwelling-place: towards the east and north lay Asia; towards the west, Europe, united with them by the sea; towards the south was Africa. This position was assigned in order that the Heathen might learn piety and justice from the Jews.' Jerome remarks on the same passage: — 'The prophet bears witness that Jerusalem lies in the centre of the world, is the navel of the earth. In the midst of the Gentiles is the city placed, that God, who was known in Judea, and whose name was great in Israel, might be known to all nations around.' With this agree the words of the Psalmist (lxxiv. 12), — 'God my King of old, working salvation in the midst of the earth.' This middle point, it has been remarked, is the spot on which Christ was crucified, and therefore these words of the Psalmist were inscribed in the church of the holy sepulchre. In the same view, an old Christian poet says, —

'Golgotha locus est.

Hic medium terræ est, hic est victoriæ signum.'

'Golgotha is a place which is the centre of the earth, and the sign of victory.' Indeed, Jerusalem and all Canaan belong to a peninsula formed by the Mediterranean and the Black Sea on the north, the Persian Gulf on the east, the Red Sea on the west, and the Sea of Arabia on the south. This peninsula comprises the high lands of Armenia, and extends to the southern extremity of Arabia. As such it is the theatre of the greatest events of which history gives a record. On the high lands of this peninsula, near the sources of the Tigris and the Euphrates, lies, according to the book of Genesis, the cradle of the human race. Not far distant is Ararat, the spot on which Noah settled after the flood, about a middle point between the most northern end of Asia (Behring's Straits) and the Cape of Good Hope, the extreme point of Africa, on the longest land-line on the surface of the globe. When, from these central spots, the earth had been twice peopled, Jehovah selected for the dwelling of his chosen people the western part of the peninsula, Canaan, in order to separate them from all the Heathen, and eventually to make them a channel of his grace to the entire globe. On the east and on the south, this narrow strip of country was severed from idolaters by deserts. On the north the land was shut in by Lebanon: on the west it was protected by the sea. In so well-environed a country, the seed of a new social existence could germinate successfully, as in a happily located garden.

Yet the instruments of God's judgments found their way through deserts and over mountains, to punish a nation which chose a curse instead of a blessing. No land has been so wasted by war as that which was thus sheltered by sea, mountain, and desert. To pass over Jerusalem in silence, few spots on the earth have had to endure so much bloodshed as Nazareth, and a circuit of ten miles around. Joshua's victory at Merom, Barak's on the Kishon, Gideon's in the plain of Jezreel, Josiah's at Megiddo, Vespasian's near Tabor and Tarichæ, Saladin's victory at Hittin, Bonaparte's at Tabor, Ibrahim Pasha's conquest of Acre, — all these bloody scenes took place in the environs of the spot where the 'Prince of peace' grew up to manhood.

But, as the messengers of God's anger penetrated into this closed and well-defended land, so his divine blessing made way through its barriers over the entire earth. If, for instance, the sea separated the Jews, who were not a seafaring people, from the lands that lay to the west, yet, from the time of Alexander, did this sea bring them into close connection with the most important nations of the earth, individuals of which, under the shelter of Roman citizenship, dwelt in their cities, spread over and settled down in their land. By degrees, the alienation which had been requisite in order to guard against idolatry was worn away, and preparation was made for the publication of the gospel, to which great work most important facilities were given by the very sea which had aforetime been a wall to the monotheism of the Hebrews. If these things are conjointly taken into account, it will be easy for the reader to see why Abraham was called to quit his native country, and journey into Canaan; and why the Israelites were delivered from Egypt, and established in the land of promise; — why and how it was, that from Zion the word of Jehovah went out through all the earth; — why and how, among the peasants of Bethlehem, that shepherd was born whose flock should feed over the entire world. And it is in the midst of so wide a view as that which we have now taken, that we behold a full and complete justification of the divine dealings concerning Israel, and lose from sight small difficulties that might otherwise occupy a disproportionate part of the field of vision, and occasion corresponding pain.

The boundaries of Canaan varied at different periods. According to the geographical limits laid down in Gen. x. 19, ancient Canaan formed a triangle, whose apex was Sidon, and whose base was a line drawn from Gaza on the Mediterranean to Gerar, continued to the southern extremity of the Dead Sea; whence ran a nearly perpendicular line northwards through Sodom, up the Jordan, over the Lake of Tiberias, and the

waters of Merom, till it came to Lasha (Laish or Dan), where it turned abruptly in a westerly direction on to Sidon. In Numb. xxxiv. 2, *seq.* are given the boundaries of Canaan, as it was to be conquered by the Israelites. For the western border, 'the great sea,' the Mediterranean, is given; as a northern limit, Lebanon; Jordan is the eastern; and the southern boundary runs from the end of the Dead Sea, including Kadesh Barnea, to 'the river of Egypt,' the Rhinokolura, now called the Wady-el-Arish.

The passages found in Numb. xxxii. 33—42, and Josh. xiii. 15—31, lay down the extent of country which the tribes of Reuben, Dan, and half Manasseh obtained on the east of Jordan. Joshua (xv.—xxi.), narrates how the land of Canaan itself was allotted by Joshua, and the priest Eleazar (comp. Numb. xxxiv. 16—29. Josh. xiv. 1); and defines the borders of the land which was to become the property of the nine and half remaining tribes. It is, however, by no means easy, in applying the facts here given, to lay down with exactness the precise boundaries of particular tribes, or the limits of the whole country, since many of the given data are totally unknown to us. At the same time, the particularity of the narratives is a guarantee of their historical credibility.

If now we put together the facts on which we can rely, we may assign the boundaries of the land in the following manner. We begin with the western side of the Jordan. The southern limit ran from the south end of the Salt Sea, westward to the embouchure of the river of Egypt, in the Mediterranean Sea. On the west, that sea itself was the limit as far as Sidon, since this place was given to Asher (Josh. xix. 28). The northern border ran from a point on the Mediterranean, a little to the north of Sidon, through Hamath to Mount Hor, which was probably a part of Lebanon (Numb. xxxiv. 7—9), and Hazar-Enan, which, says Jerome, was the (western) limit of the territory of Damascus. The eastern boundary extended from Enan to the Sea of Chinnereth (Gennesareth), along the Jordan to the southern limit of the Dead Sea (Numb. xxxiv. 10—12). On the eastern side of Jordan, the two and half tribes obtained the land which Moses took from the Amorite kings, Sihon of Heshbon, and Og of Bashan. The northern boundary of the eastern tribes was Hermon; the western ran from the fountains of the Jordan to the point where the river Arnon flows into the Dead Sea. The eastern district was not so well defined. The limit began with Hermon, and, proceeding in a south-easterly direction, came to Salchah (Deut. iii. 10), which Burckhardt and Buckingham seem to have identified. Thence it passed in an undulating line to Rabbath-Ammon, and so round westwards to the river Arnon, to the north-eastern extremity of the Dead Sea. A

line from this point to the southern point of the same sea, unites the eastern with the western territories.

The passages found in Josh. xiii. 1—6 and 13, mention what parts the Israelites did not take possession of, or what inhabitants of the country they did not destroy. Yet more accurate information on the subject is given in Judg. i.; iii. 1—3.

It has been objected, that Jehovah promised to the descendants of Abraham a land of larger dimensions than that into possession of which they came:—'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.' But if by the river of Egypt is meant the Nile, then in the Ishmaelites, who were descendants of Abraham, and who to this day are masters of the land from the Euphrates to the Nile, was the promise strictly fulfilled. In Exod. xxiii. 31, we read a promise made to the Israelites:—'I will set thy bounds from the Red Sea, even unto the sea of the Philistines, and from the desert unto the river' (Euphrates); which promise took effect in the reign of Solomon. Damascus was conquered by David, who subjected Syria (2 Sam. viii. 6). Solomon held possession of Ezion-geber and Elath on the Red Sea (1 Kings ix. 26), and built Tadmor (Palmyra) in the wilderness (2 Chron. viii. 3—6); and he had dominion over all on this side the river, from Tiphshah (on the Euphrates, Thapsacus) to Gaza (1 Kings iv. 24). Thus, in agreement with the promise, the boundaries of the kingdom under Solomon were from the Red Sea to the Euphrates northwards into the desert, and on the west of Jordan, from Dan (Laish) in the north, to Beersheba in the south, including the entire coast of the Mediterranean, from near Sidon down southward to the river of Egypt. If, however, there were cities such as Sidon itself (Judg. i.), out of which the Israelites did not expel the ancient inhabitants, or which they retained possession of only for a short time, it must be remembered that all the promises were conditional on the obedience of the Israelites; and the nations that remained are expressly said to have been left in order 'to prove Israel,'—'to know whether they would hearken unto the commandments of Jehovah' (Judg. iii. 2, 4; comp. Dent. xi. 22, *seq.*). When in process of time it was at last shown that the Israelites would not obey God, they lost their country. After the death of Solomon, the kingdom was divided, and the people fell away from Jehovah. Then the two and half tribes, on the east of the Jordan, and the tribe of Naphtali, were carried away to Assyria by Tiglath-pileser (2 Kings xv. 29. 1 Chron. v. 26). At a later period the tribes on the west of Jordan, excepting Judah and Benjamin, were led captive to Assyria by Shalmaneser, and at last Judah and Benjamin

also were taken by Nebuchadnezzar to Babylon (2 Kings xvii. 6; xxiv. 10, *seq.*). Thus was all the land which had been promised to Israel, and which they had conquered under Moses, Joshua, and David, forfeited and lost, because 'they transgressed against the God of their fathers' (1 Chron. v. 25; comp. 2 Kings xvii. 1—20).

Canaan, considered in relation to its neighbouring countries, is that part of Syria which comprises Phœnicia on the north, and Philistia on the south; having Asia Minor on its north-west, Egypt on its south-west, and the great Syrian desert on the east. It is pervaded in nearly its entire length by a spur from the Caucasian mountains, sent out immediately by Mount Taurus, which, entering Syria under the name of Mount Amanus, receives somewhat south of Antioch the designation of Mount Casius, and in its Palestinian relations is known as Lebanon, which, proceeding northward, forms the hill country of Judah, and tapers away towards the west into the low lands of the Egyptian Delta; but on the east runs in a chain of hills as far as the eastern arm of the Red Sea, and so makes its way to rise into the lofty and precipitous heights of Horeb and Sinai. In order, therefore, to acquire a full as well as accurate idea of the physical peculiarities of Canaan, we must comprehend in our survey the Sinaitic peninsula, and pursue our way hence to the northern extremity of the land.

The extent of country which will thus pass under a rapid review, is picturesquely described in the following lines:—

'Hoar Lebanon, majestic to the winds,
Chief of a hundred hills, his summit rears
Unshrouded, —————

By Jordan south,
Whate'er the desert's yellow arms embrace;
Rich Gilead, Idumæa's palmy plain,
And Judah's olive hills; thence onward those
Cliff-guarded eyries, desert bound, whose height
Mock'd the proud eagles of rapacious Rome,
The famed Petrean citadels; till last
Rise the lone peaks, by Heaven's own glory crown'd,
Sinai on Horeb piled.'

At the southern extremity of the peninsula of Sinai, there rises a wild mountain mass of granite and porphyry, which is succeeded by a range of red-stone heights. The former divides itself into several ranges of mountains, sharply separated by deep and precipitous clefts, forming valleys and water-courses. These ranges run north and south, with an inclination towards the east. They throw up bare and dark cliffs to heaven, destitute of vegetation. In the valleys, verdure is found; and some favoured spots are covered with vegetation. Wherever water settles, agriculture proves successful. And this lofty region has more moisture than the neighbouring lowlands. The temperature is moderate, the climate healthy.

The shape of the mountain range is, like the southern part of the peninsula, triangu-

lar. Commencing with the seacoast, a line of hills stretches along north and south on both sides of the peninsular triangle, which, being intersected with water-courses, run up to an immense back or ridge called Jebel et Turfa, that comes down from the main mass or base of the Sinaitic triangle to the point of the peninsula. That mass itself consists of four parallel ranges, of which Mount Catherine, 8068 feet above the level of the sea, is the most northern as well as the loftiest; and Mount Horeb is nearest but one towards the east. Horeb is 7035 feet high. On the north, Horeb breaks down suddenly into a very capacious vale, enclosed by hills. The entire mass of which we have spoken, the Sinaitic, recedes and admits this vale, which is wedge-shaped, into itself; and the vale, on its part, is backed by a triangular mass of table-land, that runs into it in the same wedge-shape manner. In this valley, thus running into the Sinaitic group, and at the base of Mount Horeb, where the valley is at its widest, there was ample space for the children of Israel to assemble; whom Moses had brought into this singular bosom of the earth, for important and sacred purposes. And so sudden is the break of Horeb down into the valley beneath, that the mountain itself looks as if it could be touched. Nor can any spot be well conceived more fitted, by its death-like stillness, its unbroken solitude, its seclusion, its imposing and awful grandeur, to work on the imagination, and aid the religious impressions which Moses intended to produce.

This mountainous mass sinks towards the north down to a sandy plain, 3000 feet above the sea, denominated Debbet er-Ramleh, which runs across the peninsula in a south-south-east direction. Towards the north the plane is backed by a ridge of limestone rocks, called Jebel et Tih, rising to the height of 4300 feet. This range runs along both sides of the peninsula, forming a wall like two sides of a triangle, and extending to the top of the two arms of the Red Sea. Indeed, the eastern ridge continues until it reaches the Dead Sea. At Ailah, at the top of the eastern arm of the Red Sea, the range divides into two, of which the eastern ridge forms the mountains of Seir, Gebal, and Moab; the western, those of Idumæa, having a wide vale between them, designated Arabah. As these mountains go northward, they sink into the desert et Tih, in which the Israelites wandered eight and thirty years. This desert has a height of 1400 feet, and forms a part of that frightful wilderness which, under the name of Sahara, runs from the shores of the Atlantic Ocean across Northern Africa. Egypt, which intersects it, is only a long oasis; for on the eastern bank of the Lower Nile the desert begins, and continues across the peninsula. This desert extends eastwards to the Euphrates, north-

wards to the vicinity of Damascus, and southwards it penetrates deep into Arabia. The Wady el Arabah, formed by the separation of et Tih, as has just been described, running from the northern end of the Ailanitic Gulf to the Dead Sea, divides the Arabian desert into a western and an eastern part. The western is et Tih (that is, the wandering), which sinks from the west down to Arabah. On the opposite side, rises, on the east of Arabah, the steep mountains of Edom. Bare hills of chalk, and moving masses of sand, sprinkled with flints, characterise the barren, unwatered, and frightful desert et Tih. Very different is the range of Edomite hills. As a continuation of the Sinaitic mass, they are of granite and porphyry, but covered with fresh vegetation. Only here and there marked by rocks of later formation, the range shows its granite and porphyry, even when it stands on the shores of the Dead Sea.

It was once thought, that the Jordan ran through Wady Arabah into the eastern arm of the Red Sea. This view has been disproved by modern observations. Robinson has shown it to be probable, that, where the thirtieth line of latitude cuts the Arabah, there is a water-shed between the said arm and the Dead Sea, which proves that the land, being at the highest at the thirtieth degree before mentioned, sinks in the two opposite directions of north and south. Against the theory, too, is Schubert's conclusion, namely, that the level of the Dead Sea, and the whole valley of the Jordan, is below the level of the Mediterranean. Symonds has ascertained, that the Sea of Tiberias is 84, and the Dead Sea 1337 feet below the Mediterranean.

From the mountains et Tih runs the water-shed between the Mediterranean and the Wady Arabah northwards through the desert; to the sea, the water is borne by the Wady el Arish (river of Egypt); to Arabah, it is conducted by the Wady el Jerafeh, which, united with the Wady el Jeib, flows into the Dead Sea. This water-shed, for the most part, follows the road from Sinai through the wilderness by Eboda, Elusa, Beersheba, and Hebron. At Beersheba the desert ends, and Palestine begins. Accordingly, so early as the time of the Judges, it was said that Palestine extended from Dan (in the north) to Beersheba (in the south), Judg. xx. 1.

Beersheba lies nearly on a level with the desert Et Tih, that is, from fourteen to fifteen hundred feet high. Hence the hill country of Judea rises gradually towards the north. Semna, near Hebron, on the south, lies 2225, Hebron itself 2664 feet high; on the average this range is 2400 feet high, 1000 feet higher than the desert. More than 1000 (about 1525) feet, however, has the traveller to ascend, who commences his journey into the hill country of Judea from the Arabah; for Kadesh, near the top of the Wady, lies 91 feet below the level of the Mediterranean.

Still longer is the ascent, if he begins his journey from the Dead Sea.

From Hebron, the hill country of Judah, with that of Ephraim, which joins it, runs northward as far as Shechem at nearly the same altitude: from Shechem the country falls down into the plain of Jezreel. The water of this line of hills flows eastwards to the Dead Sea, and westwards to the Mediterranean; on the water-shed, or near it, lay and lie the most important cities, Hebron, Bethlehem, Jerusalem, Ramah, Gibeon, Gibeon, Michmas, Bethel, Shiloh, Shechem. Along the same water-shed runs the northern continuation of that road which, as we have seen, leads from Sinai to Hebron.

A look at the map shows, that the fall of the hilly country of Judah and Ephraim to the Dead Sea and Jordan is much shorter than the fall to the Mediterranean. As, besides, the level of the Dead Sea and of the Jordan lies much lower than the Mediterranean, so this fall on the eastern side must, on two grounds, be much more steep than is that on the west.

If you go from the heights of Judah and Ephraim to the Mediterranean, your way at first conducts you over rugged limestone mountains, intersected with deep valleys; then into a hilly region, and thence down to the plains on the seacoast. These characteristic differences — mountains, hill region, and plains — are found in the book of Joshua, in the numbering of the towns which belonged to Judah (Josh. xv.)

The height of the mountain range, it has been observed, remains nearly the same from Hebron to Shechem, on the average about 2000 feet; at Shechem it sinks to 1751 feet; from here the hill country of Ephraim falls in a north and north-westerly direction to the plain Jezreel. Ginza (Jenin), on the edge of that plain, lies up only 515 feet: the plain itself, at the foot of Mount Tabor, is 439 feet high. High forest lands extend in a north-western course from Mount Ephraim to Carmel; and over these heights ran, from an ancient period, the road to Damascus. They are low enough to allow the lofty Hermon to be seen over them from the waters of the Mediterranean.

Mount Gilboa, though sundered from it by a valley, stands on the most northern part of the Ephraim hills, and, springing from the vicinity of Jezreel, runs towards the Jordan, south of Bethshan. North from Gilboa, the Western or the Lesser Hermon rises, extending itself in a separate mass over the eastern half of the plain Jezreel; between Gilboa and Hermon flows down the water of Jezreel towards Bethshan. In the direction of this valley, you may from Jezreel see Bethshan, and the hills on the east of the Jordan.

As the high lands of Ephraim fall from the south down to the plain Jezreel, so does the plain on the northern rise to the undu-

lating table-land of Galilee. As an insulated advanced post, there stands Tabor, 1748 feet high. Above this table-land, there rises in Northern Galilee, Safed, which is 2500 feet high, placed on a hill which seems to be the last southern fall of the high lands of Naphtali. These high lands are a south-western spur from the great or Eastern Hermon, which has a height of 10,000. In a line with Hermon, there runs on the eastern side of the upper Jordan, a line of mountains bearing the name of Jebel Heisch, which, with Hermon, encloses the vale and lake of Merom.

We reach the northern extremity of Canaan in Lebanon and Anti-Lebanon. To the latter belongs the greater Hermon, in whose southern side the Jordan takes its rise. Here also lies Dan, the remotest northern point in the Holy Land.

The elevation of the country over which we have passed, has been given by Raumer, the most important of whose facts we shall here supply. The measurements are in Parisian feet, above and below the level of the Mediterranean Sea. The following are so many feet above that sea:—Hermon, 10,000; Mount Catherine (Sinai), 8063; Jebel Mousa (Sinai), 7033; Jebel-et-Tyh, 4300; Hebron, 2700; Mount of Olives, 2536; Safed, 2500; Gerizim, 2400; Damascus, 2186; Kedron (brook), 2140; Tabor, 1748; Desert et-Tyh, 1400; Nazareth, 821; Esdraelon, 439; while the Sea of Tiberias is 84 feet below the Mediterranean, and the Dead Sea 1337. From this it appears that Jerusalem has a very high situation, being more than 700 feet higher than Mount Tabor. The fall from Sinai (Mount Catherine) to the Dead Sea is 9400 feet, while the rise from the same sea to Hermon is 11,337; a variation, within a comparatively small length of country, that is truly surprising.

One point of some interest may be considered as settled by Raumer's measurements. The opinion, as we have said, long pervaded that the Jordan once held its course along the Wady Arabah, and fell into the Ailanitic Gulf or eastern arm of the Red Sea. But the Arabah near Kadesh is only 91 feet below the Mediterranean, while the Dead Sea is 1337 below that level; so that the water-shed must have been not from, but towards, the latter. It is equally clear that the country inclines from the north towards the same sea. The following remarks on this subject are made by Schubert:—'Nature has stamped on the surface of Palestine such distinguishing and peculiar features, as hardly any other portion of the world exhibits. This observation applies in particular to the neighbourhood of Jerusalem. Without taking into account the girdle of heights in its immediate vicinity, the ascent on all sides to this high-seated town is very considerable. It is nearly 2500 feet above the sea, which is an eleva-

tion belonging to few cities of the eastern hemisphere, equally near the sea. The ascent, however, is most striking from the east, from the vicinity of the Dead Sea and the Jordan. Science has in our time made such progress, that the question may be fairly raised:—Is there any place on earth where extraordinary elevations and depressions co-exist so near each other, as they do here; where, in the distance of seven hours' slow travel, we find a depression of at least 600 feet, and an elevation of more than four times that amount below and above the level of the sea? The difference of elevation between Jerusalem and the plain of Jericho is upwards of 3000 feet. Now it is supposed, that 100 metres of this difference occasion a difference of climate equal to that which would be produced by a degree of latitude; and consequently the temperature of points so near to each other must be equal to the difference between places so remote in latitude as Rome and London. While the climate on the plain of the Jordan and Dead Sea is similar to that of Southern Arabia and the Delta of the Nile, that of Jerusalem exhibits a temperature similar to that of the isle of Lemnos and the ancient Troy, or that of the vale of Tempe, and the middle districts of Sardinia.'

A remarkable confirmation of the accuracy and of the credibility of the Gospels may be deduced from facts just mentioned. In those narratives, we find frequent mention of going up to Jerusalem (Matt. xx. 18. Mark x. 32. Luke ii. 4. John ii. 13; v. 1; xi. 55). The language has been thought to find explanation from the general custom by which men speak of going up to the capital of a country. But we now learn that the words employed rested, for their propriety, on the physical formation of Canaan. Jerusalem lay so high, that it was an ascent which had to be performed on proceeding from most parts of the land to the metropolis. For instance, from the Sea of Tiberias, near which Jesus spent so much of his public ministry, there was an ascent to Jerusalem (Mount of Olives), of about 2500 feet; and from Nazareth, where he spent his youth and early manhood, an ascent of 1735 feet (comp. Ps. cxxii. 4; and what are termed 'Songs of Degrees,' Ps. cxx.; cxxi. &c.). With what strict verbal propriety, too, in the parable, is 'a certain man' represented as going down from Jerusalem to Jericho, in Luke x. 30; the priest also 'came down' 'that way.' An agreement of this minute and verbal kind affords a most satisfactory evidence of the truth of the sacred record; showing, as it does, that the record is a transcript from actual facts. It is only of late that any accurate measurement of the elevations of the Holy Land has been made. We are persuaded, that a study of the originals of the New Testament, under the light

which a minute and accurate knowledge of the surface of the country can afford, will be attended by a large and satisfactory increase to the stock of minute and undesigned coincidences, and so to a very important branch of Christian evidences. A striking instance of the application of this argument may be found in the word used by the nobleman, who, coming to our Lord in Cana, entreated him to 'come down,' and restore his sick child at Capernaum, on the Lake Tiberias. Thrice, in relation to the journey from Cana to Capernaum, is the wish, 'to go down,' employed. This word was strictly appropriate; — for Capernaum lay nearly a thousand feet lower than Cana. Had not the narrative been penned by one who reported the exact word employed by the nobleman, little likely was it that the exactly appropriate term would have been used. A fabricator might have employed the term 'come up;' and a mere reporter would be very likely to have fallen into the vagueness of a general term, using some such word as 'come' or 'hasten.'

We now ask the reader to join us in taking a rapid view over the surface of Canaan. If we imagine ourselves placed on the southern extremity of Lebanon, we shall be near the northern boundary of the land. That land itself, if viewed from north to south, wears the appearance of an immense channel or water-course, caused by two mountain ranges running throughout Syria, — one on the east, the other on the west; and having a vale or canal between them, which falls from both north and south towards the Dead Sea. The two ranges of hills which line this huge drain vary in height, the eastern being the loftier and steeper; and the whole appearance of hill and vale is such as to give the observer the idea, that the valley was formed by some natural violence, which rent the rocks asunder. Regarding the land from a lofty position, you see no reason to think Canaan as either a low or a level land. Even its plains, its high plains in the middle, as well as its lowlands on the seacoast, have a swelling and rounded, rather than a horizontal, appearance. Turn, for a moment, to the north. You behold a high range of mountains, stretching along, in a north-easterly direction, into Syria; presenting, on the western side, an immense precipitous wall to the Mediterranean Sea. These mountains consist of two ridges, — the western, or Lebanon Proper; and the eastern, or Anti-Lebanon. The summits of Lebanon are covered with snow, which they retain the year round; whence the mountain has derived its name, — Lebanon, or White Mountain. Arabian poets have with truth said of this lofty ridge, — 'He bears winter on his head, spring on his shoulders, in his bosom autumn, while summer sleeps at his feet near the sea.' Between the two lofty ranges,

you see that very fertile, beautiful, and ample vale, widening as it proceeds towards the north-east. It is Cœle (Hollow) Syria. So the Greeks named it. In Joshua (xi. 17) you find it called 'the valley of Lebanon.' The Eastern Lebanon, you observe, runs away to the south-east, till it sinks down in front of Damascus. The southern arm of this range forms Mount Hermon, one of whose spurs, — Jebel-es-Sheik, — running southwards, Burckhardt considers the highest spot in Palestine; and Buckingham says it is covered with perpetual snow. That long projection of Hermon, on the east, is now termed Jebel Heisch. Lebanon and Anti-Lebanon send forth four streams, one to each point of the compass. Towards the north, it sends the Orontes, which falls into the Mediterranean, near Antioch. Towards the south-west, flows the Leontes, down the valley of Lebanon, and mingles with the sea a little north of Tyre. Eastwards, Anti-Lebanon sends the waters Amana and Phaphar to Damascus. Finally, there flows towards the south the renowned Jordan, which, deriving its first supplies from the sides of Hermon, runs into that small lake, the waters of Merom; and then into that larger and more beautiful sheet of water, the Sea of Gennesareth: whence it pursues a serpentine way through that wide lovely vale, till it reaches the heavy waters of the Dead Sea, from which it never emerges. Throughout its course, you may observe the Jordan receives tributaries from high lands and mountains on both of its sides. These eminences vary in altitude. When the Jordan has accomplished about half its journey from the Lake of Galilee to the Dead Sea, it begins to be hemmed in by lofty banks, which increase in height till you come to the southern limit of Palestine. On the eastern side of the Dead Sea, in particular, these mountains are high, and rise with a steep side from the very edge of the water. If you direct your eye along the eastern side of the Jordan, you pass over the elevated regions that, in the time of our Lord, were termed Gaulonitis, Batanea, and Gilead, included under the general name of Peræa, or the region 'beyond Jordan.' On the east and south of this range of country, lies the desert of Arabia; and, beyond the extremity of the Salt Sea, Idumæa extends in a direction from west to east. Looking down from Lebanon towards the west, your eye falls on Phœnicia. Looking towards the south, it falls on Upper Galilee, and, going straight forward, comes to Lower Galilee. In the first you may notice, directly beneath you, the insulated hill, Mount Tabor, whose top affords a very fine prospect; and, somewhat to the west, the eminence called 'the Mount of Beatitudes,' because Jesus is said to have pronounced on its sides the blessings recorded in the Gospel (Matt. v. 1—12). If

you direct your eye a little to the west, you will see Safed, said to be the 'city set on a hill.' Following on in a southerly direction, you come to 'the excellency of Carmel,' at whose feet stretches out the famous plain of Jezreel, watered by the brook Kishon, and flanked by Mount Tabor and the Lesser Hermon. Going still south, you reach Samaria, and behold Mount Ebal and Mount Gerizim, on which Joshua caused the blessings and cursings of the law to be pronounced in the hearing of the assembled Israelites. Hence extends a long range of hills, on which lies the capital of the land, Jerusalem, which forms the well-known 'hill country of Judah,' and extends to and beyond the southern limits of Canaan. Near the ridge of this high range, various streams take their rise, of which some fall to the east into Jordan and the Dead Sea; others take a westerly course to the Mediterranean. These are, however, for the most part, only occasional streams, forming water-courses, which are filled only in the rainy seasons. The distance you see from the top of this ridge to the Jordan and the Salt Sea is less, and more sudden in its descent, than that on the western side; and the currents are proportionally more rapid and less durable. On the western side of these high lands, there extends along from the southern foot of Carmel to the extremity of the land, a comparatively level and very fertile strip of coast-land, increasing in breadth as it runs towards the south; the more northerly portion of which forms the plains of Sharon, and the southerly the ancient territories of the Philistines. Pursue the last onward in a westerly direction, and you are brought to what is perhaps the most distinguished for civilisation of all the ancient world, the land of Egypt, with the Nile, Memphis, the Pyramids, Thebes, and the stupendous palace temples which still distinguish that 'hundred-gated' city; and the banks of the river, as you ascend towards the south. In general, the hills of which you have taken a survey are composed of chalk and limestone. On the east of Jordan, however, between the rivers Jabbok and Jarmouk, basalt is predominant, which shows itself also at certain points on the western side of the Lake of Galilee, and forms the lofty tops of Carmel, Hermon, and the two Lebanons. We here put together various statements of Schubert, as regards the mineralogy of the Jerusalem neighbourhood, and of the Holy Land in general: — The mountains on the west of the Jordan consist chiefly of chalk, on which basalt begins to occur beyond Cana, northward, as is seen in the heights of Hattin, and in the western descent to the Lake of Tiberias. Layers and detached masses of flint are very commonly seen in it. The mountains around Jerusalem resemble Alpine limestone. Besides this indurated chalk, a stone is found

in the immediate vicinity of Jerusalem, chiefly towards the north, as well as towards Safed; and in other parts, which Schubert considers to be of what is called in Germany the Jura formation; Palestine may be called emphatically the country of salt, which is produced in vast abundance, chiefly in the neighbourhood of the Dead Sea, which deserves to be regarded as one of the great natural salt-works of the world. The ridge of chalk mountains, chiefly those containing marl, is in most places so irrigated by water, and so acted upon by the sun, as to be remarkable for the luxuriant growth of the great variety of plants with which they are adorned. The basalt mountains give birth to numerous springs. No soil could be naturally more fruitful, and fit for culture, than that of Palestine. Whoever saw the exhaustless abundance of plants on Carmel and the border of the desert, the grassy carpet of Esdraelon, the lawns adjoining the Jordan, and the rich foliage of the forests of Mount Tabor; whoeversaw the borders of the Lake Merom and Geunesareth, may state what other country on earth, devastated by two thousand years of warfare and spoliation, could be more fit for being again taken into cultivation. The bountiful hand of the Most High, which formerly showered abundance on this renowned land, continues to be still open to those who are desirous of his blessings. It has, indeed, been said that some parts are irreclaimable, such is the devastation which the neglect and bad government of centuries have caused. We doubt the correctness of the assertion. The essential features of the land are not changed to any extent that can affect its capability of receiving and rewarding the diligent cares of wisely directed culture. Some districts of the land are now, as they were of old, little susceptible of man's skill and labour. Others might, by perseverance, be restored to their ancient condition, if not made more productive than at any former period. Even the rocky soil of the hill country, which extends from beyond Hebron on the south to some distance north of Jerusalem, and formerly included in the inheritance of Judah and of Benjamin, is capable of being restored to profitable cultivation. The innumerable remains of terraces and cisterns, and the ruins of large town and villages, thickly scattered over this romantic region, would, even if history were silent, clearly demonstrate that it has been densely peopled, and highly cultivated. By far the largest portion of this mountain tract needs only the wise and careful hand of man to be what it once was. Even at present, the valleys produce wheat; and the tops of the mountains, though utterly neglected, are covered with fine pasturage. But this is the proper region for the olive and the vine. Anciently these hills were covered with orchards of fruit-trees, and vineyards; and the

world probably does not produce finer grapes, figs, and olives, than are annually gathered about Hebron and Bethlehem. How rich and ample was the return which the Mount of Olives made of old, when thickly planted with that most useful tree!

Indeed, every thing that we know of Canaan shows how ignorant, as well as ill-disposed, were the minds of those unbelievers, who, towards the end of the last century, indulged in unbecoming pleasantries, as if the actual unproductiveness of the country were an ocular disproof of the averments and implications found in the Scriptures, which show that it was once highly fertile, and supported a very large population. Wherever the experiment has been fairly tried, the agricultural capabilities of the land have been satisfactorily established. The moment that the cessation of marauding and tyranny allows the inhabitants, unskilled though they are, to apply themselves to the improvement of the soil, — smiling fields, bleating flocks, and lowing herds, come to afford them a pleasing recompense. Should a permanent peace and a good government give the natives scope for improving their condition, a final answer will have been given to men who seem to have considered no objection to the Scriptures too small to be employed. Even in the actual condition of the country, as soon as ever the traveller — as, for instance, a few hours south of Jerusalem — finds himself surrounded by a naturally better soil, he begins to feel that of a truth he is in a good land, — a land of brooks of water, of fountains, and depths, that spring out of the valleys and hills. The mountains of Ephraim are, at this day, the best cultivated part of Palestine; a peculiarity to which their security from the Bedouin contributes perhaps more than the natural advantages of the soil. However this may be, the land is fertile. Wherever wheat is sown, in the valleys or on the loftiest terraces, it is found to flourish. The vine, fig, olive, pomegranate, and other fruit-trees, have a good and often a luxuriant appearance. They even seem to thrive best in the most unpromising places. Wherever a break in the rock allows of the planting of an olive or a fig-tree, it appears to attain its full size and perfection; so that the traveller is often reminded of the Scriptural phrase, — ‘Oil out of the flinty rock.’ Numerous passages are found in this work, attesting the great and extraordinary fertility of portions, some of them large, of this country. We may instance the great plain of Esdraelon, which, under various names, and with some intervening mountain ridges, stretches from the Sea of Galilee to the neighbourhood of Acre and the Mediterranean. Almost every part of Palestine, indeed, seems capable of producing bread for its inhabitants; but this is by eminence the corn country of the Holy Land, and under

proper tillage would afford a supply sufficient for millions. Palestine exported corn in the time of Solomon, when its population was at its highest: it did the same in the days of Herod, when, too, it was fully peopled. Auspicious social circumstances would again, in this age, soon reward the cares of agriculture with abundance, if not superfluity. The following passages of Scripture may be advantageously consulted (Gen. xxvii. 28, 29; xlix. 25. Deut. viii. 7, *seq.*; xxxii. 2; xxxiii. 13, *seq.* Job xxix. 19, *seq.* Mic. v. 7). Nor, to pass by the numerous testimonies of modern authorities, do ancient Pagan writers fail to attest the superior productiveness of Palestine. These are the words of Tacitus, who was any thing but a friend to the Hebrew race: — ‘Storms are infrequent; the soil is fruitful; fruits similar to our own overflow; and besides these, they have the balsam-tree and palms; the height and beauty of the palm are remarkable.’ Ammianus Marcellinus has these words: — ‘Palestine abounds in cultivated and smiling lands, having also some distinguished cities.’

The European, accustomed to a denser air, can scarcely form a just idea of the ethereal subtilty and transparency of a Syrian atmosphere. This gives to the prospect from the mountains an amplitude and distinctness unparalleled in other lands. Moses, on the top of Mount Pisgah, may have easily gazed over the whole inheritance of his people, from north to south, and to the utmost sea. From the tops of Lebanon, Casius, and Tabor, nearly the whole of Syria may be commanded. Hence apparent distances are made far shorter than the reality, and extraordinary optical illusions are occasioned; for instance, — strange appearances are often observed on the setting sun, which begin about the time his lower edge touches the horizon; the lower part appears to flatten up, the upper to flatten down, and at times the sides to flatten in, so that the disk of the sun forms nearly a square. This arises immediately from the differences or the rarifying power of the air, through which his beams pass in coming over the sea into the pellucid atmosphere.

Syria has three climates, corresponding with three different lines of country: — I. The seacoast; II. The mountain ridge; III. The eastern plains. The proximity of the sea makes the first mild, while it does not fail to be hot; the moist influence of the ocean is kept from the eastern district by the intervening mountains, which themselves have the ordinary peculiarities of high lands similarly situated; they range through many gradations of temperature, from the extreme heat of the lower parts, to the cold of summits clad in perpetual snow. The winter on the coast is so mild, that the orange, date, banana, and other delicate trees, flourish in

the open air; while the lofty head of Lebanon is immediately above, covered with ice. If in July you find the heat of the seashore oppressive, a journey of six hours up the mountains will bring you to the temperature of March; or you may descend, without much cost of time or effort, from December to May. Hence it appears that it is only with qualification that the climate can be called hot. Besides the ordinary spring, the autumnal rains bring a season like a second spring. From the beginning of April to the end of July is the most agreeable period of the year. August and September are oppressively hot. The fine weather reaches to near the close of the year, and is interrupted but for a brief space. The more southern parts of the country are very hot. No great varieties of temperature are experienced in the same parts of Palestine. The diversities of weather depend mainly on the wet and the dry seasons. From April to October, scarcely any rain falls: from November to March, rain often prevails; more, however, along the Mediterranean than in the southern highlands. The sun acts on vegetation much in the same way as the cold in our country: the flowers lose their verdure, and would die but for the copious dews of night — dews which have a most benign influence on the land.

In Palestine the cold season begins in October with 'the former rain:' at first it is only a less degree of heat; then comes cold, unsettled weather; thunder, moist, west winds; and at the end of November the fall of the leaf; in December there is snow, sometimes very deep, ice which quickly melts; the cold only severe for a short time on the hills, with cold north winds. At the end of February the cold season is over. Rain ('the latter rain') then comes, which lasts through March into the middle of April, accompanied by thundery weather, swollen streams, and heat in the plains. The warm season begins with the end of April, is of a moderate temperature till June, then increasingly hot on to September, when the nights become cool; in all which period, there is seldom rain or storms; on the other hand, the dews are heavy. By day the heat is dry and oppressive, with hot east winds; nor does rain come till the end of September.

The destructive scorching wind, in the Arabic termed *Samum* (simoon, 'a burning tempest,' Ps. xi. 6, marginal rendering), does not blow in Palestine itself, but in the neighbouring desert of Arabia; yet the hot east wind (Gen. xli. 6, 23. Jonah iv. 8) approaches it in virulence. It brings with it sulphurous vapours, the choking effects of which can be avoided only by casting one's self prostrate on the earth (2 Kings xix. 26). Earthquakes were not uncommon (Amos i. 1. Zach. xiv. 5. Comp. Hab. iii. Nah. i. 1). The country is sometimes visited by

tempests, accompanied by lightning, thunder, and floods (Ps. lxxxiii. 13—16).

The climate of Palestine is by no means unhealthy. At the present day, indeed, parts, such as undrained marshy spots in the Ghor (valley of the Jordan), may be insalubrious; nor can the country be as favourable to health, as when of old it was well and thoroughly cultivated. But in general the climate is moderate. Its inhabitants accordingly enjoyed length of days. Tacitus describes them as 'sound, healthy, and capable of labour.'

Among the disorders incident to man, the leprosy, from which the Hebrews often suffered so much, is a fearful, infectious, and wasting, if not deadly disease of the skin, of various kinds, and various degrees of virulence (Lev. xiii. 2. *seq.*). The worst sort, the elephantiasis (Deut. xxviii. 27, 35), is considered to have been the disease under which Job laboured.

The most fearful plague of Palestine, as well as of other eastern countries, are the various species of locusts, which come in great clouds, darkening the sun, and leaving behind them one continued scene of devastation (Exod. x. Joel ii.).

We borrow the following account of the Flora and Fauna of Jerusalem from Schubert: —

'In the Koran of the Mohammedans, God swears by the fig and the olive, — that is, by Damascus and Jerusalem. The olive-tree was, and is now, the prince of all the trees of this land, which appears to be its natural home. I have never seen olive-trees so high as those here. The improvements in them might and would be extensive and profitable, if such careful hands as those of the Provençals tended them. The oil which they extract from the fruit is excellent. But the other tree also, which the Koran places alongside of the olive, grows in uncommon abundance in Palestine; and plantations of it cover, especially in the vicinity of Jabrut, almost all the country visible from the hills between Bir and Sindschil. The fruit is of a peculiarly pleasant taste and aromatic sweetness, but mostly small, as in the neighbourhood of Smyrna. As a compensation for this, the vines of Palestine, which, however, belong to particular tracts of land only, are surpassed by none, not only in the fiery strength of the juice, but also, at least in the southern mountains, in the size and number of the grapes. I have drunk wine on Lebanon, with which none that I ever elsewhere tasted could be compared for strength and flavour. Since the Mohammedans drink wine only under the rose (although, as I have before mentioned, they gradually acquire a taste for this forbidden luxury), they use the abundance of grapes which the country yields, except as food, and to sell to the Christians and Jews, who make them into wine,

only in the preparation of raisins, and, above all, of an extraordinarily good grape syrup, called Dibsé, which for the most part is sold to Egypt. The greatness of the supply of this syrup from the respective places shows the greatness of the crop; for, according to Shaw, Hebron alone yearly produces about two thousand quintals. About Bethlehem, as well as Jerusalem, the vintage falls in September: in Lebanon alone do they take the trouble to keep and preserve the wine for a longer period. Generally the produce of the year is drunk from one vintage to another.

'The first tree whose blossoms awake before the time of the latter rain, and open themselves in the deep valleys even before the beginning of the cold days of February, is the *lor* or almond-tree. In March we found the country of Bethlehem and Hebron covered with blossoming fruit-trees, among which the apricot, the apple, and the pear, show themselves; in April the purple of the pomegranate mixes itself with the white of the myrtle; and immediately the season of the roses of the country, and of the varicoloured cistus, begins; the zaccum-tree (*Eleagnus angustifolius*) emits its sweet fragrance near the storax-tree, the flower of which is like our so-called German jessamine (*Philadelphus coronarius*). With the conquering strength of the land, the palm, the emblem of conquest, has also disappeared from its place: the palm groves of Jericho have almost entirely vanished. But how well this magnificent tree can flourish in the lower country, the view of Acre and the neighbourhood of Caipha testifies. The lofty cypress stands only as a tree planted by the hands of man in gardens, as well as in cemeteries, and other open places. As substantial products of the soil, appear on the hills and table-lands the azerol-tree (*Crataegus azarolus*); the walnut and arbutus trees; the laurel and laurustinus; the different kinds of pistachios and terebinths; the evergreen oak, as well as the tree and shrub rhamnus; the cedar, and some sorts of thymelæ; but on the formerly wooded heights, several kinds of pines and firs. The sycamore and the carob tree, the mulberry and the opuntian fig, grow chiefly in plantations near the villages. Gardens full of oranges and citrons we found near Nablous (Sichem).

'In many districts of the country, particularly in the plain of Jezreel, and in the table-lands of Galilee, different sorts of grain spontaneously spring up, as the wild produce of the sown fields which formerly existed here; and hence testify, even now, what a magnificent corn-growing country Palestine once was. Besides wheat and barley, we frequently saw rye among these wild crops. The present very insufficient agriculture occupies itself in the cultivation of very nearly the same kinds of grain as are

raised in Egypt. One sees fields of summer millet (*Durah gaydi*), of the common millet (*Durah sayfeh*), and of autumn millet (*Durah dimiri*); which are all varieties of the *Holcus sorghum*. Wheat (*Kumh*), and especially spelt and barley (*Schay-ir*), abound almost everywhere; also rice (*Aruz*), in the valley of the upper Jordan, and the Sea of Merom: and we saw, on the Bridge of Jacob on Jordan, fine and high-growing papyri. Among leguminous plants they cultivate the *hommos* or chick-pea (*Cicer arietinum*), the *fuhi* or Egyptian bean (*Vicia faba*), the *gischrungayga* (*Phaseolus mungo*), and *gilban* (*Lathyrus sativus*), as well as the *ads* or lentil, and the *bisilleh* or pea. Among vegetables, the fruits of the species of hibiscus are much liked: the *Bamia towileh* is the *Hibiscus esculentus*; the *Bamia beledi* and *wayka* are the *Hibiscus præcox*; here and there also, by the instrumentality of the Franks, the cultivation of the potato (*Kolkasfranschi*) is pursued. The *kharschuf* or artichoke, as well as the *khus* or salad, is very common in the convent gardens; and in wet places, as near Sichem, the *batikh* or water-melon, and the *khia* or cucumber, &c. The *bust* or hemp is more frequently cultivated than the *kettan* or flax; and in favourable situations also, the cotton-tree or *kuta*, as well as the madder or *fuah*.

'If I purposed to describe, though only with few and characteristic lines, every single species of the plants and flowers of Palestine, which this most beautiful season of the year (spring) offered to our observation, my short sketch would swell into a volume; for whoever follows the course of the Jordan from the Dead Sea to the Lakes of Tiberias and Merom, and thence as far as the remotest springs in Anti-Lebanon, wanders in a few days through zones of climate, with their characteristic differences in forms of the vegetable kingdom, which in other countries lie hundreds of miles from one another. A plant which pilgrims commonly collect on the Mount of Olives is the little blood immortelle (*Gnaphalium sanguineum*); from Carmel and Lebanon they carry away the great oriental immortelle (*Gnaphalium orientale*), as a souvenir of their pilgrimage. After the fruit also of the mandragora of Palestine (*Mandragora autumnalis*), the oriental Christians, as well as the Mohammedans, seek in the neighbourhood of Jerusalem, because to it they ascribe peculiar powers. It is more common south of Hebron, than on Tabor and Carmel. Whoever wishes to see in perfection the beauty of lilies, tulips, hyacinths, narcissus, and anemones, ought to visit in spring some one of these countries through which we passed: even the wild leeks attain in this country a size and beauty which would make them ornaments of our gardens.

'I shall speak even more briefly of the

Fauna of Palestine. Herds of neat cattle are seldom seen here; the ox of the neighbourhood of Jerusalem is small and uncomely; beef and veal are rare luxuries. On the contrary, the ox thrives better, and is more frequently seen in the valley of the upper Jordan, as well as on Tabor, and near Nazareth, but especially east of Jordan, on the way from the Bridge of Jacob to Damascus. We see the *gamus* or buffalo in the neighbourhood of the seacoast: it attains here to a size and strength resembling the Egyptian cattle. The Turkish system of tribute, which exacts much from the rich, and also the rapacity of the foreign rulers of the land, from which the little can more easily conceal and withdraw themselves than the great, seems to have been the cause that has so much hindered the breeding of cattle; for it may safely be said, that if a hundred times as great herds as do now, pastured in the meadows and fields which still remain fruitful, they would tread down, in the wild corn fields, more than they could consume. This appears especially in the spring months, in which the grass and different kinds of grain are not yet dried into hay. If in our days a King Frederic or Solomon were to ascend the throne of Israel, he would have to be content with sheep and goats, instead of the 'ten fat oxen, and twenty oxen out of the pastures' (1 Kings iv. 23); which, besides other animals, Solomon daily used for his court. We yet see sheep and goats in great abundance, and numerous herds, in all quarters of the land: their milk and flesh serve for daily food, their wool and hair to clothe their possessors. The common kind of the native sheep shows the beginning of the fat tail of the Arabian species; the hair of the Syrian long-eared goat is of tolerable fineness, but appeared to us to be inferior to that of the variety in Asia Minor. Of deer I saw only one doe, and that in the same part of the country in which Hasselquist had seen bucks, namely, on Tabor. On the way from St. Philip to St. John, I thought that I saw, on the heights of the mountain, animals of the deer kind; but I nevertheless think it more probable, that it was the native brown gazelle (*Antilope hinnuleus*); for of antelopes we observed many kinds in Palestine. The country, at least west of Jordan, has no longer a breed of camels worth mentioning; but we met good-looking herds of these animals in the Valley of Valleys, in the table land between Lebanon and Anti-Lebanon, near Baalbek. Among the horses in the mountains, we saw many which appeared of beautiful form, and noble Arabian descent; but of its own breed of horses, the Palestine of the present day can hardly boast. The ass, in its kind, stands here higher than the horse; both asses and mules are generally used for riding; and in the bad mountain roads, this mode of locomotion is both the

most convenient and most safe. The boar (*Khanzir*) is common on Tabor and the lesser Hermon, as well as on the woody and bushy precipices of Carmel. From this regular place of abode it frequently comes down into the plain of Jezreel. We could find no trace in Palestine or Syria — after which, nevertheless, the animal is named — of the *wabr* or *hyrax Syriacus*. Although the guides who led us first from Jerusalem to the Dead Sea, and thence to Damascus, in the neighbourhood of which they were born, mentioned the *assed* or lion as among the animals of the country which threatened danger, I could not give full credit to these good people; for they called every animal, whose Arabic name I asked, either by the common name *hywan* (*i. e.* beast), or at most *wahesch* (*i. e.* wild beast). If the lion is really sometimes seen in Palestine, it is hardly native here, but must be considered only as a rare guest and wanderer from more eastern countries. Nevertheless of the feline animals, the common panther, or *nimr*, is at home in the central mountain districts of Palestine. Of the dog species, in the southern tracts the little *Abul hhosseyn* or *Canis famelicus*, and a larger kind of fox, which we did not succeed in seeing, appears to be denoted by the name *Taleb*. Besides these, the jackal (*Dibb*) is an enemy to the flocks. The hyena (*Ssabuc*) is chiefly found in the valley of the Jordan, and in the mountains on the Lake of Tiberias, but is also sometimes seen in other parts of Palestine. Of bears we saw nothing but the mangled skin of one lying as a covering on the saddle of some mules that met us. They said that the animal had been killed on Anti-Lebanon; but the fragments of the skin reminded us more of the species described by Ehrenberg, that of our common brown bears. The native hedgehog, which we procured from Bethlehem, is not the long-eared Egyptian species, but quite like our common European ones. The native *arneb* or hare is the Arabian kind. The porcupine, *kanseds*, by which name the people sometimes call the hedgehog, is frequently found in the rock-clefts of Palestine: the blind mouse is also common here, for which we could find no other name than that common to all kinds of rat, "*far*."

'Among the larger birds of prey, we saw oftenest the common *cathartes* or carrion kite (*Cathartes percnopterus*), as well as the *hedy* or glade kite. The native wild dove (*Qimri*) is not very different from our kinds; and just as little, the species of shrikes, crows, carrion crows, &c. Whether the great animal, which the Arabs call *tensah*, and which occurs westwards from Sichem, in a marsh or small lake, be really a crocodile or not, we had no opportunity of finding out. The turtle of the mountains, which we found near Bethlehem and Nazareth, is the well-known Greek kind (*Testudo Graeca*) which occurs in Italy. Serpents are very rare, and,

according to the accounts of other travellers, are not poisonous. We saw them only in the neighbourhood of Nazareth, and on the road from Cana to the Sea of Tiberias. Near Beyrout we saw the *Janthina fragilis*, which yields the common purple. Among the native insects is the bee; but a catalogue of the names of the numerous beetles, &c. which were captured in Palestine, would have little interest. At this season of the year, we were not much troubled by the *namus* or mosquitos' (iii. 112, *seq.*).

For eighteen hundred years, the western world, in all its prosperous life and youthful energy, has looked with reverence and hope towards the stricken, yet honoured land of which we have taken a survey. After ages of obscurity as a mere province of a fallen empire, that country suddenly became invested with a glory till then unknown to earth. A few poor fishermen went forth from those shores among the nations, and announced such tidings as changed the destiny of the world for ever. Human life became an altered state: new motives, sympathies, and principles, arose; new charities were developed; new hopes, enlarging from the grave, animated our race.

It was natural that this bright hope and faith should degenerate into enthusiasm. The land of Palestine became a sort of idol; and pilgrims rushed to its shores in countless multitudes, in the hope of laying down the burden of their sins upon its sacred soil. The spirit of all Europe was warlike; and the voice of Peter the Hermit turned its energies into a new channel, when the cross became the emblem of devotion in the cause of chivalry, as well as of religion. The summons which he gave rent asunder every tie of love, home, and self-interest. The warriors of England, France, and Austria, knew no patriotism but for Palestine, — no interest but for the holy sepulchre, — no love but that of glory. Then for centuries the tide of war rolled from Europe upon Asia. Baffled and beaten back, or perishing there fruitlessly, men learned at length that not by human means was glory to be restored to Palestine. The crescent shone triumphantly over Calvary, as if to teach the Christian, that his faith was to be spiritual, — its inspiration no longer to be sought on earth.

This Holy Land, although no longer an object of warlike ambition, has lost none of the deep interest with which it once inspired the most vehement crusader. The first impressions of childhood are connected with that scenery; and infant lips, in England's prosperous homes, pronounce with reverence the names of forlorn Jerusalem and despised Galilee. We still experience a sort of patriotism for Palestine, and feel that the scenes enacted there were performed for the whole family of man. Narrow as are its boundaries, we have all a share in

the possession. What a church is to a city, Palestine is to the world.

Phœnician fleets once covered those silent waters; wealthy cities once fringed those lonely shores; during three thousand years, war has led all the nations of the earth in terrible procession along these historic plains: yet it is not mere history that thrills the pilgrim to the Holy Land, with such feelings as no other spot on the wide earth inspires; but the belief that on yonder land the Saviour once trod with human feet, bowed down with suffering, linked to our race by the sympathy of sorrow, bedewing our tombs with his tears, consecrating our world with his blood.

CANAANITES, early, but not the first, inhabitants of the land of Canaan, which appears in the Bible as the residence of separate nations or tribes, the number of which may surprise the thinking reader, unless he take into account the natural features of the land, as making, in primitive states of civilisation, limits and boundaries, which under ordinary circumstances would keep neighbouring and even kindred people apart from each other. Carmel divides the northern from the southern seacoast, which between Joppa and Gaza is a plain. From Carmel spreads out the plain of Sharon, which runs from Tiberias by Tabor down southward to Joppa. Thus were the Phœnicians, north of Carmel, and the Philistines, to the south, divided and kept separate from each other; being left to pursue each his own course, though both of them were given to commerce, seafaring, and fishing (Neh. xiii. 16). Thus also were the inhabitants of the high lands separated from those of the coast. The modes of life pursued by the two were dissimilar. The plain of Sharon afforded too luxuriant a pasturage for its inhabitants not to employ themselves, at least in part, in keeping cattle. Yet the people of the plain looked chiefly to the sea for their support; while those who dwelt in 'the hill country' gave themselves up, both in the north and the south of the land, to tillage and pasturage. These diversities were promoted by the differences of climate and temperature, which, though the entire land is small, were by no means inconsiderable. The diversity of pursuits that is implied between the sailor and the landsman, the mountaineer and the dweller in the plain, has always proved a barrier sufficient to keep the respective parties asunder. With no pursuits, they have no feelings, in common; and not unfrequently the hardy sons of the hills look with contempt on lowlanders, regarding them as only fit objects for plunder. These causes of separation would, in the case of Canaan, be much augmented by the diverse origin of many of its tribes; for diversity of origin has always proved an effectual restraint on the intercourse of men, especially

in the earlier periods of civilisation, when the mutual hatred of different hordes is intense. Canaan, as the lowland of the Asiatic peninsula, and as its extreme boundary, was the resort of many different tribes, whose aims, as well as origin, kept them sundered from each other, and whose industry and skill, called into full exercise by pressure on all sides, made the natural opportunities of the country give forth a large amount of human sustenance, and so enabled it to support a disproportionate extent of population. The coast, being at an early period in possession of the commerce which united Europe with Asia, brought together within a small compass a multitude of men, — as appears from the descriptions of a later date found in Isaiah (xxiii.) and Ezekiel (xxvii.), — who carried on commercial pursuits with their colonies, which had migrated to the western shores of the Mediterranean Sea. The position of the land also occasioned, that nearly all migrations from the interior came into contact with Palestine. The people of Northern Asia, when they had made themselves masters of the countries about the Tigris and Euphrates, by whose fertility they had been enticed, found themselves still drawn westwards by the opulence of Egypt, and of the commercial cities which lined the shore of the Mediterranean; and, availing themselves of the long-travelled caravan road that led to Damascus, proceeded hence to Palestine; where, by means of the sea, the East came into close connection with the farthest limits of the then habitable globe towards the West. So it happened at a very early period with the Elamites (Gen. xiv.), and at a later time with the Assyrians, Scythians, Chaldeans, and Persians, one after another.

We are thus led to see, that the earlier populations of Palestine were not only numerous, but of diverse origin, manners, and pursuits. With our defective knowledge, it is not easy to give clear and positive statements as to who were the aborigines, or whether the aboriginal tribe ever held exclusive possession of the land. It may, however, be remarked, that the facts which we have just mentioned show in general that the wave of population moved, in agreement with great Scriptural implications and statements, from east to west, and from north to south. The Scriptures, however, it must be added, recognise the distinction here implied between aboriginal and immigrating people; for, in 1 Chron. vii. 21, we read of men who 'were born in the land,' whom, by comparison with other passages (1 Chron. viii. 13. Josh. xi. 22), we find to have been Anakims, resident in Philistine cities.

Among the earliest inhabitants were the Rephaites (from a root signifying *tall*), — a rough, hardy race, of unusual strength and stature, whom later and more cultivated

periods, beholding their form magnified through the mists of antiquity, designated 'giants' (Gen. vi. 4. Numb. xiii. 33. Deut. iii. 11). They originally dwelt in the vale of the Jordan, on the east side of the river, and are held by Ewald, Lengerke, and other eminent critics, to have been of Shemitic origin.

The Zamzummims were another ancient race, who are described even in Deuteronomy (ii. 20) as having in old time dwelt in the country inhabited by the children of Ammon, from whom they received their name, which is said to signify *men of evil dispositions*, and obviously alludes to the fierce manners of a semi-barbarous horde.

The Emims are also described in terms which put them in the class of which we speak. In Deut. ii. 10, 11, they are represented as having dwelt in the land of the Moabites 'in times past, a people great, and many, and tall, as the Anakims; which were also accounted giants, as the Anakims; but the Moabites call them Emims.'

The Anakims, or sons of Anak, — of whom three, Ahiman, Sheshai, and Talmai, are specially mentioned, — inhabited the southern part of Palestine, certainly before the arrival of the spies sent by Moses (Numb. xiii. 22).

The Avims must also be reckoned among the earliest inhabitants of Canaan. Their name, lowlanders, carries the mind to the coast. They dwelt in Hazerim, — that is, in nomad villages, — southward unto Gaza; whom the Caphtorims — that is, Philistines — destroyed (Deut. ii. 23); leaving, however, a remnant which continued to bear the name of the clan (Josh. xiii. 2).

Among the original possessors of Palestine must also be classed the wicked tribes of Sodom and Gomorrah; for they are mentioned as contemporaneous with the Rephaites and Emims (Gen. xiv. 5).

The Horites also are of the same age, who possessed Mount Seir, and whose name describes them as dwellers in caves and clefts of mountains (Gen. xiv. 6. Deut. ii. 12).

The notices that we have of these tribes, which will be given more at length when we speak of them separately, lie scattered, as if accidentally, in various parts of Scripture; but the great summary of the earth's population, contained in Gen. x., passes them in total silence. They are all held to have been descendants of Shem.

When these were yet in the land, there arrived other tribes, named by the Greeks Phœnicians, and by the Hebrews Canaanites. Historical tradition makes these come into Canaan from the south, stating their original seat to have been the Red Sea; that is, either the Arabian or the Persian Gulf. The genealogical list of nations represents Canaan to have been a descendant of Ham,

and so refers us to Africa for the native place of the Canaanites. If by the Red Sea we understand the Arabian Gulf, the Canaanites may have come from the shores of the Red Sea, at the same time that they came from Africa; or possibly the word 'Ham' is in this case to be understood as, in agreement with the etymology of the word, referring to the hot district of the earth generally; which would leave us at liberty to recognise, with some critics, the countries about the Persian Gulf as the home of the Canaanites (Gen. x. 6); — a course which is recommended, if the allegation is true, that the language of the Canaanites was Shemitic; in support of which, reference is made to passages of Scripture that certainly may contain such an implication, yet by no means state this as a fact (Gen. xix. 18. Josh. ii. 9).—See DIVISION.

Regarding the Canaanites as a branch of the Shemitic family, Lengerke makes them to have been practised in seafaring in the Indian Ocean, and to have migrated to the shores of the Mediterranean, in consequence of being hence led to see how favourable a site that seaboard afforded for commerce. In this view, they were a portion of that long and broad wave of population that came down from the south-east, towards the sea just mentioned, which appears to have been for many generations flowing in a north-westerly direction; so that Ewald says Palestine was in these primitive days the great place of resort for the Shemitic tribes, as it was during the crusades for the nations of Europe. If we may follow the guidance of this Shemitic origin of the Canaanites, we see a reason why they should press forward to the extreme boundaries of the country, and first take possession of the line of coast called from them Canaan or Phœnicia; migrating from which, in later periods, they at length occupied the entire country to which they extended their name. We are also led to see, that, when they settled in the land, they possessed no mean culture. To the appliances afforded by this culture, they doubtless owed their conquest of the earlier inhabitants; as they themselves, when in their turn commerce had brought luxury, and luxury had demoralised and enervated the character, were compelled to give way before the irresistible vigour of the youthful arm of the Israelites, who bore with them much of the power supplied by the high civilisation of Egypt. Long, however, must the Canaanites have been in quiet possession of the country, and considerable must have been the use which they had made of their resources and repose, when Moses brought them a master, from whose sword or yoke they were not to escape. At this epoch, they appear as a numerous people, consisting of several tribes or nations (Numb. xiii. 29. Deut. vii. 1), having a

military organisation (Josh. xvii. 16) and a regal government (Numb. xxi. 1. Deut. vii. 24. Josh. x. 3, 23), living in fortified cities, with houses full of all good, with wells already dug, vineyards and olive-trees already planted, as well as wealth of various kinds, the products of industry and the rewards of commerce (Deut. vi. 10, *seq.* Josh. vii. 21, *seq.*). The condition in which the Israelites, on their invasion, found the inhabitants, shows how it was that Joshua had so much difficulty in his conquests, and was compelled to allow a large portion of the Canaanites to remain (Judg. iii. 1, *seq.* Josh. xvi. 10), who occasioned much trouble in the times of the Judges, and maintained their existence till the age of David; nay, in some places, even to the days of Solomon (1 Kings ix. 16). Rather than submit to Joshua, a considerable number, if we may believe a Pagan writer, emigrated to Tingitana in Africa, where our authority found a monument bearing these words: — 'We are those who fled before the face of the robber Joshua.'

No sooner had Noah begun to recover from the effects of the flood, than a circumstance occurred (Gen. ix. 22, *seq.*) which made Canaan an object of aversion in his family, causing this curse to be pronounced on him: —

'Cursed be Canaan!
A servant of servants
Shall he be to his brethren.'

These unfriendly feelings were kept up and made worse by the hatred which rival clans, if not by the deeper aversion which differences of race, have always been found to occasion, as well as by incivilities and affronts given by the inhabitants of Canaan to the wandering Israelites; whence there ensued a settled alienation and an inveterate enmity between the two (Ezek. xvi. 3). But to the firmly-rooted and debasing idolatry of the Canaanites was it chiefly owing, that all friendly relations with them was forbidden by Moses to his nation; who, as being but little lifted above the grosser empire of the senses, could not fail to be in imminent danger of being turned aside to serve their gods; and so the great aim of Moses would fail of effect, and the greatest of all instruments for the civilisation of the world — namely, the establishment in the heart of society of a strict and elevated monotheism — would have been utterly lost. Hence were the Israelites forbidden, under the severest penalties, to intermarry with the inhabitants of the land, or to spare any of them, after they had succeeded in becoming their masters (Exod. xxxiv. 16. Deut. vii. 8. Judg. iii. 6). It is worthy of special notice, that the evils which fell on the Israelites, in after times, ensued from their frequent lapses into idolatry, occasioned by the remnant of spared Canaanites, and specially by marriage

with Canaanitish women (1 Kings xi. 1; xvi. 31). And if, as every student of the Bible knows, the establishment of monotheism was, in the actual circumstances, a work of extreme difficulty, which required the discipline of centuries, — scarcely within the bounds of possibility could that establishment have been, had idolatry been left by Joshua in full and unimpaired vigour. Indeed we see not how it was possible for Mosaism to have got a footing in the land, had the Canaanites been spared under the sway of mercy, and the conditions of a treaty having union for its aim. The success of the Mosaic religion involved and demanded the suppression of Canaanitish idolatry; and the latter was impossible, if the lives of the Canaanites were spared. But what in this have we different from the great lesson which history impresses on the mind; namely, that, however much human intelligence may, in an advanced stage of Christian culture, condemn the practice of war, yet that war has in numberless cases been the forerunner of civilisation, and, under the control of Providence, proved a most effectual means for advancing the highest interests of human kind? Numerous and signal were the advantages which Alexander's conquests were the means of conferring on eastern parts of the world. The Romans carried with their victorious arms the seeds of knowledge, culture, and happiness, among nations who could not otherwise have received them till after the lapse of centuries. Viewed, then, in connection with a general Providence, the extermination of the Canaanites has in it nothing exceptional or extraordinary; nor does the Bible lie under a weight of odium which is not shared by every other ancient history. But a special order was in this case given of God for the destruction of the inhabitants of Canaan. At such a thought, the heart, we know, revolts: the feelings of alienation which it now occasions, no force of argument can, we believe, suppress. We confess that we do not wish that any argument should be found strong enough to drown this holy voice of Christian benignity. We love God as made known to us by the Lord Jesus Christ, with far deeper reverence than the solution of any historical difficulty. If there must be a conflict between our idea of Deity, and the record touching this war of extermination, at least let not the former be in the slightest degree lowered or impaired. We would, if necessary, far rather hold that a priestly religion had exceeded the bounds of its just authority, than for a moment suffer the lustre of the divine character, as conceived by our minds, to be sullied even by the shadow of a shade. But are we reduced to this alternative? In general terms, no.

The subject must not be viewed in the

abstract, but under the relations in which it stands in the Biblical narratives. In this case, we have clearly not to do with abstract principles, but the peculiarities of an individual case. Wars of excision may in the abstract be wrong; yet the exterminating war of Joshua against the Canaanites may still be right. It is under special circumstances that the war is conducted: by these special circumstances must we form our idea of its character. Now, the specialities in this case are numerous. In the widest sense, they comprise all that had been done, and all that was to be done, by revelation for the improvement and salvation of mankind. But leaving on one side this wider issue, let us very briefly advert to the point already touched on; namely, the idolatrous practices of the Canaanites, in contrast with the prevalence of a pure monotheism, which was to issue in the universal religion of Jesus Christ. The establishment of that monotheism in conjunction with a full unpruned idolatry was impossible. Was the good, then, to be foregone, — the vast and endless good which the Mosaic polity had directly and indirectly to confer? In other terms, was idolatry to continue unchecked, unabated, with full license to spread its moral poison on all sides? Let the reader not misconceive the nature of the alternative. Idolatry among the Canaanites was not a mere negation of good, — not an abstraction of the mind, — not a speculative notion. The point at issue did not involve the triumph of one of two rival systems of speculation. That idolatry was eminently practical in its character. And it was no less deadly. It was a pander to the lowest passions. It stifled the holiest voices of the human heart — we mean the domestic. It was essentially vitiating and debasing. It undid all moral ties. It destroyed both body and soul. Well has Milton appreciated the character of this idol-worship: —

'First Moloch, horrid king, besmear'd with blood
Of human sacrifice and parents' tears;
Though, for the noise of drums and timbrels loud,
Their children's cries unheard, that pass'd through
To his grim idol. [fire

Next Chamos, the obscene dread of Moab's sons:
Peor his other name, when he enticed
Israel in Sittim, on their march from Nile,
To do him wanton rites, which cost them woe.
Yet thence his lustful orgies he enlarged
Even to that hill of scandal by the grove
Of Moloch homicide, lust hard by hate

Belial came last, than whom a spirit more lewd
Fell not from heaven, or more gross to love
Vice for itself: to him no temple stood,
Or altar smoked; yet who more oft than he
In temples and at altars, when the priest
Turns atheist?'

This 'crew' of 'bestial gods,' whom our great poet has characterised with equal force and accuracy, must with all their abomina-

tions have been endured, and suffered to extend their power, unless the conquering arm of Joshua was to decimate the inhabitants of the land. The more gentle pleadings of our nature would prompt us to desire, that the alternative was not of so dreadful a nature. In truth, however, we must take it as history sets it before us. Idolatry could not be uprooted, while idolaters were spared. Nor practically could any regard be had to distinctions of age and sex. The acorn becomes an oak. Idolatrous fascinations are not lessened, because associated with female seductiveness.

We again remark, that it is not from our own position, but from that of the early age with which these events are connected, that we ought to contemplate this war of excision. A truly enlightened Christian conscience would unhesitatingly condemn such a transaction, were it to take place now. But such a conscience was unknown in those early periods. Its existence was a pure impossibility. And to require that the men of those times should conform to our standard is to act most foolishly, most unjustly; and, in truth, to say that they should have no moral sentiments at all. How, then, did this exterminating war look to them? Most clearly, as nothing unusual, — nothing atrocious, — nothing even condemnable. Sufficient evidence of this is found in the fact, that the record of all the circumstances is made in the book of Joshua in a simple, unconscious manner, and without the slightest apology.

But if the human view is free from condemnation, we must not expect to find the divine view full of severe rebuke. On the contrary, what the first approved, the second would easily be represented as enjoining. Inspiration is, in many cases, man's idea, carried to a high degree of intensity under the influence of religious emotions. The divine is the human idealised. Let the human clothe itself in patriotism, then are slaughter and self-sacrifice held to be a divine undertaking. Even in the present day, 'the God of armies' is made the prime cause of human victories, with a pious zeal that endures no contradiction. When the civilisation of the greater part of Christendom in the nineteenth century sent up from its myriads of churches *Te Deums* for the successful carnage at Waterloo, we need feel no surprise, that, in perfect sincerity and with hearty earnestness, the invading and conquering Israelites pleaded an express command to sanction their sanguinary deeds.

Nor can those who admit a Providence deny that they were utterly without a basis for their conviction. It is a fact that the Israelites got possession of Canaan. In making the conquest, they must have slaughtered thousands. It is equally a fact that this

achievement enters into the general course of Providence; for history is only a record of God's dealings with man. If the achievement formed a part of the course, how could it have been excluded from the plan and determinations of Providence? and if you can 'justify the ways of God to man' in view of the carnage of a Bonaparte, why such difficulty with the slaughter committed by a Joshua? Deny a Providence; still you do not deny the facts adduced, and can only say that the wars of the Israelites stand in a class with other wars. But, in denying a Providence, you cannot plead that these wars offend your religious feelings; for what religious feelings are those, — what lofty standard of right and wrong is that which he has, who, if he admits that it has a Maker, denies the world its Governor; regarding it as, in its moral relations, 'a mighty maze without a plan'? In truth, we do not see what unbelievers in revelation gain by pleading against it the sanguinary proceedings of the Israelites. The great facts remain the same, whether or not the latter had a divine sanction for what they did. The land was forcibly taken possession of, and held by Joshua and his followers. When the objector has explained on his principles how this was right under a system of ordinary Providence, the believer in revelation will find no difficulty, with the superadded element of alleged special direction. What God permits he does. What necessarily ensues from following his guidance, is his own act. If by special or by ordinary means he brought the Israelites to the borders of the land he had promised to them, he thereby gave them a command to enter in and take possession. And if dire evils existed in that land, — evils utterly incompatible with the laws enjoined by his servant Moses, — then, by all the discipline through which he had conducted them, did he bid the Israelites remove those evils, by a voice as explicit and effectual as if he had spoken from Mount Nebo, as he spoke from Mount Sinai.

The employment of the Hebrews themselves in the extirpation of their predecessors, in which some have found special difficulty, was necessitated by the need there was of inspiring them with such a hatred of idolatry, as might keep them pure from its contaminating practices. And in this employment we have only an instance of that general law by which men are made God's instruments of evil and of good to each other, for the furtherance of his own divine plans of benignity. It is even into the hand of a father, that the rod of needful correction has been placed of God. If a mother's love brings untold happiness on her child, it is through the varied discipline of what we term ill and good. Pain is often the channel of God's best gifts to man. Even a Heathen moralist could see and paint the wisdom of 'the choice

of Hercules,' in preferring the path of labour and self-denial to that of flowery ease. To withhold evil when its infliction is the only remedy, is not benignity, but weakness. An incurable wound must be cut out.

We are of opinion, then, that if the extermination of the Canaanites is contemplated from the Biblical point of view, it is an indispensable link in the great series of events, and as such must be regarded as wisely and kindly intended by the great Ruler of the world, for the furtherance of his own benign purposes; a view which can be denied with effect by unbelievers in the Bible, only by their utter renunciation of religion. The question of natural or supernatural religion does not here come into play; for the difficulty, if there is one, presses with equal weight on the Deist and on the Christian. It is only a very shallow philosophy, or a false theory of inspiration, that can here give rise to notions having a tendency to bring Judaism into suspicion or discredit.

CANDACE, Queen of Ethiopia, that is, of Meroe, under whom was the 'eunuch of great authority,' mentioned in Acts viii. 27. Candace was not the proper name of this queen, but the royal designation of the line of princes, as was Pharaoh among the Egyptians. According to tradition, her own name was Judich; and to her eunuch, who is said to have preached and suffered martyrdom in Ceylon, we are to ascribe the first spread of Christianity in Ethiopia.

CANDLE (from the root *candeo*, to burn, in French *chandelle*, allied with our English 'kindle') is the translation of a Hebrew word, *Nehr*, which is generally rendered *lamp*, but in Job (xviii. 6; xxi. 17; xxix. 3), and in Psalms (xviii. 28; cxix. 105, in the margin) candle. The distinction which now prevails between lamp and candle was unknown in ancient times. Lamp would, in all the cases, have been the better rendering; as the reference is to the lamp or light suspended from the top of the tent which illumined the interior, rendered dark by its construction. Hence the lamp was an essential article of furniture. Its extinction left the tent or dwelling in thick darkness, and was regarded as the image of utter desolation: accordingly, in Job xviii. 6, we read of the wicked:—

'The light shall be dark in his tent,
And his lamp shall be put out.'

The Arabians are fond of this image. Thus they say:—'Bad fortune has extinguished my lamp.'

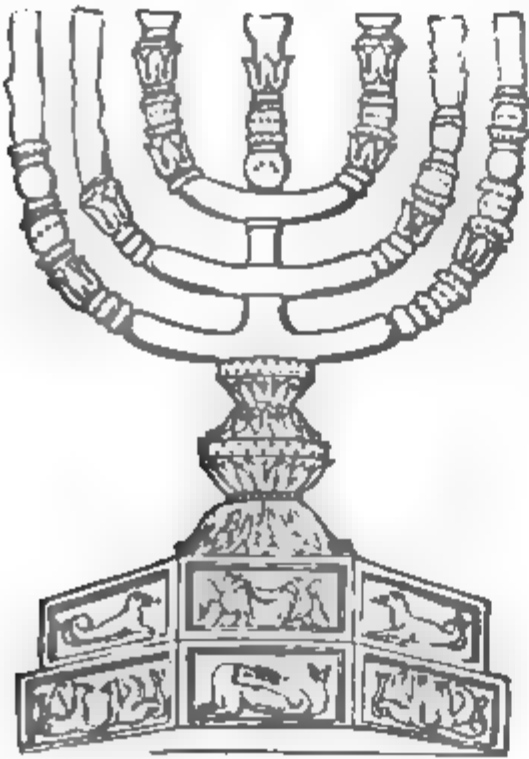
CANDLESTICK (a), was made by Moses 'after the pattern which was showed' him in the Mount, of pure beaten gold, a talent in weight, having a basis or pedestal, on which rose a shaft that sent out six branches, three on each side, all adorned with ornaments, whose shapes are described as bowls like

almond (flowers?) and knops. The stem and the six branches each bore a lamp fed by olive oil. This candlestick was set in the tabernacle, without the vail that divided it from the Holy of holies, over against the table on the south or left-hand side as you entered (Exod. xxv. 31, *seq.*; xxvi. 35). The number of lights, seven, seems to be intended to symbolise the work of creation, which is recorded to have, in seven days, brought the entire universe into the light of life. The account given by Josephus is as follows (Antiq. iii. 6. 7):—'Over against the table, near the southern wall, was set a candlestick of cast gold, hollow within, being of the weight of one hundred pounds. It was made with knops, lilies, pomegranates, and bowls; which ornaments amounted to seven in all. The shaft rose from a single base, and spread itself into as many branches as there are planets, including the sun. It terminated in seven heads, in one row, all in a line. These branches carried seven lamps, each one in imitation of the number of the planets; these lamps looked to the east and to the south, the candlestick being placed obliquely.'

This piece of furniture, which has been calculated to have been worth some six thousand pounds, concurs with other evidence to show that, even while yet in the wilderness, the wealth of the Israelites was great. Its construction makes it equally clear that they were by no means without skill in metallurgy, and the related arts. Egypt, indeed, from which they had recently come, was the great focus of the civilisation of the day. There the arts had been carried to a high degree of perfection, in which the Israelites were far too highly gifted a people not to have largely partaken. What is said of the pattern being showed to Moses in the Mount, intends, we think, that he was led, under the guidance of the inspiration of God, which, acting in conjunction with his own high powers, influenced all his decisions and his acts to choose such a form as, in its emblematical pertinency, should tend to forward in pious minds the great religious purposes of his undertaking.

In Solomon's temple, instead of one, there were ten golden and ornamented lamps, five on the north, five on the south side. These were carried away with the captive Jews into Chaldea (1 Kings vii. 49. Jer. lii. 19). In the temple of Zerubbabel, the old mode of one single lamp was restored (1 Macc. i. 21). The Herodian temple also had one lamp, described by Josephus as one of 'three things that were very wonderful and famous among all mankind,—the candlestick, the table, and the altar of incense. The seven lamps signify the seven planets, for so many there were springing out of the candlestick' (Jew. War, v. 5. 5); 'its middle shaft was fixed on a basis, and the small branches

were produced out of it to a great length, having the likeness of a trident in their position, and had every one a socket made of brass for a lamp at the top of them' (Jew. War, vii. 5. 5). This candlestick was carried away by Titus, with other spoils. On the Titian arch it is sculptured, but remains now in only a mutilated state; yet such as generally to correspond with the description of Josephus, and throw light on the original form in which the tabernacle lamp was made by Moses.



GOLDEN CANDLESTICK, FROM THE ARCH OF TITUS.

The seven lamps in one are symbolically applied, in the Apocalypse (i. 20), to the seven churches of Asia.

CANE, probably from a root common to the Hebrew *Kaneh*, which is variously rendered in the English Bible, 'stalk' (Gen. xli. 5); 'branch' (Exod. xxv. 33); 'reed' (1 Kings xiv. 15); 'calamus' (Exod. xxx. 23. Cant. iv. 14. Ezek. xxvii. 19). The Hebrew word seems to be from a root which denotes *to stand erect*, after the manner of canes and reeds. From its quality of growing up to a considerable height, in a stiff jointed rod, are derived the applications or uses of the cane, as well as the meanings which it bears.

The calamus (from a Greek word signifying cane or rod) is a species of palm, which, from its slender stems, has the appearance of tall grass, and has been considered as one of the links which connect the grasses with the palms. From the passages above cited, it is evident that when the term calamus is used, the *Calamus aromaticus*, or fragrant cane, is intended. In Canticles (iv. 14), the calamus is joined with cinnamon, as well as other odoriferous plants. The cinnamon and calamus are found so joined together in

Josephus (Antiq. iii. 8. 8), who adds of the calamus, 'This last is a kind of sweet spice.' The calamus (*Arundo donax*) was made into arrows by many nations, so that, to use the words of Pliny, half the world has been conquered by reeds. But if one reed has aided to conquer, another (the papyrus) has done far more to enlighten and reform mankind. It was on a calamus ('reed') that the sponge filled with vinegar was offered to the Saviour, when on the point of expiring (Matt. xxvii. 48). The height at which Jesus was suspended above the bystanders, has perhaps been exaggerated. A calamus reed, however this may have been, could doubtless have reached his lips; for the stem of the *Calamus verus* is described as being one hundred feet long. Some species are much longer.

This plant, which is distinguished for its pleasant odour and aromatic taste, grows in Europe, but reaches perfection only in an Asiatic climate. The calamus of Arabia and India is most valued, and such is meant in Isa. xliii. 24. Jer. vi. 20. Ezek. xxvii. 19.

CANKERWORM.—Canker is the same word as cancer, which is described by Ovid (Metam. ii. 825) as *malum immedicabile*, 'an incurable wound.' Canker is applied to any thing that eats, and so destroys; or to what has the malignant and destructive qualities of a cancer. The name is sometimes given to the caterpillar, in consequence of its voraciousness. And with the caterpillar is the cankerworm found united in Joel i. 4, where different kinds of locusts are spoken of; for the exact description of which, we have in English no discriminating terms. The Hebrew word, *Yehlek*, is, however, more frequently rendered 'caterpillars' (Ps. cv. 34. Jer. li. 14, 27. Joel ii. 25). It comes from a root which signifies *to lick*, or *seize with the tongue*; and denotes the young locust in the last stage of its metamorphosis, or between its third and fourth condition. The term 'canker' is also found in 2 Tim. ii. 17: 'And their word will eat as doth a canker.' The Greek term is the original of the word *gangrene*, and signifies in its root-meaning to eat and devour; hence it denotes caries or rottenness of bone, or a cancerous wound in the flesh; and is derivatively applied to an evil and malicious disposition, whose poison infects and eats away the sound affections of the mind.

CANON, a Greek word in English letters, of which the original occurs five times in the Greek Testament, being rendered by the terms 'rule' and 'line' in the common version (2 Cor. x. 13, 15, 16. Gal. vi. 16. Phil. iii. 16). In these instances it signifies generally a guide, a means of direction in the great concerns of the Christian life. But where is that guide to be found? Christianity has a history. Where is that history to be found? Partly in the writings of ordinary men; partly in the writings of men possessed of superior means of enlightenment.

Whence the necessity of a guide or canon, in other words, a criterion or test. Which are the writings of the persons who had these superior opportunities? The canon answered the question. They are those which have stood the test, received the sanction, and, as having done so, have been taken into this canon or collection of sacred books. Whence it is clear that some quality in these books was regarded as the essential which caused them each to be received. That quality was inspiration (2 Tim. iii. 16). If a book was inspired, it was received into the canon. But how was its inspiration to be ascertained? The prophets under the old dispensation, the apostles under the new, were held to be inspired. A book, therefore, written by a prophet or an apostle, was received into the canon. Still the question arises, How was it known that a book was written by an apostle? In the primitive age of Christianity, this knowledge was easily gained, and both readily and safely propagated, — first by those who knew the apostles, and then from father to son, and from church to church. By this natural transmission of knowledge and of approved books, a collection or canon was gradually formed. And the canon, being thus formed, was finally accepted and sanctioned by the canon or law of the church, as represented in councils, and denominated the canon. The collection became itself a rule or canon by which to distinguish spurious from genuine books, or ordinary from apostolical writings; and so the writings which formed, say the Christian canon, were called the canonical in contradistinction to the apocryphal books. The canonical books, then, which combined to form the canon, in opposition to the apocryphal books whose claims had not been found satisfactory, are those which, by public authority, were received and read in the Jewish and in the Christian church, as sacred and divine.

We speak first of *the canon of the Old Testament*, referring the reader to what has been said under the head of BOOK and of BIBLE. The collection of books constituting the canon of the Old Testament was formed gradually during the procession of centuries. There can be little doubt that Moses had a share in the production of the earlier books, which contain documents and fragments that probably were in existence even before his age. The commencement of the Jewish canon, though the date is undetermined, must therefore be dated back at a very early period of history. If the commencement is uncertain, not less uncertain is the exact period of its completion. It is clear that the canon could not be closed until the last sacred book had been added. But if we knew the very year when the last book was published, we could not hence safely declare that this was the time when the canon was completed. Some interval may have elapsed during the publica-

tion of the work, and its reception as of divine authority. Such reception was necessarily a work of time. Authority is, in all cases, of slow growth; and a writing which, like those of the later prophets, chastised the sins of priest and people, would be long before it conciliated so much favour and respect as to be acknowledged to contain the word of God. We are, therefore, disposed to consider the later more probable than the earlier closing of the Old Testament canon. For the determination of the exact period when it took place, we are not furnished with materials, — an historical deficiency the less to be deplored in this place, because ours is a popular, not an antiquarian, view of theological subjects; for which reason we shall do no more than briefly allude to some important facts, reserving our space for a fuller treatment of the rise and reception of the books of the New Testament, or, in other words, the formation of the canon of the New Testament, with which the Christian is chiefly concerned. Not till after the Babylonish captivity was the canon completed. But when after that event? According to the Rabbins, the members of the great synagogue formed the collection; that is, they put together the books which had been scattered or written during the exile, having revised, corrected, and arranged them; thus bringing them into the condition in which they now are, and so closing the canon. These persons, according to Jewish accounts, were a hundred and twenty learned men, who were called together at Jerusalem by Ezra (cir. 450, A.C.), in order to determine what writings were of divine authority, and to form them into one comprehensive whole. But this story is on several grounds unworthy of credit. Whatever books may have existed in the sacerdotal collection found in the temple library, these were necessarily dispersed by the events which attended the captivity. Yet, doubtless, in the period of its duration, the authorities of the nation were attentive to the sacred books, many of which, though they might receive additions during and after that event, yet are to be ascribed to an early age. We must distinguish between the first composition of a writing, and the state in which it is found at a later period. The existence, in writing, of a book, admitted additions by persons who lived more or less after the original author. Thus it does not follow, that, because the book of Deuteronomy contains an account of the death of Moses, the substance of it may not have proceeded from his pen. Without, then, pretending here to settle at what period the several books of the Old Testament first came into existence, we speak of the time when the last hand was set to their contents; for in this way only can we approach to accuracy in determining the period about which the Jewish canon was closed. A part of

this canon appears to have been collected, and another part to have been composed, during or after the captivity. The prophecies of Jeremiah and the book of Psalms were collected and brought into their present condition, during or after that event; the prophecies of Ezekiel and of Daniel were completed during the continuance of the Jews in the land of their conquerors; Haggai, Zachariah, and Malachi, the Chronicles, Esther, Ezra, and Nehemiah, were written some time after the return of the Jews into the land of their fathers. The period which immediately followed that return could hardly have set the seal to the Jewish canon. The first weak colony that came back home were too much occupied with measures for their social security, — too much engaged in the cultivation of the soil, in constructing dwellings, and procuring the necessities of life, — they had too severe a struggle to maintain with internal and external hindrances, to make provision for any other of their higher wants than the erection of their temple; and could have had neither thought nor leisure for undertaking an office of a purely literary and learned character. Nor do we find either in the book of Ezra, which has preserved valuable information regarding the early period after the return, nor in the traditions of the Jews, any intimations from which we may conclude, that those who formed a part of the first colony that returned, busied themselves about the remains of their national literature. Not before the days of the Persian kings, Xerxes and Artaxerxes, — when, under the first, the learned priest Ezra conducted a second colony back to Judea, and, under the second, Nehemiah came into his native country; and both awoke new life in their distracted and dispirited nation, — was there a favourable time for the prosecution of learning; the earliest moment of which would, however, be seized, since the objects to which the leisure was applied were of a sacred nature, and, as such, claiming immediate attention. Accordingly, the information supplied by the books of Ezra and Nehemiah, as well as the traditions of the Jews, tend to show that such an undertaking was at this time entered on. Suitable arrangements appear to have been made, in order to direct the minds of the people to the high concerns of religion, specially to make them acquainted with the law of their fathers, and to set in order the ecclesiastical and the civil constitution. In the awakening of an interest of this kind, what was more natural than that men such as Ezra and Nehemiah, after the publication of the book of the law had produced a deep impression (Neh. viii. 9, 12, 17; ix. 1—3; x. 28—30), should take every means in order to collect as fully as possible the remains of the national literature, and place in the hands of the people, the history of their

fathers since the days of Moses, the sayings of the wise king Solomon, the predictions of the prophets which had been so strikingly fulfilled; and in the hands of the superintendents of the public worship, the songs of David and his 'tuneful brethren'? It is expressly stated, that this great national reconstruction took place on the basis of 'the book of the law of Moses,' which was publicly laid before and made known to all Israel (Neh. viii. 1, 8). The existence of such a book, and the reality of its republication, make the changes now introduced intelligible. It is equally necessary to hold that Ezra and Nehemiah found in existence an abundant literature, and, speaking in general terms, the books to which he is alleged to have given his sanction; for the creation, for the first time, of such a work as the Pentateuch or the Psalms, the prophecies of Isaiah or the book of Job, will not for a moment be thought possible by those who know in what a humble and disorganised state the Jewish people then were. The whole analogy of history contradicts the supposition, that what are accounted the more ancient books of the Jews could have been produced *en masse* by deceivers or enthusiasts, at a time when the glory of the nation had passed away, and when the national mind was yet suffering under the but recently removed yoke of a protracted bondage. In 2 Macc. ii. 13, we read that writings and commentaries of Nehemiah existed, in which, among other things, it was reported that he founded a library, in which 'he gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the oblations.' However indefinite this statement may be, it contains the substance of the prevalent tradition, that attention was given in the days of Nehemiah to the sacred canon. There is, indeed, a line of tradition, which is by no means to be despised, for this, if for no other reason, that it is uniform and unopposed, which refers the settlement of the canon to Ezra. As expressive of this traditionary impression, even the story about the great synagogue before mentioned, however small the value may be that belongs to its details, is not destitute of truth, nor without importance. To Ezra, the oldest fathers of the Christian church also assign the office of collecting and publishing the Jewish Scriptures. On the whole, it seems probable that at least the chief office in settling the Old Testament canon may be ascribed to Ezra and Nehemiah. It is a different question, whether or not the canon was finally closed in their days. The opinions of modern theologians have till recently answered this question in the negative, holding that, while Ezra and Nehemiah began the work, its completion took place gradually and in process of time. Dr. Hengstenberg, however, maintains with more warmth of zeal

than force of argument, that the canon was formed and completed once for all by Ezra and Nehemiah. Even a Catholic author (Herbst, *Einleit.* i.) has argued that the book of Nehemiah, however, could scarcely have come into its present condition before Darius Codomannus (A.C. 336—330); for, xii. 22, it is recorded that the heads of the priests were 'recorded to the reign of Darius the Persian,' whom Josephus, Grotius, and Le Clerc regarded as Darius Codomannus, with whom the Persian monarchy ended. The register found in 1 Chron. iii. 19—24 has been thought to show, that the books of the Chronicles could not have been received the last hand before the reign of Darius Ochus (A.C. 359). Also, the remark in Esther ix. 19, goes to show that the festival of Purim had been a long while in use, so that the recorder of the fact must have lived considerably after the event which had occasioned the institution, and which is placed in the time of Xerxes (A.C. 486—465). Besides, in the nature of things, it appears probable that such a work as the collection of the sacred books, in the actual circumstances of the Jewish nation, would require a longer time than the duration of the life of an individual. If Ezra and Nehemiah had collected the greater part of the sacred writings, they could not be sure that they had discovered and put together all the residue of the national literature. Failing this, they must have left to time and circumstances, that which facts alone could properly determine. Contemporaries cannot close a canon. It is the work of posterity to see and recognise that completion to which events give occasion. With this view agrees the tradition of the later Jews, — namely, that the canon was completed by the high priest Onias, who died in the year 292 before Christ; — a tradition which may be true in the sense, that Onias approved and sanctioned the books which he found in or added to the collection. It seems, then, that under Ezra and Nehemiah the greater part of the sacred writings were collected: after their death the collection still continued under authoritative supervision, till, towards A.C. 300, the canon ceased to receive additions, and so came to a conclusion. The Hellenistic Jews, however, following other principles than those which actuated Ezra and his successors, received and sanctioned as among the sacred writings, books termed the Apocrypha of the Old Testament, which were found or composed after the date just mentioned, until the first century before the advent of the Messiah, when the prophetic voice sank into final silence, and the collection and the national literature received no further additions.

The matter which is of chief practical importance to the modern student is this, that the sacred books of the Jews, which now

constitute what is termed the Old Testament, were, whenever the collection was brought to a termination, objects of high regard and special care, on the part of persons whose knowledge and position guaranteed them against deception; and whose honesty of purpose and general faithfulness are ascertained to us by the simple fact, that the books to which they gave their sanction are not without passages which reflect strongly on the rulers and priests of Israel. Too much importance has been attached to the question of great names in regard to the settlement of the canon, as well as to the question of the time when it received its final modification. No name, however great, could justify a modern in believing that which in itself is incredible, or doing that which it is immoral to do; while opinions and practices which approve themselves to the enlightened mind and purified conscience of the Christian, need no recommendation from any source external to themselves. The historical points in the consideration of which we are now engaged are chiefly of value, by leading us to see that presumptions which have been raised against the sacred books of the Jews are without solid foundation, and to admit these books generally as genuine compositions, within the sphere of general literature, and specially within the sphere of the sacred literature of the Hebrew nation. We are thus furnished with reason to believe, that these writings are true, in the sense of containing a description of realities, a transcript from actual life; and as offering much — very much — that is good and useful in all ages, among all classes, and in very diversified states of civilisation.

What books were they which received the sanction of the Jewish church, by being adopted as parts of the canon? On many occasions, our Lord makes mention of a collection of sacred books, as being in his day the generally recognised authority in matters pertaining to religion (Matt. v. 17. Luke xxiv. 44. John v. 39). The apostles also employ, on many occasions, citations from the Jewish Scriptures, generally without mentioning the names of the writers, in the knowledge that these writers were well known to, and received as of authority, by those whom they addressed. A catalogue of these Scriptures is not given in the New Testament. The passage in Luke (xxiv. 44) supplies the means of ascertaining, from the lips of Jesus himself, the division and generally the books which were in his time recognised. In this passage our Lord mentions the entire collection of the sacred books, under the prevalent divisions of the Law, the Prophets, and the Psalms. The same description is made use of by Josephus, in speaking of the sacred books of his nation. Josephus supplies a catalogue, which, however, is not entirely free from difficulty. His statement

is, that the sacred books of the Jews were in number 'twenty-two, of which five belong to Moses, that contain his laws, and the traditions of the origin of mankind till his death. The prophets who were after Moses wrote down what was done in their times, in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life' (Against Apion, i. 8). We subjoin what Josephus says of the view entertained of these writings: — 'How firmly we have given credit to these books of our own nation, is evident by what we do; for, during so many ages as have already passed, no one hath been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it is become natural to all Jews, immediately from their birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them.' This important passage teaches us, that the first division of the Hebrew canon, the Law, contained the five books of Moses, or the Pentateuch. If we put together the books which the Jewish historian cites in other parts of his writings, under a variety of honourable designations, — as 'sacred writings,' 'the writings that are laid up in the temple,' 'the books of prophecy,' 'books of the Holy Scriptures,' 'ancient books,' 'books of the Hebrews,' — we find the second division to consist of Joshua, Judges and Ruth, the two books of Samuel, the books of the Kings, those of the Chronicles, Ezra and Nehemiah, Esther, Isaiah, Jeremiah, Ezekiel, Daniel, the Minor Prophets — in all twelve. The Psalms made the third division. To complete the number twenty-two, we want one in the second, and three in the third, division; which we must not attempt to supply arbitrarily, but seek for in other writers.

Let us consult the Alexandrine Jew Philo, who was contemporaneous with Jesus Christ. He has not inserted a list of the Hebrew books in his writings, — satisfying himself with making quotations from them, according as suits the purpose he has in each case before him, partly with, partly without, mentioning the book whence they are taken. With mention of either the book or the author, he cites passages out of the five books of Moses, Joshua, the books of Samuel, the Kings, Ezra, Isaiah, Jeremiah, some of the Minor Prophets, the Psalms, and the Proverbs. Without mentioning the books, he quotes Judges and Job. We thus gain two books, with which to fill vacancies in the catalogue made up from Josephus; namely, the book of Job for the second, and the Proverbs for the third, division. There now fail us only two, in order to make up the two and twenty.

The missing two we find in the catalogue which an apologist of the Christian doctrine

in the second century, Melito of Sardis, drew up for the use of his brother, and which the ecclesiastical historian Eusebius has preserved. Melito's catalogue, which was the result of careful inquiry, conducted in Palestine, contains as follows: — 'Of Moses five books, — Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, of Kings four, of Chronicles two; the Psalms of David; of Solomon, Proverbs or Wisdom, Ecclesiastes, Song of Songs, Job; of Prophets, Isaiah, Jeremiah, the twelve in one book; Daniel, Ezekiel, Ezra.' According to this list, it is Ecclesiastes and the Canticles, which, together with the Psalms and the Proverbs, form the third division of Josephus.

A very exact catalogue of the books of the Jewish canon, which agrees with that of Melito, we owe to the unwearied diligence of Origen; from which that of Jerome does not differ, excepting, however, Jeremiah, which Origen received. The Talmud also supplies us with a list of the books of the Jews, that generally accords with those already mentioned, not only in the three leading divisions, but also in regard to the individual books composing them.

The contact into which Judaism came with nations speaking the Greek tongue, especially the wants of the Jews who were settled in Egypt, gave birth to the first translation that was made of the Hebrew Scriptures, — that called the Septuagint, from the seventy or seventy-two persons alleged to have been employed in making it. This version — which also bears the name of Alexandrine, from Alexandria, in which place it is said to have been written — is in the Greek language; and, being made at different times, may be dated as having come into existence between the years A.C. 300—130. The five books of Moses appear to have been first translated, for the use of Jews dwelling in Egypt, who had allowed their native tongue to fall into disuse, and had grown accustomed to the Greek language, in which they naturally wished to possess their national Scriptures, in order that they might be read and understood in the temple that they had there erected. This translation may have been made under the sanction of the Jerusalem Sanhedrim, which consisted of seventy or seventy-two members; whence the story that it was the work of that number of persons. It was received into the Royal Library, in which Demetrius Phalereus collected the laws of all nations; and appears to have been finished at the time when Ptolemy Philadelphus reigned conjointly with his father, Ptolemy Lagus, or about 285 before the birth of Christ. By degrees other books were translated by different hands, as appears from diversities of style, and manner of rendering the original

The Septuagint translation contains the books already enumerated, and, besides, some writings which exist only in Greek, and are therefore termed Deutero-canonical, or belonging to the second canon; in other words, apocryphal. Of the historical and prophetic kind may be mentioned certain additions to the book of Esther; certain additions to the book of Daniel; the book of Tobit; Judith; two books of the Maccabees; Baruch, with the Epistle of Jeremiah. To the third division of Josephus belong Ecclesiasticus and the Wisdom of Solomon. The degree of respect which these books may claim has been a matter of dispute; the Catholic asserting, and the Protestant denying, that they should be consulted as of authority in doctrine and practice: by the ancient Egyptian Jews, they appear to have been placed in the same rank with the Scriptures that existed in the Hebrew tongue. It is of more importance to know, that the Septuagint version in general was held in high estimation in the days of our Lord, as may be learned from the fact, that many of the quotations made in the New from the Old Testament Scriptures are beyond a question taken, not from the original Hebrew, but from this translation into Greek.

The history of *the canon of the New Testament* is not without its difficulties. On the early period of it, there is some darkness, which bold assumptions cannot conceal, nor unauthorised conjecture remove. There is, indeed, for those who will look at facts as they are, light sufficient for rational conviction; but there are no materials to justify dogmatism, or sustain positions conceived in the spirit of a purblind theology. The pretension to assign the year and the place in which each writing was produced, may in some cases be unsatisfactory; while it is a certain and safe position, that the New Testament presents a trustworthy image of the earliest Christian church, and has preserved a literature, the bulk of which owes its existence to the first century of our era.

Jesus himself taught only by word of mouth. He committed no system to writing. He did not employ the pen for the communication of his instructions. With a truly characteristic reliance on the vitality and power of truth, he scattered his words broadcast on the soil of the human soul, and left the seed to the God of the spiritual harvest. In order, however, to employ a suitable instrumentality, Christ called into the vineyard, labourers, who were not indeed free from the prejudices of the times, but who, as being plain, unlettered peasants, were more fitted than any other class of persons could well have been, for receiving and transmitting the pure light of heaven which he shed upon their minds. They, too, after the general manner of their age, and imitating the example of their Master, at first

taught the gospel exclusively by word and deed. Instead of committing their teachings to the dull and unquickenng custody of parchment, they went forth to proclaim with glowing lips the truths, charities, and sympathies, of which Jesus and Providence had made them glad heralds and living witnesses. And so, by the foolishness of preaching, the foundations of the church were laid. In the nature of the case, the apostles were speakers; and, as speakers, they were also men of action, not of literature. They preached, rather than wrote: they acted, instead of speculating. Their hearts were too full for the slow process of composition. The burden they bore was too urgent to admit of being delayed by the tedious preliminaries of writing, and the more lengthened process of publication. The art of printing has now made writing the readiest vehicle by which to address the world. In the days of the apostles, spoken thought travelled most speedily, and acted on the mind with the greatest momentum. The apostles were therefore heralds, not authors. Writing is a calm process, an afterthought, which ill accorded with the intense and glowing impulses of the first 'ambassadors for Christ,' who had to proclaim mercy, and beseech men to be reconciled to God. It was, moreover, spirit and life which they had to diffuse. The essence of Christianity consists in living holiness, and ardent, practical, all-embracing love. These, as being spiritual qualities, cannot be taught: they are communicated; or rather they are awakened, nurtured, and strengthened, in the hearts of others, by the glowing charities of the living teacher's soul. Hence preaching is an essential in Christianity. Literature may aid, but cannot supersede, preaching. Literature, even 'in its best estate,' can never rise to more than a secondary rank in the ministry of the gospel. It is the mellowed voice, the quivering lip, the burning word, the speaking eye, the whole man, feeling, thinking, speaking, and acting, — the entire soul, instinct with reverence and love, and poured forth for the express purpose of awakening kindred sentiments in the soul of others, — this is the great, specific, essential, and indispensable instrument of Christ for the conversion of the world.

Yet the time soon arrived within the lifetime of the first Christian missionaries, for the creation of a literature, whose origin was so natural as to recommend its genuineness, and enforce its credibility. The earliest churches were, in the main, made up of two classes of persons; — converts from Judaism, who, though they had become Christians, retained some relics of national prejudices and feelings; — converts from Heathenism, who had not been able to throw off entirely their educational prepossessions, and enter at once into the wide and lofty spirit of the gospel

Labour as an apostle might in the founding of a particular church, he could not on one, or even on several occasions, root up all the tares and bring forth a harvest of pure Christian grain. Difficulties, too, would naturally spring up in the case of recent converts the more readily, the more earnest was their desire to know and possess the whole mind of Christ. Necessity, therefore, as well as love, would tend to perpetuate the bond once formed between an apostle and a Christian community. When the herald of peace had left its members, in order to seek other spheres of usefulness in the wide world, which was lying in wickedness, he would still bear them in his heart, — still care for their spiritual welfare, — still wish to continue his instructions, and communicate the spirit; while they, on their part, naturally turned and applied to him for light, counsel, and guidance. Hence moved by his own unsolicited good will, or by their written request, the apostle, when absent in the body, would endeavour to be present in spirit, by means of a living representative, or of a letter, or by both. The apostolic council, held in Jerusalem to settle questions arising out of the proposed extension of the gospel to the Gentiles, had set an example in the letter which they addressed to the Christians at Antioch, and which they sent by the hands of Paul, Barnabas, and others (Acts xv. 22, *seq.*). The letters which this posture of affairs called forth from Paul, Peter, and John, formed the earliest Christian literature. The societies of which we have made mention were regularly constituted, having at their head an overseer, whose business it was to act in the name of the community of which he was the representative. An apostolic epistle, that was intended for the entire church, was sent and communicated to the church through its regularly appointed head. Thus did there exist an officer, by which the letter might be formally received, diligently scrutinized, and carefully preserved. To the officers, and to many of the members of the church, was the apostle known; his general sentiments, the specific cast of his opinions, his modes of illustration, and forms of language; his actual position in each case, and his acquaintance with the condition of the church whom he addressed. These facts were so many guarantees against deception. A church to whom a letter was addressed, would have no difficulty in knowing whether it proceeded from its alleged author. How could the two Epistles to the Corinthians have been palmed off on that church, had they not been produced by the mind of Paul? In the rapid and constant intercourse, both of ideas and of persons, to which the missionary efforts of the first preachers of Christianity gave occasion, fabrication and imposture — even had there been, as there was not, a motive for

arts so base — were very difficult, if not absolutely impossible. A letter purporting to come from the pen of Paul would be known as his before it was acknowledged; for it was not a loose herd, but an organised body of men that regularly and constantly met together for mutual edification, who were judges in the case. On satisfactory grounds, therefore, was such a letter, in a given case, received, — but for what? — as apostolic in origin, and therefore authoritative in doctrine and discipline. An authoritative document would, however, be preserved for the very same reasons that had led to its reception; would be carefully preserved, and occasionally if not frequently consulted. In imitation of what was customary in the Jewish synagogue, a sacred place would be found wherein it would be deposited. Self-interest and affection, as well as usage, led the members of the church to lay up the document among its archives, and, even probably at an early period, to cause copies of it to be made, for the use either of individuals, or of other Christian societies. And when several letters had thus come into existence, an interchange of their literary treasures took place among neighbouring churches, by which the usefulness of these writings could be multiplied, and their genuineness be more thoroughly and certainly ascertained. The letters thus originated, acknowledged, and preserved, naturally passed from father to son, from generation to generation, — laid up in the safe custody and wardship of an organised but popular body. In process of time, each separate community came to hold several of these letters, and may naturally have desired to possess all that proceeded from an apostle, or from the apostles. Thus arose a collection of epistles, which at first varied in number, according to the position and opportunities of each particular church, but which would obviously, in process of time, comprise, in most cases, all the documents received as genuine in the general church of Christ.

The process which we have sketched will be recognised as a natural, and therefore a likely one. It will also appear to afford sufficient guarantees for the genuineness of the documents. False letters could scarcely have been acknowledged, had such at the first come into existence. Still less could false letters have stood the test of time. Willingly and knowingly, men do not preserve the spurious; and the earliest communities had every opportunity for trying these letters, as well as for trying the spirits that were abroad in the world. Faith is the great conservative influence in literature, as in social life. Paul's epistles were believed to be Paul's, else they would not have been so carefully preserved, as their perpetuation and transmission to the present day imply;

and, as those who began the process of transmission were in the most favourable circumstances for proving and knowing the grounds of their belief, their conviction may well be a source of assurance to us, that the letters which have come down to us as Paul's were really written by that apostle.

If, therefore, we regard the apostolic letter addressed to the church at Antioch as the commencement of the epistolary literature, we may consider that, from and after the date of the council at Jerusalem (about A.D. 50 or 52), the collection of letters which we now find in the New Testament began to come into existence. Thus was the commencement of the Christian canon made, — and made under circumstances which commend themselves to the judgment of the writer, far more than any formal decision, or specific individual act, on the part of such sacerdotal assemblies as the third and following centuries bring under our notice.

But the publication of the gospel necessarily took an argumentative form. The evangelist had facts to establish, and a proof to sustain. He went forth to lay the foundation of the church of Christ in certain established truths of fact and doctrine, which were, and still are, comprised in the brief but pregnant proposition, 'Jesus is the Christ, the Saviour of the world.' The proof of this position, first made good by word of mouth, oral teaching proved insufficient to establish in the world at large; yet the apostolic commission extended to and comprised all nations on the earth. Experience showed the Christian heralds, that the sphere of individual speaking was, of necessity, too confined and limited to admit of that full discharge of duty which their souls desired, their Master had enjoined, and the world deeply needed. Besides, it was natural that a proof which had been repeatedly spoken, should at length be written. If the speakers failed to write the proof, it would sooner or later be written by some of their hearers. And when the ardour of manhood began to decline, and age and death to make manifest approaches, and when the first generation of missionaries were about to pass from their labour to their reward — then naturally the pen was taken up, records were made, memoirs came into existence, and the continuance of the sublime work and the future age were cared and provided for by compositions bearing more or less of the character of our Gospels, of which there were, when Luke composed his memoir, already several extant in the church (Luke i. 1—4).

This proof necessarily took an historical character. It had to speak of the past, the remote, the recent past. Its basis lay in the system out of which Christianity sprang. The gospel, in one view, was the ideal of Judaism, realised in Jesus the Christ. Hence some of these memoirs, — those, that

is, which looked specially to the Jewish mind, as the sphere of their intended influence, had as a main object to prove, from the Old Testament records, the Messiahship of Jesus of Nazareth. In another view, the gospel, transcending the narrow limits of nationality, was a realisation of the abstract ideal of human kind, in the life, deeds, and person of the same prophet. The argument for the establishment of this fact, while of a more general character, and while it called to its aid more widely received principles, did not cease to be largely of an historical kind. And thus, whether Jew or Gentile was contemplated by the composers of the memoirs in question, the compositions naturally became historical. This they must have been from the first. This our Gospels are.

The proof would assume an historical shape, the rather because it would involve a detailed account of the life and teachings of Jesus Christ, the great subject of the memoir, and the rock on which the church was being built. That life and those teachings were best set forth in the reproduction of the very words, and a description of the specific acts, of Jesus himself. But had these living elements come down to the time when the proof began to be put in writing? We unhesitatingly answer in the affirmative. It is impossible that such a life and such teachings should not have engraven themselves, as with a pen of adamant, on the fleshly tablets of the hearts of those who were eye-witnesses of the majesty of the Lord. The existence of the primitive churches, and the successful proclamation of the gospel, which are undoubted facts, imply the existence of a large number of persons during at least the first half of the first century, who were living historians of what Jesus had said and done. It is the function and the privilege of great minds to impress themselves on their contemporaries. Their ideas, their words, their deeds, their very manner, the peculiarities of their diction, their entire selves, are enshrined in the grateful and reverential memories of their scholars. Thus did Socrates leave an image of his doctrine on the minds of Plato and Xenophon. Writing nothing by the pen, he inscribed in their souls a portraiture of himself, which these great men, his scholars, reproduced, each in his own way, for the enlightenment and edification of the world. There thus arose an oral gospel in the primitive church. What Jesus spoke and did was received into the depths of the heart by those who attended on his steps, and by them was religiously preserved true even to the very letter; and communicated by word of mouth from parent to child, from friend to friend, from teacher to pupil. It is almost equally certain that memoranda were, from the first, made of the striking and impressive lessons which fell from the great Teacher's lips. Even before the twelve

or the seventy had received a correct conception of what Jesus was, he must have appeared to them as one of no ordinary stamp, and his aims and purposes must have borne in their apprehensions a character such as to excite the liveliest attention, and to call forth the most profound regard. How natural even for Jewish peasants to note down at least occasionally, the wondrous things that the Master uttered! The very strangeness and mystery which were imparted to his teachings by the uncomprehended spirituality of his doctrines would seem to suggest, if not require, the office of the pen, as affording the means of studying these words in private, and learning their import, if possible, by meditation and conference, when the day's journey was over, or when a circle of friends might be formed in the retirement of home.

Both by oral transmission and written memoranda, an ample supply of materials was formed, which would serve as trustworthy sources of information to those who undertook to draw up either memoirs of Jesus, or to work these memoirs into historical proofs of the divinity of his mission. And as these memoirs succeeded to these written notices, and these written notices were found to supply the place of this oral Gospel, would the more rudimental elements retire into the distance, and in process of time pass away, until at length several Gospels, which embraced in a systematic form all that was true and needful, came to be generally received, and were recognised as not only proofs of the Messiahship of Jesus, but also as trustworthy histories of the rise and progress of the new religion in the days, and in the person, of the great Head of the church. We shall, however, misapprehend facts, misconceive the nature of these Gospels, and so create difficulties to ourselves, if we are led to hold that the historical is their essential element. The period at which our Gospels were probably produced was far too near the days of our Lord for the existence of history, strictly so called; and there were at work, in the primitive church, influences which would necessarily postpone the day when history, as such, would or could be undertaken. The Gospels are not histories, but arguments. As arguments, they would be required, and would come into existence, before at least the younger men of the generation who had seen and heard Christ had quitted the world.

The Gospels were not written without a specific aim. They were not intended for the church at large. Each was designed to answer a certain well-defined purpose, which arose before the mind of the writer, from the circumstances in which he was placed. The specific character of each of these four compositions suffices to prove, that the object of their authors was, in each case, more or less peculiar. We thus account for the existence

of several Gospels. Originally each Gospel had its own district or province. If Matthew was designed for the Palestinian, John had in view the benefit of the Western Asiatic churches. Thus each portion of the great Christian community had its own Gospel. Time and intercourse caused one part of the church to communicate its Gospel to another. Copies were made and interchanged, till at length a church, which was favourably circumstanced for obtaining these precious documents, found itself in possession of several, and, before many more years had passed, of all the books constituting the New Testament. It is not to be supposed, that these writings would not be diligently and eagerly sought after; and the same desire which caused them to be in request, would suggest every precaution in order to ascertain the genuineness of those which were received. The early churches, in the earnest simplicity of a fresh religious life, the interests of which were dearer to them than all earthly wealth, could have had no reason for acquiescing in fabrications or imposture, but must have been impelled by a regard to their own edification and final peace, by a regard to the realisation of those hopes, the entertainment of which had brought them into a position of the severest self-renunciation and the bitterest worldly hostility, to scrutinise narrowly the claims of any writing purporting to be of authority in the church, and to recognise only such as bore indubitable marks of truth. Besides, though at an early period fabricated writings were in existence, this early, could not in the nature of the case, have been the first period. Christianity, in its origin, was a great fact and a sublime truth. As such was it proclaimed, — as such was it received. The offspring of truth is truth. Falsehood must have been of a later growth. A writing is the utterance of mind. The utterance of a genuine state of mind can be no other than genuine. Many years must have elapsed before the elements existed whence fabrications could arise. Reality and unreality differ in their very essence, — they differ also in their source and in their effects; and the first fresh warm gush of truthful feeling must have ebbed and grown cool, and lower and baser elements must have fastened themselves on the outward form of the church, ere imitation and falsehood could have commenced. The parasitic plant does not fix itself on the tree, till the tree has arisen above the soil, and put forth branches and leaves of its own.

The historical connection of the primitive Christians with the Jewish church would give the additional force of custom and usage to those natural influences which prompted them to consign their doctrines to writing, and to collect into one body the several Scriptures which were thus called forth. A canon already existed in that church, with

which the first disciples of Christ were familiar, and to the contents of which they were wont to make a constant appeal in defence and propagation of the gospel. The books which formed this canon were read aloud under suitable arrangements in the synagogue, — a practice which would pass, as a matter of course, into the new church, and so afford not only an impulse to the collecting of authoritative writings, but a pretty sure means of preventing the intrusion of any whose claims were unfounded or dubious. The essentially popular character of the earliest Christian church-constitution was a guarantee against literary or doctrinal corruption. The question could not fail to arise, — What book or books shall be read in the regular church meetings? The records of the New Testament show, that it was not an acquiescent or implicitly deferential spirit by which the members of these communities were actuated. Christianity grew in freedom by the force of inquiry, and by the native vigour of truth. Hence an active, healthful tone of mind predominated. The free inquiry and constant discussion which were cherished and employed against Heathenism, could not vanish when the special interests of the gospel itself were under consideration; and a mind which had grown used to assail and explode Heathen corruptions was little likely to be tender or patient towards error or falsehood in its own native church.

In the nature of things, the reception of these new Christian Scriptures must have been tardy. Persons who had been accustomed to give their homage to books which ran back many hundred years to the origin of the Jewish nation, could not easily receive new writings which went to modify, if not to annihilate, the authority of these venerable documents. The conservative feelings of our nature would occasion hesitation and delay, if not excite doubts, and that the rather because the spirit of party had from the first been aroused in the church: some saying, 'I am of Paul;' and others, 'I am of Apollos.' The consequent debate and contention would keep inquiry alive, and prevent imposition. And if there were among the Jewish converts any who had broken with the Scriptures of the Old Testament, or if converts from Heathenism had been taught by its corruptions to give up their faith in books, the state of mind which these renunciations imply, and which we know was widely prevalent, would render its possessor greatly indisposed to come again under the yoke of an ill-authenticated verbal authority.

There were, however, writings whose aim was of a general nature. The Epistles of James, Peter, John, and Jude, which bear the name of general or catholic, are addressed to a very wide circle of readers. This destination must have occasioned the multiplication of copies, as well as the dissemination

of Christian Scriptures. The constant travelling of the first preachers would facilitate the transmission and interchange of Letters and Gospels, as well as afford sure means of securing the churches from fraud. Even if the transcription and interchange of copies, and so the formation of a canon, had not naturally arisen, these encyclical Letters must have given occasion to the multiplication and collection of Christian Scriptures. And in whatever church a single genuine Epistle or Gospel was found, in that community, how remote soever it might be from other societies, there existed a test by which to discriminate between the genuine and the spurious. Every fresh writing received into the church collection became an additional criterion; and thus, in course of time, a sure means existed in hundreds of separate independent yet connected communities, for ascertaining what writings were, and what were not, of authority in things pertaining to Christ.

The process, however, by which a collection of books came into existence, was of slow operation. There is no satisfactory trace that any apostle or other authority took up the task. Such a proceeding was not in accordance with that spontaneous growth of Christian writings, of which we have spoken, and which affords the best warrant of truth and reality. The predominance, too, of oral instruction during the first ages of the church, postponed both the formation and the collection of written documents. There was less need for books of any kind while the apostles or their successors lived; and the example of Jesus himself, in teaching by word of mouth, long remained in force. And when writings began to make their appearance, doctrinal tradition was the criterion by which they were tried; whereas, at a later period, books were used to prove the doctrine. Under these circumstances, the existence of any recognised collection of Christian writings within the first century was impossible; and did we find such a collection to have been current, we should have difficulty to account for the fact. The absence of a very early canon corresponds with the condition of the church, and is what we should antecedently expect.

By degrees, however, circumstances arose which called for a recognised collection. False Gnostic opinions assailed the church from within and without. Apocryphal writings began to appear. The question was forced on the church — What is genuine, what is true? Hence arose the necessity of a test. Tradition easily undergoes corruption. One tradition may be arrayed against another. A written word remains unchanged, and offers a distinct and clear criterion. Still it was only by slow degrees, and as the vividness of the primitive age grew dim in the distance of more than one generation, that

Scriptures were tested, acknowledged, and put together as an authoritative guide. The spread of the gospel abroad in the world was the first great duty which occupied all minds, and interested all hearts. The internal constitution of the church, though not neglected from its earliest days, received full attention, only when the flow of missionary effort beginning to subside, left time and energy for questions regarding the literature to which the great movement had given birth. After a severe and long conflict with the world for victory, there came a pause, when the church calmly reviewed what had been achieved, and surveyed and tried its arms and resources for new conquests. Then in full strength arose the conviction, that the silent ministry of recognised books was required as an auxiliary to the diligent and faithful preaching of the word.

The beginning of the second century, therefore, we should expect to offer traces of a collection of Christian writings. Accordingly, we meet with one whose existence bears date, *cir.* A.D. 140. The first canon is that of one who has been termed a heretic. Marcion, a Gnostic teacher of Sinope and Pontus, founder of the sect of Marcionites, was in possession of a collection which he brought to Rome, and which consisted of one Gospel and ten Pauline Epistles. The Gospel he is said to have ascribed to the pen of Christ himself, Paul supplying the events connected with his death. It appears, in reality, to have borne a resemblance to the Gospel of Mark. His ten Epistles were to the Galatians, two to the Corinthians, to the Romans, two to the Thessalonians, to the Laodiceans, to the Colossians, to Philemon, to the Philip-
pians.

This canon is not of so much consequence in itself, as in showing us beyond a doubt, that the tendencies of which we have spoken towards the collecting of Christian Scriptures were in active operation at an early period. We are not at liberty to suppose, that Marcion held his for a complete collection. And even if he was of that opinion, it does not ensue that there were not other books bearing the stamp of apostolic authority, which was considered the proper sign of admissibility to the canon, — a sign the validity of which is indisputable. At any rate, a collection of sacred Christian books is known to have been in existence before the middle of the second century, which did not materially differ from writings found in our present canon. The existence of this collection, however, and the fact that other so-called heretics of the second century employed apostolic writings for their own special purpose, prove that already a considerable body of Christian literature was extant, to which the appeal in matters of doctrine was admitted to lie; while the state of things which is thus brought under our

eye makes it certain, that as yet no church authority had undertaken to make and settle a canon. But, about the middle of the second century, a sort of tacitly recognised canon had grown up, which seems to have erred on the side of excess rather than of defect, and which needed a bold and firm pruning-hand; but to writings connected with which, reference and appeal were more and more constantly made, as the internal conflicts of the church grew more numerous and more severe. An invariable and universally received collection was not yet found; but certain writings were generally prevalent in the church, — were read in the public assemblies, — were used in private, — were cited in discussion. This reference, however, to Christian literature is found to a less degree than at first sight might seem likely, because the early church-writers were wont to make their appeal more to the Old Testament, in which, as an ancient, recognised, and inspired volume, they found more authority, and gained for their sentiments more weight, than could accrue from recent uncollected and partly unacknowledged writings.

Of those whose testimony to the early existence of a body of Christian literature is important, Justin Martyr (born 89, died *cir.* 165, A.D.) stands at the head. In his yet extant writings, Justin, who came from the schools of philosophy into the church of Christ, cites largely from the evangelical history no less the words than the deeds of our Lord. If we compare his citations with what we find in the Gospels which are now current, we find, I. Many correspond even to the word; II. Others correspond in the facts, but vary in word, in additions, or in omissions; III. Others give the thought generally; IV. Others put together the substance of several passages and different speeches. We have space only for an instance or two. Of identical citations take the following: — 'Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire' (Matt. vii. 19. Justin, Apol. ii.). Of those which have a general resemblance, this may be a specimen: — 'Take no thought what ye shall eat, or what ye shall put on: are ye not better than the fowls of the air and the wild beasts? — and yet God feedeth them. Do not, then, take thought what ye shall eat, or what ye shall put on; for your heavenly Father knoweth that ye have need of these things: but seek the kingdom of heaven, and all these things shall be added unto you; for where your treasure is, there also is the mind of man' (Just. Apol. ii.). There is no mistaking this. It is obviously a part of our present New Testament; and, when this last is known to be one of the least exact of the correspondencies, the reader will entertain an assured conviction, that a Christian literature was in existence

before Justin's day, since authority is of slow growth, and Justin, in the middle of the second century, cites these passages as affording moral guidance. As sources of the speeches and facts which he brings forward, Justin mentions writings which the apostles and their associates left behind them, — designating them by the title, 'The Memoirs which are termed Gospels' (Apol. ii.). These memoirs, he says, were written 'by the apostles, and those who followed them.' Sometimes he speaks of one Gospel; but generally he uses the term, 'the Gospel,' so as to indicate the collection of the evangelists. Were these our Gospels? Passages may be found in his writings, which differ from corresponding passages in the Four Gospels of the modern Testament; but, as Justin obviously quoted very often by memory, such deviations make nothing against his having the same Gospels as we. The names that he gives to his authorities are an appropriate description of our Gospels. He expressly names these authorities, 'Gospels:' he names them also 'Memorabilia,' or 'Memoirs;' in allusion probably to the title that Xenophon gave to his interesting account of Socrates, which, like the Gospels, is rather an argument than a history; and, as an argument, contains the memorable sayings and deeds of the Athenian philosopher, by which was proved the injustice of the accusations levelled against him. Such a name, with such an import, is probably the best that has been given to the Gospels, and so confirms the belief that we still have in substance the same evangelists as those which were in Justin's hands. And we find, by comparison, that he quoted all four of our Gospels, — only Mark and John less frequently than Matthew and Luke. These books, too, it appears from his testimony, were read in the public assemblies of the church. On the whole, then, there can be no reasonable doubt, that Justin's Gospels and our own are the same. And when all these facts are put together, they will be felt to be of great weight in regard to the historical truth of the Christian religion. Books which in the year (*cir.*) 150 were in general use in the Christian church, as a credible and authoritative account of things done and to be believed, must have been in existence for a long period previously, — must have had good guarantees of their credibility, — and could scarcely fail to be what they were accounted, namely, apostolic writings, and, as such, the testimony of eye-witnesses or their scholars to the great facts and doctrines to which Jesus Christ had given birth.

Justin Martyr presents us with an instance of a feeling which was general in the early church, namely, a preference of the writings of the Old Testament to the new Christian

literature, when doctrines had to be established. The evangelists might give historical testimony; but Justin does not find in them that inspiration which was considered indispensable for authority in doctrine. Such inspiration was recognised in the prophetic writings of the Old Testament. In time, however, the Apostolic Scriptures came to stand on the same line with the Prophets, a result of the growing attachment to Christian literature, which assumed a decided character about the termination of the second century, and much conduced to the formation of the New Testament canon. So soon as the conviction became general, that these writings were of divine authority in doctrine and duty, a new and sacred interest was created on their behalf, which would prompt ceaseless industry in procuring, great care in preserving, unwearied diligence in multiplying, and scrupulous attention in scrutinising and testing them. Hence a canon would necessarily come into being. The operating causes were general, and general also would the alleged effects be; but Asia Minor, Alexandria, and Western Africa, first offer themselves in history as possessing a recognised collection of Christian books. The canon which prevailed over this wide extent of country at the end of the second century, and to be found in the writings of the eminent men, Irenæus, Tertullian, and Clemens Alexandrinus, contained the Four Gospels, the Acts of the Apostles, thirteen Epistles of Paul, one Letter of Peter, and one of John. How long before this period an acknowledged canon prevailed, we have not means to determine; but the reference to these books as of authority gives reason to think, that the canon was not then of recent origin. Certainly, whether the canon as a collection had existed long before the termination of the second century, there can be no question whatever that the books of which it was composed had been for many years known, studied, revered, and cited, in numerous and distant parts of the Christian world. This fact becomes more interesting and more important, when it is known that the recognition of these books and of this canon was owing to no interposition of ecclesiastical authority, but grew up spontaneously in the general soil of the Christian church, — was not the result of an ecclesiastical council, but the free act of the Christian mind, intent only on knowing, serving, and obeying the truth.

The general collection — divided into two parts, the Gospel and the Epistle — received the name of New Covenant or Testament, and so formed a more definite whole, being thus in a measure preserved from improper additions or diminutions. At the same time, a collection of manuscripts, still marked and defined by no universally acknowledged

authority, was liable to alterations. In the nature of the case, the alterations were likely to be in the way rather of addition than diminution, because it was by no means probable, that a first canon, wherever begun or made, would contain all the books which were, or claimed to be, of apostolic origin. The earliest addition to what we may term the original collection, just mentioned, appears to have taken place in Syria. At least the ancient Syriac version made for the Syrian church, in the third century, is found to contain the Letter to the Hebrews, and the Letter which bears the name of James. The respect in which this translation was held gives to the writings of which it consists a high degree of authority.

At length the season of criticism began to appear. The ground passed over was to be carefully surveyed. The tacit determinations of the church at large were to be scrutinised, and, if found good, approved. Origen (born at Alexandria, A.D. 185), in the commencement of the third century, is the first who applied himself to a systematic investigation of the canon. He appears to have distinguished three classes of books: I. The genuine, — those whose apostolic origin were to him satisfactorily proved; II. Spurious, — that is, clearly not apostolic, yet by no means to be accounted worthless; III. A middle class, consisting of writings which either were not generally received, or respecting which his own mind came to no final decision.

As Origen's is the first unquestioned list of the books of the New Testament, we translate his words literally as they are given by the ecclesiastical historian Eusebius (vi. 25): — 'In the first book of his Exposition of the Gospel according to Matthew, he (Origen) bears witness that he knew only four Gospels, thus keeping to the ecclesiastical canon. He speaks in this manner: — As I have learned from tradition respecting the Four Gospels, which alone are uncontested in the entire church of God, under the whole heaven: — First, that which was written by Matthew, formerly a publican, but afterward an apostle of Jesus Christ, was put forth for the converts from Judaism, being drawn up in Hebrew; second, that according to Mark, who made it as Peter gave directions; whom, in the catholic Epistles, he, on this account, acknowledged as his son, saying, "The elect (church?) in Babylon salutes you, as does Mark my son;" the third Gospel according to Luke, which is recommended by Paul, made for converts from the Gentiles; finally, that according to John. Also, in the fifth of his Expositions on John, the same person (Origen) says these things respecting the Letters of the apostles: — Paul, who was rendered a meet servant of the New Testament, not of the word, but the spirit, — who car-

ried the gospel from Jerusalem and the surrounding countries, as far as Illyricum, — did not write to all the churches which he taught; but to those to which he wrote, he sent a few lines: but Peter, on whom is built the church of Christ, against which the gates of hell shall not prevail, has left one recognised Epistle; it may be a second also, for it is a matter in dispute. What must we say respecting him who lay on the bosom of Jesus, namely John; who has left one Gospel, confessing that he could have made so many as not even the world was able to receive? and he wrote the Apocalypse, being commanded to pass in silence, and not to write, the voices of seven thunders. He also left an Epistle of a few lines; it may be a second and a third Epistle; but all do not allow these (two) to be genuine, but both do not contain a hundred lines. Moreover, respecting the Epistle to the Hebrews, in his discourses on it, he (Origen) thus delivers himself: — The style of the Epistle inscribed to the Hebrews has not the peculiarities of the apostle, who confesses that he was rude in speech; but the Epistle in its diction is more Greek, which any judge would allow. On the other hand, the thoughts of the Epistle are admirable, and not inferior to the acknowledged apostolic writings: this any one will admit, that gives attention to the apostolic reading. I am disposed to assert, that the thoughts are those of the apostle; but the phraseology and the composition are those of a person narrating the apostolic words, and expounding what had been said by his teacher. If any church has this Epistle as being of Paul, let it be congratulated on the fact; for not in vain have the ancients handed it down as Paul's. But who wrote the Epistle, is in truth known to God only: the history, however, which has come to us, states that by some it is ascribed to Clemens, who became bishop of the Romans; by others, to Luke, who wrote the Gospel and the Acts.'

This passage establishes several important facts, and that with the more force, because it establishes them indirectly: — I. Attention had for a long period been given to the question of what were, and what were not, apostolic writings; II. There existed on the subject a traditional history, whose aid was called in to decide disputed points; III. Christians did not receive as sacred, books that were destitute of authority; IV. A distinction was made between books whose title was acknowledged to be good, and those of whose genuineness and apostolicity, doubts were entertained; V. A certain collection or number of writings was commonly received; and, VI. This collection, though it may not have been a complete canon, contained the Four Gospels, the Acts, Epistles of Paul, one of Peter, one of John, and the Apocalypse.

In general, however, the existing collection underwent, during the third century, no ma-

terial change. Meanwhile the Epistle to the Hebrews gradually overcame the difficulties which, in the Eastern church, had hindered its general reception; and the contested Epistles of James, Peter, Jude, and John, appear to have been constantly more and more spread abroad, although the most distinguished Fathers of the church made only little use of them. Against the Apocalypse there prevailed a very unfavourable opinion, which is the more surprising, since this book had at an earlier period obtained great acceptance. In the West, however, it enjoyed the favour of the majority, whilst the Epistle to the Hebrews was still generally disowned. These diversities are not without importance, as they go far to prove that no blind and implicit faith prevailed in the formation of the New Testament canon.

Till far down in the fourth century, things remained in this condition. To no formal authority could the church historian Eusebius of Cæsarea (died 340) appeal, in order to determine what books bore the apostolic superscription, though, in general, he appears to agree with Origen. His writings on the subject, while not free from difficulty, serve satisfactorily to show that the subject received careful attention, and give us reason to think that a spurious book could scarcely have been imposed on the Christian world. With some variation of phraseology in different parts of his works, he divides the Scriptures into these classes: — I. Generally received books; II. Contested books; III. Spurious or heretical books.

Meanwhile, the church and its prominent representatives came more and more to the conviction, that they could not too carefully distinguish from all others the books to which they ascribed so much dogmatical value. This growing conviction occasioned a new denomination for the different kinds of books, and so caused a fresh step to be taken in the history of the canon, which was completed before the middle of the fourth century; and brought to pass a separation of a class of writings to which an inferior worth was ascribed, and which held a middle position between those which were held of authority in doctrine, and those which were expressly rejected. Thus the practice grew general, of denominating those books which were esteemed the purest source of Christian knowledge, canonical, that is, generally received, and affording a doctrinal guide, as being inspired and of apostolic origin. But as the custom of reading Scriptures in the churches was older than these exact distinctions of canonical and non-canonical books, and the original choice of books to be read did not depend on such distinctions, so the introduction of them threatened to rob the church of a means of edification which use had rendered satisfactory. The traditionary books were therefore often retained, even if they were not

canonical, yet, in that case, without having authority in doctrine. Such books formed a kind of second canon. It is easy to see, that the simple-minded flock took a long time to familiarise themselves with these distinctions of scholars and theologians. A third class of books was the apocryphal, to which was denied not only reverence in matters of faith, but also the right of being read in the church. As the respect grew which was paid to the canonical books, so the middle class of writings sank, and at last disappeared, leaving the apocryphal in broad contrast with the canonical books. As an immediate result of these distinctions and influences, there are found in the theological writers of the Greek church, during the second moiety of the fourth century, catalogues of Scriptures, which more and more agree as to their contents. The seven Catholic Epistles (James, Peter i. and ii., John i. ii. and iii., Jude) having, through being publicly read, become indispensable, found at last universal reception into the canon; and the individual voices which were raised against the so-termed second Epistle of Peter were passed in neglect. Firmer and more general was the opposition against the Revelation. The agreement of so many justly esteemed teachers of the church, and the force of custom, at last permanently decided the canonicity of the sacred books; and the formal confirmation of this decision by the voice of synods is of no other historical importance, than that the closing of the canon in the Greek church affords a definite, and as such, useful date. About the year 360, A.D. the synod of Laodiceæ forbade the reading of all non-canonical books, and recited the canonical, passing over the Old Testament Apocrypha and the Apocalypse. In the same way, and only a few years later, the Latin church arrived at the final completion of its canon. The example of the Greeks, especially of Origen, had for some time hindered the acceptance of the five contested general Epistles (2d Peter, James, 2d and 3d John, Jude); but soon the opposition showed itself, in a decided character, only against the Letter to the Hebrews, which the majority of the Fathers of the second half of the fourth century rejected. Two distinguished ecclesiastics of this period — the learned Jerome, and the warm-hearted Augustine — exerted in the West great influence on the formation of the canon, though not with that critical skill which might have been desired. This influence was manifest in the synod of Hippo (A.D. 393), and of Carthage (A.D. 397), which were held under the guidance of Augustine. These councils forbade the reading of all uncanonical writings, with the exception of the histories of the martyrs, but excluding the Old Testament Apocrypha, and in the New Testament the Apocalypse, and all contested epistles.

This canon was confirmed by Innocent I. (A.D. 405). At last appeared a decree ascribed to the Roman bishop, Gelasius I. (A.D. 494), which supplied a full catalogue of all apocryphal Scriptures, thus putting a termination to changes in the canon. Among the canonical Scriptures, this decree reckoned five books of Solomon, including Tobit and Judith; two of the Maccabees; thirteen Epistles of Paul; one of the same writer to the Hebrews. Thus, in the East and in the West, was the canon fixed about the same time, and mainly in the same manner. The Greek canon, however, rested on the principle of receiving nothing which had not a well-founded right to the honour: the Latin church inclined to reject nothing which tradition had hallowed, and use approved. The first authority looked more to truth; the second, to edification. The ages which ensued were too much mastered by authority, and too little possessed of critical learning, to either add to or take from the established collection. Towards the close of the fifteenth century, however, a new era began to dawn. Inquiry once more arose; doubt began to prevail. The Council of Trent, indeed, sought to put a final conclusion to all debate on the subject, sending forth its anathema against all who should question the canonicity of any of the writings contained in the Latin version, commonly used in the Roman Catholic church, which contained what are usually termed the apocryphal books. But the spirit and tendency of the Reformation carried men's minds back to the earlier periods of the church, and to the Scriptures in the original tongues. Accordingly, its great leaders denied authority in questions of faith to the Apocrypha, at the same time admitting that its books might be useful for edification; and at first all Protestant translations contained them, though separated from the canonical writings. Since the period of the Reformation, theological science, which has in the last three hundred years made very great progress, has resumed the discussion of questions regarding the canonicity of the Scriptures found in the ordinary Bible; but, whatever may have been the actual results, no general authority has spoken either against or in favour of the disputed books.

Thus the history of the collection of the Christian Scriptures divides itself into three different periods. The first was a preparatory era, in which we are met by a want of historical notices and historical documents; but find in existence and active operation such influences as were under the circumstances natural in themselves, and worked to results that justify our reliance generally on the New Testament writings. This first epoch produced no canon, yet it produced the circumstances that necessarily led to the formation of the actual canon. The second

period comprised all the striking phenomena which took place from the end of the second century to the revival of letters, and which present the four distinct steps of the origin, the enlargement, the closing, and the quiet maintenance of the canon. With the Reformation, began the third period; and with it was manifested a new spirit. As in the second period, the principle of tradition more and more prevailed; so in the third, the love of truth predominated. In this last period, the time which has elapsed from the middle of the eighteenth century till the present day is of special importance, and promises results which may modify, if not in some cases reverse, opinions that prevailed in the second, but which are likely to place the acceptance of the Christian Scriptures, as on more popularly intelligible, so also on more secure and stable grounds.

We conclude this article with one or two testimonies:—and first, the words of an eminent German theologian, Kirchhofer, who thus terminates a valuable work on the canon of the New Testament, which he has recently published:—‘I bring this long and toilsome work to an end, with the acknowledgment, that I have gained from the various voices, both without and within the church, a deep impression of the authenticity of the canon; and I have anew learned to honour the divinely directed judgment of the church, which received some writings, and rejected others. The four Evangelists, the Acts of the Apostles, thirteen Epistles of Paul, the first Epistle of John, and the first Epistle of Peter, have witnesses of their genuineness, not only of the age of Eusebius and Origen, but through tradition, from an earlier period. The heretics did not at first venture to dispute their authenticity: even non-Christian writers afford their testimony to increase the cloud of witnesses. The historical grounds for the remaining books appear to me to have their weight, and are in accordance with the evidence contained in the books themselves. The question of Augustine may be applied to the testimonies for the canon:—“Why dost thou not yield to evangelical authority,—so well founded, so well established, spread abroad with so much reputation, and recommended by the most certain succession of witnesses—from the age of the apostles down to our own times?”’ Lardner, after a very full, complete, and impartial investigation, states:—‘From the quotations of Irenæus, Clement of Alexandria, Tertullian, and other writers of the second century, of Origen in the third, and of Eusebius in the fourth century, it appears that the greatest part of the books which are now received by us, and are called canonical, were universally acknowledged in their times, and had been so acknowledged by the elders and churches of former times. And the rest now

received by us, though they were then doubted of or controverted by some, were well known, and approved by many. And Athanasius, who lived not long after Eusebius (having flourished in the year 326 and afterwards), received all the books which are now received by us, and no other. Which has also been the prevailing sentiment ever since. This canon was not determined by the authority of councils; but the books of which it consists were known to be the genuine writings of the apostles and evangelists, in the same way and manner that we know the works of Cæsar, Cicero, Virgil, Horace, Tacitus, to be theirs. And the canon has been formed upon the ground of an unanimous or generally concurring testimony and tradition' (v. 277). 'It is the judgment of Christian people in general; and so far as we are able to perceive, after a long and careful examination, it is a right and reasonable judgment' (281).

CANTICLES (*L. little songs*). — A Biblical book, that, according to some critics, is a compilation of idyls or pastoral songs, which, taking their origin probably as early as the days of Solomon, were sung by the people, and transmitted from mouth to mouth, till, in the time of the revival of letters under Ezra and Nehemiah, they were brought into their present state. Accordingly, the poem has been cut up into what are conceived to be its original elements, consisting of several small poems, with such additions, repetitions, and interpolations, as time and circumstances occasioned. As the subject of the Canticles is too evidently amatory to admit of denial, and as such a subject was considered unfit to stand among the sacred books of the Bible, a theory was devised, which, with the less informed, still maintains its hold; namely, that the poem, beneath its outer and mere verbal covering, had an inner, which was indeed its true, import, so as to symbolise the union of Christ, the bridegroom, with the church, his spouse. This conception labours under all the objections which may in general be taken against the doctrine that admits a twofold sense in Scriptural language; — a doctrine which may cause and justify the wildest vagaries of individual fancy and caprice, and takes from the Bible all its certainty and reliableness. For if one person has a right to ascribe in a particular case a twofold sense, so has every other. And if two, why not three or four senses? What limit can there be? True it is, that Scripture presents instances of symbols and metaphors, in which one thing is said, and another is meant. So do all languages and all literatures. But these instances occasion no difficulty. It is seen at once that the symbolical is their real meaning. We may as well suppose a child to fancy, that the mute creation is gifted with the faculty of speech, because, in his fable-book, the

fox addresses the crow, and the frogs remonstrate with their boyish tormentors, as be of opinion that adults can have any real difficulty in knowing, that in Scripture the trees did not actually choose a king, nor the rich man of Nathan take away the poor man's 'little ewe-lamb.' In all figurative language, it is essential that the figure should be unmistakeable. If you doubt whether you have a metaphor or an allegory before you, the doubt itself convicts the author at least of a want of skill. In cases where the meaning is twofold, if there is any question as to which sense the author intended, he becomes guilty of ambiguity, which must arise from one of three things, — want of clear ideas, want of the power, or want of the will, to utter what he thinks. In the Canticles, however, the sense is most perspicuous. It lies on the surface, — it lies there in distinct relief, like dew-drops on the flower. Beyond a doubt, this is an amatory poem. All admit that outwardly it is an amatory poem. What *more* is it? What indications are there of a recondite or second signification? The alleged spiritual import is a pure assumption. It is a theory, and nothing but a theory, — a theory not deduced from, but taken into, the poem, — borrowed from a supposed theological necessity. It was first decided that an amatory poem could not be in the sacred canon. This assumed, and the Canticles being there, the poem must, it is inferred, be something else than what it seemed to be. Hence the second or spiritual import; which thus obviously rests on no solid foundation, and can be admitted by no person who is determined to see things as they are, and to take the realities brought under his notice in their own proper character. To a reader of this description, there is no great difficulty in forming a generally trustworthy opinion as to the composition before us.

It is designated 'the Song of songs;' that is, the most excellent or beautiful song. The character of the poem justifies the title. It is, of its kind, an exquisitely beautiful composition; full of life and movement, redolent of all the sweet spicery of the East, glittering with its pearls, and glowing with its ardent passions. But, if you attempt to make it any thing but what it is, you at once destroy its merit. If intended to be a religious poem, it is a gross failure; if a homily on the high mysteries of spiritual love, it is the worst that ever was written.

The name of Solomon is prefixed to the Canticles as their author. An objection has been taken from the fact, that Solomon is spoken of in the poem itself (viii. 11, 12); but, we think, not in a manner to take from him the authorship, beyond a question. Yet, if the part in which it is found belonged originally to the 'Song of songs,' this mention of Solomon's name renders it doubtful

whether he should be accounted the author. It is in the title that the poem is ascribed to him, and the titles prefixed to the sacred books carry with them little weight. It is not impossible that Solomon's name was employed in order to give an adventitious splendour to the poem. In all countries, certain great names became, in process of time, centres, around which the veneration of after-ages throw literary glories, more or less real, to which the alleged authors have no solid claim. Homer thus became the centre of a literary circle, set with points of light. Perhaps the same may, in a measure, be true of Solomon and David.

The Canticles, however, have pretensions to an early date. The poem is too fresh and original; its imagery too obviously taken immediately from nature, to allow the supposition that it was produced in the decline or fall of Hebrew literature. The poem is a simple genuine transcript of nature, made by an artist of high skill and overflowing vigour; and, as such, must, in the main have been produced in a time of national adolescence, social prosperity, and high culture. These considerations are supported by certain archaisms of language. And if there are forms of words that point to a post-exilic period, these may be accounted for without supposing that any thing more than the actual form in which the Canticles are found must be ascribed to the days of Ezra and Nehemiah.

We have already intimated that this is a love-poem. But in what form? It has obviously two essential features—action and music. It is therefore dramatic and lyrical, or, in other words, a lyric drama, or opera. Whether it was ever performed or not, we have no means of determining. History does not afford any positive evidence, that the drama, as such, was in existence among the ancient Hebrews, though it has been thought that, in point of form, action is the essential element of the book of Job. We confess that we think some kind of drama not impossible among the Israelites, since, if for no other reason, their sacred poetry often assumed somewhat of the dramatic character, being *performed* by a chorus and a counter chorus, if not with the aid of single voices, singing in solos, yet certainly accompanied by a large and effective instrumental band. The 'Samson Agonistes' of Milton, however, shows how a composition may receive the form of a drama, without being of necessity intended, or even fitted, to be performed. Perhaps our old English masque, which was essentially a drama, comes more nearly to the Canticles than any other modern composition. For we incline to think that the poem was performed, and that with the accompaniment of music. The characters are a lover and his beloved, with a chorus of maidens, and another of youths, whose

parts were in all probability sung, and accompanied with instrumental music.

Passing for a moment from the form to the substance, we consider the poem to be an epithalamium, or marriage poem, composed and recited in celebration of the espousals of some great prince with a fair princess (named Shulamite, i.e. perfection, vi. 13), it may be of Solomon with Pharaoh's daughter. And if we suppose that the bridegroom was the poet, we can understand the glow of pure young passion which pervades at least the early portions. The poem, then, having been thus prepared, was 'said and sung' before the affianced pair, on occasion of their happy union; and so describes the fresh, warm, pure, and tender loves of an impassioned and enamoured lover towards his mistress, and of that mistress towards her lover. If the colouring in some passages is deeper than what we are used to in these climes and ages, we must remember that it is with oriental lovers that the author had to do. And if the language of the fair one may seem to be somewhat forward and bold, here again we must divest ourselves of our northern associations, and transfer our thoughts for a moment into the sunny climes of the glowing East.

We decline in this place an analysis of the poem. Let it suffice to have indicated what appears to us its real character; only we must yet say a few more explanatory words. The poem is certainly multifarious. It is not one continuous development of thought and action, but a series of small poems; in other words, it consists of several acts, with a repeated change of time, place, and performer. Now the lover speaks, now his mistress. Both are silent to give place to the chorus, who, the maidens and the youths separately or unitedly, sing now the refrain or burden of the song (ii. 7; iii. 5; viii. 4); now a choral verse, which aids in carrying forward the general action of the piece (v. 9). Possibly the chorus did more, bearing a share as one of the interlocutors in the masque (iii. 6—11; viii. 11—13). The last verse was, we think, sung by all the performers combined in a body.

Let no one be surprised, that an erotic poem should be found among the sacred books of the Israelites. In the first place, the Canticles held only a secondary rank in their estimation. In the next place, it is domestic love that is here celebrated. Its character may be misconceived, if it is denominated an amatory poem. Such, indeed, it is; but the love is of the purest and loftiest kind. Its burning intensity evidences its chasteness. False love could never glow with those rapturous emotions. It is the love of a betrothed and wedded pair of young, unsullied, unsuspecting hearts, which is here set forth;—such love as God sanctioned in our first progenitors, and which Christ him-

self honoured with his presence at Cana, in Galilee;—the love to which life owes its charm, the world its population, society its bonds, and home its sanctities.

‘Hail, wedded love, mysterious law, true source
Of human offspring, sole propriety
In Paradise of all things common else !
By thee adulterous lust was driven from men
Among the bestial herds to range : by thee
Founded in reason, loyal, just, and pure
Relations dear, and all the charities
Of father, son, and brother, first were known.
Far be it that I should write thee sin or blame;
Or think thee unbefitting holiest place,
Perpetual fountain of domestic sweets.’

All that is impure in these subjects arises from men’s foul and discreditable imaginations; from prudery dictated by a conventional superficiality, and from false notions of morality, —

‘Defaming as impure what God declares
Pure, and commands to some, leaves free to all.’

In the early period to which the Canticles are to be referred, these falsities had no existence. Men were too simple and unsophisticated to blush, when there was no guilt or shame. Besides, with Easterns, love, as well as every other emotion and interest of man, bore a religious character. Their religion was universal in its influence. They knew not the absurd distinction made by moderns between morality and religion,—the becoming and the right, the proper and the improper. What was natural was religious: what was religious was natural. They had but two measures of right, which in truth resolved themselves into one:—the two were nature and God’s will—the first an exposition of the second, the second of universal prevalence and application. In such a system, wedlock was as much a religious act as prayer. The religious sense pervaded the whole of life, shedding its own directing light, its own pure emotions, its own high sanctity, over the entire course of existence. The man of God was righteous in *all* his ways.

The high esteem in which the female sex is now held in the civilised world, and the large and ennobling influence which it exerts on society, so dissimilar to its humiliating condition among the classic nations of old, where the mother was ordinarily little more than an upper servant, and domestic honours and man’s favours were reserved for accomplished courtezans, have been ascribed to the spirit of Christianity, particularly as displayed during the middle ages, in the institutions and operation of chivalry. But the existence in the Bible of the Canticles, which dates back perhaps a thousand years before the advent of Christ, proves that Judaism, much as it has been assailed, has, among other claims to our gratitude, this, that even in an Eastern clime, where woman commonly sinks to a toy, a plaything, and a slave, it fostered a very high regard, if not a

deep and tender respect for man’s best friend, his helpmeet; and for home, the nursery of all virtue, and the seed-bed of all happiness. In the poem which we are considering, the bride speaks like an equal, and is addressed in the most respectful as well as the fondest manner. If, in the opinion of some, she says too much, this notion may arise from the false modesty which makes the female now say too little, repressing nature under the iron hand of custom. The commerce of the sexes before marriage in this country, calls to mind the relation of master and slave, superior and dependent. Man’s respect is a homage paid to weakness, not ardent regard evinced towards loveliness and virtue. In the Canticles, the lover and his loved one are placed on the same high level. They feel, they manifest, reciprocal regard and passion. Indeed, domestic love was too marked a feature in the Hebrew character, to admit the existence of those inequalities to which much of the infelicity of English homes may be attributed. That love amounted to a passion whose superabounding warmth fused down all the less worthy distinctions which man’s masterful disposition might originate. Hence is it, that to Christianity, which sprang from Judaism, the world is indebted for the doctrine which makes man and wife one, wedlock a union of equals, and the government of home the government of one will ensuing from two minds and two hearts, disciplined to a divine harmony of mutual love. And when at length the Bible shall be studied without prepossession or prejudice—studied as any other book, in order to know and admire its true merits, then will it be acknowledged by men of literature, as it is now felt by all religious men of high culture, that it contains passages, which, in a mere literary point of view, are of transcendent excellence, running through a wide range of man’s diversified experience. Southey’s lines are eminently beautiful:—

‘They sin who tell us love can die :
With life all other passions fly,
All others are but vanity,’ &c.

But they are not more beautiful than those from the Canticles:—

‘As a seal, stamp me on thine heart:
As a seal, on thine arm.
Unchangeable as death is love,
As the grave is deep affection;
Its ardour is flame and fire.
Many waters are not able
To extinguish glowing love.
Not rivers can destroy it.
Give all you have to extirpate love,
You are only an object of derision.’

CAPERNAUM (*Nahum’s village*), a flourishing city of Galilee, spoken of by our Lord as ‘exalted unto heaven’ (Matt. xi. 23. Luke iv. 31); on ‘the borders of Zabulon and Nephthalim’ (Matt. iv. 13), and the Sea of Genesareth (John vi. 17); whence it is

described as being 'on the seacoast' (Matt. iv. 13). It lay not far from the entrance of the Jordan into the lake, and on the great commercial road which led from Damascus to the Mediterranean Sea, and was in consequence populous and wealthy. It had a synagogue (John vi. 59), in which Jesus often taught. Capernaum was called 'his own city' (Matt. ix. 1), from his dwelling much there in the later period of his life (Mark ii. 1. Matt. xvii. 24). Capernaum is not mentioned in the Old Testament. It appears to have been built after the Babylonish exile. The place occurs in Josephus (Jew. War, iii. 10. 8).

The entire district in which Capernaum was situated, belonged to the most busy in the land. 'It was,' as Herder says, 'a highway for foreigners, full of food and business, full of inhabitants from many nations. Hence the province bore the name of Galilee of the Gentiles (Matt. iv. 13). A Galilean, and a man of determination, meant the same in Jewish phraseology.' This district, remote from the proud and malevolent Jerusalem, was most suitable for the peaceful and gentle work of the Lord: here among a people of sound understanding and lively conception, he found far more fitting scholars than the Rabbinical schools of the capital could have supplied. And the intercourse with foreign nations, which must have brought and left some culture from without, softened the hard shell of Jewish bigotry, and in a measure prepared a way by which the great Reformer could reach the heart. Here, too, was the best centre that could be chosen in the entire country, for making something of the gospel known to other lands; for commercial travellers, as they journeyed to and fro, would not fail to carry news of the wonderful teacher. Had Jesus, indeed, according to the fancy of Strauss, intended merely to set up as a Jewish Rabbi, teaching some slight modifications of ancient doctrine, Capernaum and its vicinity was the worst spot he could have chosen. Whence we are warranted in saying, that his original plan was of a far more general nature. Choosing, as he did, the most liberal part of the country for the publication and enforcement of his doctrines, he shows by the fact that his doctrines and aims were lofty and comprehensive. Yet Capernaum, though mighty works were done within it (Matt. viii. 5. Luke iv. 38. Matt. ix. 1, *seq.*; xi. 23), and though it was the residence of the Saviour himself, remained generally deaf to the invitation of the gospel, and was accordingly threatened with overthrow. The threat was fulfilled. It has nearly disappeared from the face of the earth. Men dispute respecting its exact locality. It is commonly placed at Tell-Hum, at the northern corner of the lake. But Quaresimus fixed the spot at Khan-Minyeh, and the researches of Robinson

seem to have confirmed this opinion. The last place lies on the western bank of the lake, in the plain El-Ghuweir, the most fruitful and lovely spot in the neighbourhood; which, according to Josephus, owed its productiveness and beauty to a fountain by which it was watered. This, Robinson identifies with Ain et-Tin. In the New Testament, this plain appears under the name of 'the land of Gennesaret' (Matt. xiv. 34).

At Capernaum it was that our Lord gave Matthew a call to the apostleship (Matt. ix. 9). This was done while he sat at the receipt of custom. Hence it is implied that there was here in Capernaum a custom-house. Hug says (Introduction, i. 22) that the Phœnicians, and in particular the Arabs, sent their loads of merchandise by means of the Jordan into the southern regions. Their entrance station was therefore necessarily to the north of Gennesareth and at Capernaum, and the import-collector for transit and importation could not be wanting in this place.

CAPHTOR (H.), the land of the Caphtorim, who, in the great register of nations (Gen. x. 14), are derived from Mizraim or Egypt. In Jer. xlvii. 4, the Philistines are termed 'the remnant of the country (properly of the isle or coast) of Caphtor' (comp. Ezek. xxv. 15. Amos i. 8). In Amos ix. 7, Jehovah asks, 'Have not I brought up the Philistines from Caphtor?' From these passages it is inferred that Caphtor was the original seat of the Philistines. But where was Caphtor? Opinions are divided. Some critics have decided in favour of the coast of Egypt, others for Cyprus, others for Cappadocia. The island of Crete seem to us to have the best claim. From Jer. xlvii. 4, Caphtor appears to have been an island or a seacoast. The Philistines are expressly denominated Cretans, a name which in the English translation is disguised under 'Cherethites' (Zeph. ii. 5. Ezek. xxv. 16); but which the Septuagint renders 'Cretans;' see also 2 Sam. viii. 18. This evidence must be allowed to have great weight. It seems probable that Crete was peopled from Egypt, and that from Crete a colony settled on the southern end of the Syrian coast, and became known by the name Philistines, a word which denotes foreigners or colonists.

If Crete was the original home of the Philistines, this fact may account for the fable of Tacitus, who, as was not uncommon, confounding the Philistines with the Jews, asserted that the latter, driven from the island, occupied the coasts of Egypt, and thence spread into Palestine (Hist. v. 1).

CAPPADOCIA, a district in the peninsula of Asia Minor, which is separated on the south from Cilicia by the Taurus, and on the north from Pontus by a line of hills running parallel with the Taurus. It is divided from Phrygia on the west, and Galatia and

Lesser Armenia on the east, without any natural boundaries. Though well watered, it does not seem to have been distinguished for fertility. The hills appear to be mostly of lime-stone; and the plains, for the greater part, are serviceable only for grazing. The Cappadocians, united with each other by language, were yet separated into northern and southern by political relations. Like the Cretans, the Cappadocians had not the best character in ancient times, being designated cowardly and faithless. From the era of Tiberius, they were under the dominion of the Romans. Under the dispersing influence which operated so strongly, in the century previous to the advent of Christ, to scatter Jews throughout the civilised world, Israelites were, in the times of the New Testament, found in Cappadocia; some of whom, going up to the common religious metropolis of the nation, were present on the day of Pentecost (Acts ii. 9), and on their return probably sowed the country with the seeds of the gospel (1 Pet. i. 1).

CAPTIVITY (*L. state of bondage*). — If the Jews are singular among all nations, by the preservation of their individuality and separate existence through unparalleled trials, they have also had an experience of captivity which has no analogy in general history, and would be almost incredible but for what we actually see under our own eyes. Their history may be said to commence with the sale of their ancestor Joseph into Egypt; to which country his family were led, owing to the pressure of want; where, after a short period of prosperity, they fell into a state of hard bondage, which lasted for centuries. Guided, at length, by the wisdom and prowess of a fugitive Hebrew, they escaped by flight, but wandered without home or country for forty years, in the midst of the most rugged and barren scenes of nature, dependent for sustenance on casual or supernatural supplies. Then they make the conquest of a fertile strip of land; in which they are hardly settled, before, in the midst of social confusion, and for want of a settled government, they come repeatedly under the yoke of the people of the conquered or some neighbouring country. When the unsettled period of the judges had come to an end, there ensued an era of growing prosperity, which lasted scarcely more than for two reigns; and, coming to an end in the latter years of King Solomon, led to that great cause of national weakness, the rending of the twelve tribes into two separate kingdoms; which, under varied fortune, generally, however, growing more dark and troubled, came to a sad termination in what is termed the Babylonish captivity. Perhaps the only period in which the nation enjoyed true independence and unconditional liberty, was during the reigns of David and Solomon; for, after their

return from Babylon, they were still dependent on the great Persian empire. Indeed, the civilisation of the times seems to have been such as to necessitate a succession of great monarchies; for, as the universe needs not two suns, so the world, as it then was, could not endure two masters. There was only the alternative of slave or despot in political relations; and those nations which were too small and too weak to rise to the first, had no option but a less unworthy position as the second. When, therefore, the Persian dominion sank, Palestine passed into the hands of the Macedonian conquerors of the world. After some changes of fortune, as dependents on Egypt and the Seleucids, they at last became subjects exclusively of the Syrian monarchs from Seleucus Philopator to Antiochus Epiphanes. Then ensued a struggle for freedom under their native Maccabean princes. After which came another brief era of national freedom (140—63, A.C.), which was followed by the at first indirect, and then immediate and avowed domination of Rome over Palestine and Syria at large; which, commencing about 63, A.C. brought the nation to final ruin in the destruction of Jerusalem and the Mosaic polity, A.D. 70. Then was Judea swept by the besom of destruction. In Jerusalem the carnage was horrible. Led into captivity, and scattered abroad as by the four winds of heaven, the Jews have ever since, during, that is, the lengthened period of 1800 years, been expatriated wanderers, living everywhere, but nowhere at home; their political influence lost, yet, wonderful to tell, their national individuality preserved; being still a people, though without a country, retaining their religion, but having no temple, and keeping still the sign of their covenant, while the face of the God of Abraham and David is hidden from them.

This, it must be confessed, is a most extraordinary history; this, through which the Hebrew race has passed. Bondage is its great and prevalent characteristic. 'The peculiar people of God' are preserved through a far longer line of individual existence than any other tribe or nation, for a series of captivities, which, whether for number, duration, or oppressiveness, have no equal in the history of mankind. True, indeed, is it that those whom Jehovah loveth he chasteneth. And in the midst of the darkness that envelopes the subject, how can we resist the hope, the almost conviction, that bright days of recompense are in reserve for this highly endowed, yet much-afflicted race? Yes! Providence has deep and far-reaching designs in this long line of dark events; purposes of love, not only for the world at large, which it is by no means difficult to discern, but also for the sufferers themselves; over whose destiny there

still hang clouds of uncertainty, if there also glitters a star of hope:—

‘The star, the star of Bethlehem!’

Of the several captivities through which the descendants of ‘faithful Abraham’ have been led, that often termed ‘the Babylonish exile’ demands special attention, from the space and importance which it occupies in the history and annals of the nation. To this, in consequence, we shall, after the preceding sketch, confine our attention.

It was one of the means which the great Eastern monarchies made use of, in order to retain their power over vanquished nations, to transport the most important part of the population of those nations into their ancestral dominions. By this means the despots effectually unstrung arms that might have struck for liberty in their native land, secured their conquests permanently, and brought into their own country new blood, vigour, and skill. A corresponding plan was to transplant from the spots on which the subjected multitudes were settled, subjects of their own, who, being conveyed to the newly-acquired places, might relieve the dominions of the conqueror of useless and troublesome subjects, while they gave him aid in holding possession of his new acquirements. A striking instance of this practice is found in the deportation of portions of Israel and Judah into captivity at Babylon. Other instances occur in the time of the Persian monarchy, when the practice became common. The student of Oriental history frequently meets with colonies thus transplanted from their homes in Africa or Europe. Heeren (*Ideen*, i. 405) gives it as his opinion, that the Egyptian colony, the *Casluchim*, which Herodotus places at Colchis, owed their settlement there to a transplantation, perhaps by Nebuchadnezzar, or some Asiatic despot who invaded Egypt. After the subjugation of Egypt by Cambyses, a colony of six thousand Egyptians were transported to Susa. If the calamity fell on islanders, a species of man-hunt, designated on the part of the Greeks by a word which signifies to fish with a drag net, was set on foot, by which a line of troops swept the island from one side to another, driving before them every thing in human form, and leaving behind them a wilderness. ‘It is,’ says Montesquieu, ‘a peculiarity of despotism to hew down the tree in order to enjoy the fruit.’ The ordinary abode to which these unhappy captives were taken, were the islands in the Persian Gulf and the Indian Ocean; which appear to have been chosen in order to defeat efforts that had often proved successful, made on the part of exiles to return to their loved native land.

These remarks are confirmatory of the general historic truth of the narrative we are

about to give of the exile and return of the Jews under the strong arm of Assyrian and Persian despotism. The first blow fell on the kingdom of Israel under Pekah, 741, A.C.; when Tiglath Pileser, king of Assyria, carried away captive to Assyria a part of the inhabitants of Galilee and the transjordanic Gilead (2 Kings xv. 27—29; comp. Isa. ix. 1). This deportation is in 1 Chron. v. 25, 26, thus described with its causes:— ‘And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them; and the God of Israel stirred up the spirit of Pul, king of Assyria, and of Tilgath-pileser, king of Assyria; and he carried them away, even the Reubenites and the Gadites, and the half-tribe of Manasseh; and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.’ This capture of the Israelites ought to have been a warning to Judah, and generally to the Hebrew race. Small as was their territory, and situated as they were near the powerful governments of Syria, Damascus, Assyria, and Egypt, they ought to have fostered every means of union, in order to withstand their foreign enemies. Yet were the two kingdoms into which the Hebrew commonwealth was divided, bitterly hostile one to another. Accordingly they weakened each other by mutual attacks, and so prepared themselves for falling a prey to the heathen. Immediately after the deportation of the northern and eastern Israelites, Ahaz, being assailed by Israel and Damascus, sought the aid of Assyria, to whose king, Tiglath Pileser, who had already vanquished the ten tribes, he sent a large present; induced by which, that monarch subdued Damascus, and carried the chief of its citizens captive to Kir. He thus paved the way for universal dominion in Western Asia. His successor was not slow in profiting by these preparations. Hoshea, king of Samaria, penetrating the plans of the Assyrian monarchs, omitted to pay the usual tribute, and, thus revolting, applied to Egypt for assistance. On this, Shalmaneser invaded his territories, which he subdued, carrying the king himself into captivity. It required a period of three years to overcome the capital, and bring the entire land under the Assyrian yoke. This, however, being effected, there was (722, A.C.) another deportation of the people; whose place was supplied by colonists from Babylon and other places (2 Kings xvii. 6; xviii. 9, *seq.*). Judah now offered a less formidable resistance. Yet, as its religious corruption was not so great as that of Samaria, it did not fall without a struggle. Hezekiah, being attacked by Sennacherib, king of Assyria, (713, A.C.), obtained a reprieve by becoming tributary, and paying a large ransom. This course obtained no more than a suspension

of hostilities for three years; at the end of which, another attack was made; which ended in the complete discomfiture of the Assyrians under Sennacherib, but only in consequence of a divine interposition. An injudicious act of Hezekiah, in displaying before the messengers, sent by Berodach-baladan to inquire after his health, the great riches which he had amassed, served to keep alive in Assyria the desire to become sole masters of the entire western coast. With this view, Nebuchadnezzar (607, A.C.) subdued Jehoiakim; who, after three years' subjection, revolted; when he was beset by many foes at once, 'bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon' (2 Kings xxiv. 1, 2); till, being weakened by his enemies, and still more by his own misdeeds, he fell (599, A.C.) before Nebuchadnezzar, who carried away 'all Jerusalem, and all the princes, and all the mighty men of valour, ten thousand captives; and all the craftsmen and smiths: none remained save the poorest people of the land; and he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land; and all the men of might, seven thousand; and craftsmen and smiths, a thousand, all strong and apt for war' (2 Kings xxiv. 14, seq. Jer. xxvii. 20). The Assyrian, however, does not appear to have thought things ripe for the complete extermination of the Jewish authority; for he set Zedekiah on the throne of Judah, expecting that a creature of his own would prove obedient. The Jewish monarch seized the first opportunity to rebel; on which Nebuchadnezzar came (590, A.C.) against Jerusalem, which he captured. 'They slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.' In the nineteenth year of Nebuchadnezzar, Nebuzar-adan, captain of the Assyrians, came to reap the full harvest; when having burnt down the palace of the king, with the mansions of the nobility, as well as levelled the walls, and made spoil of the sacred utensils, he carried away the chief people, leaving only the poor of the land, vine-dressers and husbandmen (2 Kings xxv.; Isa. xxxix.). From Jer. lii. 28, seq. it appears that Nebuchadnezzar carried into effect three deportations, the first in the seventh year of his reign; the second, in the eighteenth; and the third, in the three and twentieth. The entire number of captives was four thousand six hundred. Indeed, there can be little doubt, that the predominance which Assyria had gained over Palestine had long caused a current of population to flow from the latter to the former, particularly of young men of enterprise and good family, who would seek to make their way

in that flourishing empire, and might be glad of an opportunity to exert their talents under the eye of its princes, and even in the court of its monarch. We do not, therefore, concur with Winer, in thinking it an objection to the book of Daniel, that it makes youths of family to have been in Babylon before the third year of Jehoiakim (Dan. i. 1; comp. Jer. xlv. 2). It is very clear, that for a long time the influence of Assyria on Palestine had been very great, which would naturally attract eastwards some of the more enterprising of the Jews.

The Babylonish captivity began in the year 599, A.C. Cyrus, in the first year of his reign (536, A.C.), gave the Jews permission to return, which, however, it took the captives some time to profit by in full (Ezra vii.). But the captivity may well be said to have commenced at the time that Nebuchadnezzar made Jehoiakim his vassal, 607 or 606, A.C. This would make the period of captivity to be seventy years, in accordance with the Scriptural predictions (Jer. xxv. 11; xxix. 10. 2 Chron. xxxvi. 21. Zech. i. 12; vii. 5). The only difficulty that can arise here, comes from confounding captivity and exile. It is of the former that the passages to which we have referred speak. Exile is a comparatively modern term; and the forcible deportation began some years after the subjugation of the government and nation.

Ritter (*Erdkunde*, x. 248, seq.), regarding the term Hara, found only in 1 Chron. v. 26, as a gloss, finds in Assyria Proper, or Assyria in the narrow sense of the term, the several places mentioned in Scripture, as those to which the captives were transported. The river Habor he holds to be the Chabor or Chaboras; Halah is the same as Calah (Gen. x. 11), or Alaunis, lying on the Chaboras. Gosan appears in the province Gausanitis, now Kauschan, which the Chaboras flows through. The land of the Jewish exile, then, we are to look for in Assyria Proper, together with the cities of the Medes, as far as Ispahan and Susa. Near the same river Chaboras, Chebar (Ezek. x. 15, 22), was it that the prophet Ezekiel dwelt. Indeed, Ezekiel expressly says that he was a watchman over Israel by the river Chebar (i. 1, 3): — 'Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar; and I sat where they sat, and remained there astonished among them seven days' (iii. 15, 17). Every thing concurs to show, that the several deportations, both of Israel and Judah, conveyed the captives into the same regions of Mesopotamia and the neighbouring lands. Thence, on the other side, were colonists transported into Palestine, where they settled (2 Kings xvii. 24). Among the places (Babel, Ava, and Hamath), whence the new population was taken, was one named Cutha, from which the mixed popu-

that grew up in Samaria were at a period reproachfully termed Cuthaites. It was not the entire people that was carried to exile, but the princes, the nobles, men of war, and of skill; all who, in a foreign land, could render good service, or be dangerous if left at home. In the north and especially in Samaria, the deportation seems to have been more sweeping; there only did a degenerate race arise by mixture of Israelites with Babylonians. In the south, even after the great deportation, it was not behind on the land of Judah, over which Nebuchadnezzar made Gedaliah ruler. He gathered a number of captains and their men, who proposed to dwell in the land as tributaries to Babylon. They were, however, set upon by Ishmael of the north, and dispersed; their ruler being slain. The prospect thus created of intestine war, fomented probably by the great calamity, occasioned much alarm, so that 'all the people, both small and great, and the heads of the armies, arose and came to Jerusalem for they were afraid of the Chaldees' (Jer. xxv. 22, *seq.*).

A common misfortune which fell on them without thought, had the effect of causing Judah and Israel to abate their long-cherished animosity. Israel turned with hope to Judah, and repaired to Jerusalem for the celebration of the periodical festivities. Much more than their common sufferings on the banks of the Euphrates conduce to the formation, between the two, of a real inward unity. This was the great purpose of Jehovah; and thus the prophet speaking of the happy result which should ensue: — 'In those days, saith Jehovah, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go, and seek Jehovah their God; they shall say to Zion with their faces thitherward, Come, and let us join ourselves to thee in a perpetual covenant that shall not be broken' (Jer. l. 4, 5, 17—20). Their punishment was to be punished, themselves reformed, and the two nations (represented by Ephraim and Judah, Ezek. xxxvii. 16, 17) were to be reunited. 'I will make them one nation and upon the mountains of Israel, I shall be king to them all; and there shall be no more two nations, neither shall they be divided into two kingdoms any more for ever' (Ezek. xxxvii. 21, 22). The return thus promised actually took place, not long after the overthrow of the Chaldean kingdom, and the proclamation of Cyrus (B.C. 539) set them at liberty, to return to the land of their fathers, and to rebuild the national temple (Ezra i. 1). The permission was given, not to Israel or to Judah, but to the whole people. The first return under Zerubbabel comprised, according to

the Bible, about fifty thousand Judaites and Israelites; no difference was made: indeed many had already lost the knowledge of 'their father's house' (Ezra ii. 59). All division was now removed. Both those who returned, and those who remained, were one. The Hebrew unity was restored.

It may, indeed, be doubted whether the distinction of ten tribes had not been lost before this return, during the confusion and national calamities consequent on the establishment and maintenance of the separated and idolatrous kingdom of Israel. If so, this accounts for a fact which, however, is sufficiently explained on other grounds, that the fathers of the two tribes, Judah and Benjamin, are represented as being foremost to advise the captives to avail themselves of the act of royal grace, proclaimed by Cyrus (Ezra i. 5). Josephus, indeed, speaks of the ten tribes as existing in his day, in these words: — 'The whole body of the people of the Israelites remained in the country; so that there are but two tribes in Asia (Minor) and Europe subject to the Romans, while the ten tribes are beyond Euphrates, till now endless myriads, and not able to be known by number' (Antiq. xi. 5. 2). But the aim of the passage, to say nothing of its obvious exaggerations, is too clearly to glorify his own nation to allow us to regard it as possessed of historical value. The authority of James (i. 1), which recognises the dispersion as consisting of individuals, not of ten but twelve tribes, that is, of the entire Hebrew race, is sufficient to determine the fact.

A second return home took place eighty years later (458, A.C.), under Ezra, when we find the people under one name: — 'I (Artaxerxes) make a decree, that all they of the people of Israel, and his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee' (Ezra vii. 13). Some twelve years after this event, Nehemiah returned to Palestine by permission of the Persian king, and found the people united in the land, and in the temple-worship. Many, however, had preferred to remain on the Euphrates. The free permission which their nation had received to return home had produced an essential change in their feelings, as well as in their condition. They were no longer captives. Set at liberty, they were free to follow their inclinations as to the place of their abode. A residence of some hundred years in Mesopotamia had gained for them there a new home. They were free subjects of a great monarchy, and united in brotherly good will, one with another — all Hebrews, all children of one Israel, as in the best times of old. Adversity had closed the breach which prosperity had caused. The name and the distinction of the ten tribes was lost. Whence we may see how futile any attempt must be to discover what are termed 'the lost ten tribes of Israel.' Such ten tribes had no

existence. The only way in which they were lost, was in becoming mingled with their brethren in general. Israelites, it is true, remained behind in Assyria and Persia, but neither ten tribes nor any other number. Accordingly, when the publication of the gospel, in the time of our Lord, brings the Jewish people (under which name the two parties of Judah and Israel were known after the exile) in detail and prominence before our sight, we find no distinction of ten tribes as contradistinguished from the other two. How much less can there have been valid reason for this distinction, as an existent reality, in the fifth century (A.D.), when Jerome speaks of such ten tribes as being then in Persian bondage!

While, however, we thus reject the idea of there being ten lost tribes of Israel in some yet unascertained part of the world (Southern Arabia, Malabar, China, Turkestan, Cashmir, North America, have each had theorists to propound their claims), yet Jews, by means of the Babylonish captivity, were dispersed through a large portion of the Eastern world; and thus a preparation was divinely made for the advent of the Messiah. In Agrippa's speech, made to deter the Palestinian Jews from resisting the Roman arms (Joseph. Jew. War, ii. 16. 4), it appears that a great body of the exiles then dwelt beyond the Euphrates, in Adiabene. And so in the days of the apostles, we find Jews scattered throughout the peninsula of Asia Minor, as well as the more eastern parts in Seleucia or ancient Babylon; also in Egypt, in Greece, Rome; in Syria too, where they had lived as subjects of the Seleucidæ, enjoying equal rights with the Greeks. Still a point of union was preserved. The nation was not destroyed, though its children were scattered abroad. Jerusalem, to the temple at which Jews on all sides sent their tribute, was regarded as the common mother, and the common hope. Dispersed as they were, they wrought powerfully, under the guidance of divine wisdom, to prepare the polytheistic world for monotheism; while also, by their never-failing and warmly cherished hope of a great Deliverer, who should bring them all together in the land of their fathers, and make them a great, conquering, and triumphant people, they led all nations, with more or less dim perceptions, to see and desire 'the day of Christ.' As time went on, the dispersion became wider. It must be added, that the admixture of impure foreign elements became also greater and more injurious. From the Euphrates and the Tigris, the Jews spread eastward among the Medes, Parthians, and others, being found in great numbers in the parts of Mesopotamia where commerce prevailed, in which there, and in Western regions of the world, they were specially engaged, and by the attractions of which their dispersion was much promoted.

Wherever they went, they carried with them a feeling which naturally made them proselyting. They possessed, as they believed, the true religion,—a religion divine in its origin, and destined to be universal. The Greek and the Roman, in their religious impartiality, could scarcely be otherwise than indifferent as to the claims of various religions; all of which they regarded as equally true or equally false. But the Jew, convinced that God had spoken to his fathers by the prophets, and given promise of the universal prevalence of his religion, could not help employing his resources to promote the spread of his faith. Accordingly, we find an entire kingdom converted to Judaism, under the influence of the dispersed Jews in Adiabene, who seem to have gathered around the sides of Mount Ararat with peculiar veneration, and are said to have lived there in the first century of our era, to the number of four thousand, under three Rabbis as their presidents. There too, as well as at Edessa, they sowed seeds which sprang up on the preaching of the gospel, and formed the Syrian church. Indeed, the New Testament, especially in the Acts of the Apostles, makes it evident that successful proselytism had been carried forward by the dispersion in the great centres of civilisation.

The condition of the Jews in the Babylonish captivity was less oppressive than might at first be imagined. With affections, indeed, so strong and ardent as were theirs, they must have suffered grievously under the loss of their homes and their temple. Their feelings are beautifully recorded in some of the compositions which bear the name of Psalms (cxx. cxxiii. cxxvi. cxxvii.); in others we find portrayed the gladness which they felt at being restored to national unity, and the land of their ancestors (cxxii. cxxiii.). But there does not appear to have been any severe tyranny exercised over the captives. They were not subject to hard bondage and exhausting labour, as their ancestors had been in Egypt. They seem to have generally enjoyed the chief rights of citizens, being able to acquire landed and other property; while the directions of their spiritual guides exhorted them to forward the good of the land which had given them a home. A striking passage to this effect may be found in Jer. xix. 4—7. At the same time, however, that the Jews were advised by their teachers, and permitted by the state, to make acquisitions, it was not with a view to a permanent settlement in these foreign regions, but only on the ground that the captivity would be of long duration (28). The extent to which property was obtained, and the nation increased in the enjoyment of comparative ease and prosperity, may be learned by referring to the accounts left us of the resources which the caravans of returning exiles brought back home (Ezra i. ii. iii.

vii. viii.) ; some portion of which, however, was the result of free-will offerings made by the people of the lands, which they left in obedience to a custom universal in the East. One circumstance, recorded in a few words, suffices to show that the Jews could not have had so hard a lot to endure as many other captives: — With Zerubbabel there came into Palestine a company of 'two hundred singing men and singing women' (Ezra ii. 65 ; comp. 41). Whence it is clear that the temple-worship had been reproduced in Babylon, in some degree of its native pomp ; and also that a people who had the liberty and the means to institute and sustain such a choir, must have lived in some security and weal. Several of them, indeed, rose under the Chaldean dynasty to influence and distinction at court (Dan. i. 3 ; vi. 2). The narrative which bears the name of Esther, shows how high the elevation was with which the nation was honoured, but, at the same time, how liable it was to the consequences of the caprice of oriental tyranny. A change for the better seems, indeed, to have taken place not very long after the close of the last deportation ; for the captive king, Jehoiachin, was released from prison by Evil-Merodach, treated with kindness and munificence, and even exalted above the princes who formed that monarch's court. It is, indeed, easy to see, that a people of so fine a natural temperament as the Jews, and possessed of so much knowledge and culture, animated by very powerful religious sympathies, must have had great weight in those sudden and extensive social and political changes to which eastern despotisms have ever been subject. The political consideration which, even without specific and set efforts, they could not be long in gaining, would act very beneficially in mitigating their social and personal condition.

We have already said a word or two on the moral bearing of the bondage to which Israel has been subjected. Future times may see that the sufferings endured since the Christian era were no less necessary to refine and elevate the character, and prepare his sons for a purely spiritual religion, than we now, in looking back on the effects produced by the Assyrian exile, can clearly discern how happily its sufferings wrought to cleanse the nation from idolatrous defilements, and bring them to a final and irreversible decision in favour of Jehovah, and against Baal and all similar vanities.

CARBUNCLE is a diminutive form of the Latin *carbo*, a live coal, and denotes a precious stone, which is of a fiery colour, having the likeness of a burning coal. 'Among these red gems, the rubies, otherwise called carbuncles,' says an old writer, 'challenge the principall place, and are esteemed richest ; they have their name in Greeke of the likeness unto fire, and yet fire hath no power of them, which

is the reason some call them *apyroti* (free from fire). In the estimation of the ancients, the carbuncle held the fifth place, namely after diamonds, emeralds, opals, and pearls ; next to it ranked the topaz. Those of Ethiopia were accounted the best. Among 'vulgar errors,' once held by men of the highest culture, was this, that the carbuncle gave out a native light from itself without reflexion.

Two Hebrew words are rendered 'carbuncle' in the common version, I. *Bahreketh*, which comes from a root signifying to shine forth like lightning. Hence, the essential quality is a radiating and corruscating brilliancy. Such a quality is found in the carbuncle, but not in the smaragdus or emerald, which is of a clear, bright green colour. Yet the Seventy, Josephus, and the Vulgate, give their suffrage in favour of the latter (Exod. xxviii. 17 ; xxxix. 10. Ezek. xxviii. 13). This stone stood the last of the first row of three which went to form the breast of the Jewish high priest.

The second word translated 'carbuncle' is *Ekdagh* (Isa. liv. 12), which has for its root-meaning the idea of a burning flame, and so in meaning approaches the former word. The difference seems to be this, that the former term conveys the notion of flashing and darting as the lightning ; while the latter signifies the more steady, constant, and deep-coloured flame which rises from artificial fire. With this diversity, the two words seem to have denoted two species of the carbuncle, or the carbuncle as produced in two different parts of the earth.

CARCHEMISH, a fortified city, lying on the river Euphrates, subject to the Assyrian power, and apparently of considerable magnitude and importance (Isa. x. 9). The Egyptian Pharaoh, Necho, after he had made his way through Palestine and across the Syrian desert, took Carchemish (cir. 610, A.C.), which he retained only for some two or three years ; at the end of which period, Nebuchadnezzar recovered the city, having defeated the Egyptian monarch (2 Chron. xxxv. 20. Jer. xlvi. 2). It appears to be the same place as was at a later period named Circesium, which lay at the point where the Chebar joined the Euphrates, nearly midway between Antioch and Seleucia.

CARIA, the south-western province of Asia Minor, lying between Lydia and Lycia ; hilly, but well watered, yet not very fruitful. Its inhabitants, among whom were Jews (1 Macc. xv. 23), were of a mixed race, some Dorians, some Phœnicians, some Rhodians, and gained their livelihood by sea-faring and piracy. At the time of the Jewish prince Simon, the Carians were a free people under Roman protection, having before been subject to Rhodes.

CARMEL (H. *vine hill*), a mountain

which runs out into a promontory on the southern side of the Bay of Ptolemais (Acre), which is connected with the hills of Galilee, and through them with Lebanon. It runs out into the sea in the form of a half-moon, having the stream Kishon flowing along its north-eastern side. It formed at first the south-western boundary of Asher, and subsequently the limit between Galilee and the country of Tyre. The mountain consists of lime-stone. It is well watered, and was very fruitful and pleasant. Its summit was in ancient times crowned with trees, so that poets sang of the excellency of Carmel, as well as the glory of Lebanon (Isa. xxxv. 2). Hence the loved princess is told, 'Thine head is like Carmel' (Cant. vii. 5). It afforded fine pasture grounds (Jer. l. 19. Nabum i. 4. Isa. xxxiii. 9. Amos i. 2). Whence Jerome speaks of it as in his time 'abounding in joyful pastures, and thickly set with olive-trees, shrubs, and vines.' It had, especially on the western side, many caves and grottoes, of which as many as two thousand have been counted, which, for the most part, having narrow entrances, with various windings, afforded a desirable refuge for fugitives (Amos ix. 3. 1 Kings xviii. 19, seq. 2 Kings ii. 25; iv. 25). Carmel is famous for the extraordinary contest which Elijah had here with the priests of Baal, when he built an altar of twelve stones after the number of the twelve tribes (1 Kings xviii.). The philosopher Pythagoras is also said to have tarried on this mountain a long time after his return from Egypt. From Carmel is derived the name of a religious order, the Carmelites, founded in the twelfth century by one Bertold.



MOUNT CARMEL.

Carmel, as seen from Nazareth, forms a fine object, extending far out into the sea, and dipping his feet in the waters. The highest part of the ridge is towards the south. Thence it declines gradually north-

wards, until at the convent, according to Schubert, it has an elevation of only 362 Parisian feet above the adjacent sea. The same traveller estimates the highest point at 1200 feet. Towards the south-east, Carmel is connected with the mountains of Samaria by the broad range of low wooded hills separating the great plain of the more southern coast from that of Esdraelon. Here large walnut-trees prevail. The mountain itself, however, no longer exhibits the features of natural beauty which it presented in Scriptural times.

'The top and sides of Carmel are,' says Lord Lindsay, 'covered with shrubs and flowers, but quite bare of trees; a few olives flourish at its foot and on the lowest slope. "The excellency of Carmel" is indeed departed' (Letters, ii. 78).

The Carmelite convent, situated about half-way up the loftiest ridge of Mount Carmel, is very handsome. It has a church, said to be built over the cave in which Elijah dwelt. In a side chapel, Lord Lindsay saw a beautiful wooden statue of Elijah killing one of the prophets of Baal.

The view of the Mediterranean, from the roof of the convent, presents a grand boundless expanse, which is, however, fatiguing from its lifeless uniformity. The bay of Acre offers a noble object. Acre lies four hours' distance from Carmel. Lindsay went to it over the beach, on which he found wrecks of vessels of considerable size almost buried in the sand. He also forded the Kishon, in about half a dozen steps, which has here lost all its beauty.

Lord Lindsay reached Carmel (in May) by a route in a north-west direction from Samaria. 'The country,' he says, 'is full of villages, well cultivated, and quite beautiful. We halted at noon in a grove of noble olives, swarming with little green leaf-hoppers, if I may call them so, shaped like frogs, the merriest little beings imaginable. We proceeded along a beautiful and very extensive plain, the prolongation, I take it, of the vale of Sharon, the scenery reminding us of Kent. Nothing could exceed the richness of the soil or the beauty of its produce, even of the thistles, with which every fallow and uncultivated field was overgrown, of the deepest blue and most luxuriant growth, often overtopping my head on horseback: dear old Scotland can boast of none so beautiful. Presently leaving the plain, we rode for two hours through a range of sloping hills covered with beautiful valonidis, or evergreen oaks—regular English park scenery; then the trees ceasing through a continued expanse of sloping downs, till we reached the southern prolongations of Carmel, and the banks of "that ancient river, the river Kishon;" henceforward the hills on both sides were again covered with valonidis and prickly oaks.

The road ran close under Mount Carmel, along the banks of the Kishon — a rocky path winding through oleanders in full bloom, reeds and wild flowers of every hue; the birds singing sweetly, and wood-pigeons cooing, and the temperature as fresh and mild as May in England.

The view of Carmel and its adjacent country, as seen from the sea, is thus described by Bartlett in the Introduction (p. 5) to his 'Walks about Jerusalem:' —

'The day wore away as we reached the shores of Galilee, which burst upon us just beyond a bold promontory, called "the White Cape," from the colour of its cliffs. Here the hills of Nazareth and Gafed, Mount Carmel, projecting its long range into the sea, and a wide extent of plain, came into sight; a beautiful, but lifeless expanse. We dwelt on this sacred scenery, as it unfolded, with deep interest. Among these hills was spent all the youth of Jesus: these valleys and plains must have witnessed his earliest wanderings. Different are the associations which arise, as the white walls of St. John of Acre are seen rising out of the sea, on their rocky reef. Here is the Mount of Richard, the plain where the mailed host of crusaders encamped, and which resounded with the tramp of their war-horses. Scene upon scene arises before the mind, of bloody siege by land and sea. At that angle stood Napoleon, directing, in vain, assault upon assault, foiled by the chivalry of the British hero. In their turn, the British have left sad traces upon the crumbling walls. Not a solitary figure was seen on their ramparts, as we passed. Years ago we stood on Mount Carmel, and asked ourselves, as we looked upon this "Key of the East," whether her fill of blood was yet measured. — the last "pacification" of the East was a fearful answer. We may repeat the question, and time will probably bring forth a similar reply; for, when the East becomes the prize of contending nations, Acre cannot fail of her harvest of slaughter. The breeze had suddenly increased almost into a gale, and the sea rolled formidably into the bay: we began to think of anchoring at Caïpha. As we came on, labouring under the rocky point of Mount Carmel, a change took place, with the suddenness of magic. The sun was setting, broad and red; and when his disk touched the stormy horizon, instantly the wind dropped, and left us tossing about in an agitated sea, crimsoned with the reflection of his fiery beams, which lit up the solitary white walls of the convent on Mount Carmel, and the far-distant hills of Galilee, with a dying splendour. It was a moment of wild and glorious beauty. The sea soon subsided, and we ran along the shore towards Cæsarea; the night was cloudy, the moon pale and sickly; all along the desolate plains, we heard the wild un-

earthly shriek of the jackal, roaming among its ruins; and the low dull sound of the surge, breaking on the forsaken shore, increased the poetic melancholy of the place and hour. No other sound now breaks the mournful silence which reigns over the shore, which once echoed with the world's debate.'

CARMEL, now Kurmul, was one of the cities of the tribe of Judah (Josh. xv. 55). According to the statements of Eusebius and Jerome, in whose time the place was in existence, it lay twelve Roman miles east from Hebron. Its locality, however, must be looked for to the south-east of that famous town. In the ancient history of the Israelites, Carmel is twice mentioned; once (1 Sam. xv. 12), where we find an account of Saul's having erected a triumphal monument, apparently for a memorial of his victory over the Amalekites; the second time (1 Sam. xxv. 2), when David had his adventure with Nabal, who dwelt in these parts.

At Kurmul, Robinson found ancient remains of a church, a castle, and a reservoir, hewn in the rock. Near the ruins of the castle is an open passage, leading down into a narrow cavern, apparently natural, which may have been used as a tomb. A similar cave, which, however, is artificial, about twenty feet square, is seen just east of the castle.

This district is regarded as among the most insecure in Palestine. The desert along the sea is inhabited, if at all, only by a few Bedouins, who are in the worst repute, as thieves and robbers. It is also a resort of deserters and outlaws. This was the character of the region of old, being the same into which David, with his six hundred adventurers, withdrew from the pursuit of Saul, and dwelt long in the caves and lurking places which it affords. The plain of Jordan, too, around Jericho, is very unsafe, partly because of the thievish character of its inhabitants, and partly as being exposed to excursions from the lawless Arabs of the eastern mountains.

Leaving Jerusalem by the Jaffa Gate, you cross the valley of Hinnom, and along the eastern side of the plain Rephaim, and so ascend to the Greek convent Mar Elyas, which lies in the fields at some distance from the road, on the verge of a ridge of hills, having a wide prospect across the deep valleys on the south. From this point, two roads lead to Bethlehem: one direct, descending and crossing a deep valley on the south; the other passing more to the right, around the head of the valley, and so by Rachel's Tomb. We will pursue the latter. The whole tract in advance is full of olive groves, and towards Bethlehem are likewise many orchards of fig-trees. Passing by the Pools of Solomon, you arrive at Bethlehem, which lies two hours south of Jerusalem. The country around this place displays

numerous marks of industry. If you go down the steep descent from the town, you come to two openings of the aqueduct that runs to Jerusalem, which here passes through a sort of deep vault or reservoir, from which the water is drawn up about twenty feet, and may see many females drawing water, and bearing it away in skins on their shoulders.

Proceed now in an easterly direction, inclining a little to the south, and you will come to the Jebel el-Fureidis or Frank Mountain, going along the Wady Urtas. This place is still inhabited, though in ruins, the inhabitants dwelling in caves. The fountain here sends forth a copious supply of fine water, and forms a beautiful purling rill along the bottom of the valley — a sight rarely to be seen in Palestine. You pass down this wady, on a general course south south-east along the streamlet, and through the midst of gardens and fields fertilized by its waters. In the valley and on the hills, you may behold flocks of sheep and goats mingled together, which would seem to have been the patriarchal mode of pasturage. This is a good grazing district, however rocky and sterile it may be in appearance. The little stream is soon absorbed in the gravelly soil, and the gardens cease. As you proceed, the hills around, though now arid, had once been built up in terraces, and cultivated. The Frank Mountain rises steep and round like a volcanic cone truncated. The height above the base is from three to four hundred feet. There are traces of terraces for cultivation around its base. The summit — a circle of about 750 feet in circumference — is occupied by a fortress, with four massive round towers. On it you have a very extensive view, especially towards the north. This is, not without probability, held to be the site of the fortress and city of Herodium, erected by Herod, surnamed the Great. The whole plain around was also covered with buildings, forming a large city, of which the hill constituted the Acropolis. To this place the body of the Idumæan tyrant was brought for burial. Keeping forward in a southerly direction, you find Wady Urtas contract into a narrow picturesque gorge, with high precipitous walls on each side. Near at hand are the remains of a square tower and village, called Khureitun, and an immense natural cavern. If you go forth on the lofty hill-side, in the bright light of a May moon, you find the scene highly romantic. You look on the dark mass of the Frank Mountain, and the sacred region of Bethlehem; while around you are black Arab tents, horses picketed, and numerous flocks of sheep and goats, all still like the silence of the desert. Keep along the eastern brow of the high ground, you are taken to Tekua, the Tekoa of old, whence Joab called 'the wise woman' to plead on behalf of Absalom.

Keep on the high ground towards the east, and you find the valleys and the hills sprinkled, and sometimes covered, with arbutus, dwarf oaks, small firs, and other bushes. Farther on is a high rocky tract, exhibiting on the left no appearance of cultivation. In order to reach Beni Naim, you must make a circuit towards the west, with a view to pass round the heads of several branches of the Wady el-Ghar, said to be so deep and rugged as to be nearly impassable for horses. As you approach Beni Naim, the traces of cultivation increase, and the level spots of any size are sown with barley or millet. Towards the west, olive-trees and small vineyards occasionally appear. You thus travel along the dividing line between the waters of the Dead Sea and the Mediterranean. The whole slope towards the Dead Sea, on this side of Jerusalem, resembles, in its general features, the same slope on the north of that city. But it has even less of fertility; the desert region extending further up from the Dead Sea towards the water-summit. Still, even in those parts where all is now desolate, there are everywhere traces of the hand of men of other days — terraces, walls, stones gathered along the paths, frequent cisterns, and the like.

Beni Naim is probably the highest point in all the hill-country of Judah. According to the Moslems, this is the burial-place of Lot. A mosque here professedly covers his tomb. From the roof of this mosque is an extensive view on every side, especially towards the east and south. The prospect towards the north is limited by a high tract of country, and towards the west and south-west by the hills around Hebron. The mountains beyond the Dead Sea are very distinct; the sea itself is visible only through gaps in the mountains. Towards the south, the land sinks gradually down to an extensive basin or plain, having many valleys and ancient sites.

The region hence to the ancient fortress of Kurmul is very fine, especially towards the south-west. The great plain spreads itself out in that direction, shut on every side by higher land, except on the east, where it slopes off towards the Dead Sea. The elevation of this plain is not less than fifteen hundred feet above the level of the Mediterranean. Its waters apparently flow off in both directions, partly towards the Dead Sea, and partly towards the Wady es-Jeba. The surface of the plain is waving, and almost free from rocks. 'At present' (May 10), to cite Robinson (ii. 192), 'the whole tract was almost covered with fine fields of wheat: watchmen were stationed in various parts to prevent cattle and flocks from trespassing on the grain. The wheat was now ripening, and we had here a beautiful illustration of Scripture. Our Arabs "were an hungered;" and, going into the fields, they "plucked the ears

of corn and did eat, rubbing them in their hands.”

From the top of Kurmul there is a prospect which is very beautiful, when the sun arises in his strength, and pours a flood of golden light upon the plain and the hills beyond, so that every object is distinctly seen. Here you are surrounded by the towns of the mountains of Judah, and can enumerate before you not less than nine places still bearing their ancient names; namely — ‘Maon, Carmel, and Ziph, and Juttah;’ Jattir, Socoh, Anab, and Eshtemoa; and ‘Kirjath Arba, which is Hebron.’ Most of those were unknown until ascertained by Robinson. You are here in the midst of scenes memorable of old for the adventures of David, during his wanderings, in order to escape from the jealousy of Saul, and may feel a deep interest in perusing the chapters which record the history of these adventures (1 Sam. xxiii. xxiv. xxv. xxvi.). Ziph (1 Sam. xxiii. 14; xxvi. 2), Maon (1 Sam. xxiii. 25), and En-gedi (1 Sam. xxiv. 1), gave their names to different parts of the desert on the east. Twice did the inhabitants of Ziph attempt to betray the youthful outlaw to the vengeance of his persecutor (1 Sam. xxiii. 19; xxvi. 1). At that time, David and his men appear to have been very much in the condition of similar outlaws at the present day (1 Sam. xxii. 2; xxiii. 13). They lurked in those deserts, associated with the herdsmen of Nabal, and doing them good offices, probably in return for information and supplies. Hence, when Nabal held his annual sheep-shearing in Carmel, David felt himself entitled to a share in the festival, and sent a message, recounting his own services, and asking a present (1 Sam. xxv. 8, 9). ‘In all these particulars,’ says Robinson, ‘we were deeply struck with the truth and strength of the Biblical descriptions of the manners and customs, almost identically the same as they exist at the present day. On such a festive occasion, near a town or village, even in our own time, an Arab sheikh of the neighbouring desert would hardly fail to put in a word; and his message, both in form and substance, would be a transcript of that of David.’

From Carmel, you, after some time, get into the Wady Khubarah, which leads down to the Dead Sea, not far south of Ain Jidy, En-gedi. The way lies in a constant descent. As you descend, the heat increases, and the country assumes more the appearance of a desert. In two hours you are completely in the midst of a desert. The country is everywhere entirely of limestone formation; but the rocks contain a large mixture of chalk and flint, alternating with the limestone of the region above. All around are naked conical hills, and also ridges two to four hundred feet high, running down mostly towards the sea. At first, the hills, as well as the valleys, are sprinkled with shrubs;

but, further down, these disappear from the hills, and only a dry stunted grass remains, the growth of winter. Two hours more bring you to rugged and precipitous passes, and you soon arrive in the wilderness of En-gedi, where David and his men lived among ‘the rocks of the wild goats,’ and where the former cut off the skirts of Saul’s robe in a cave (1 Sam. xxiv. 1—4). The whole scene is drawn in Scripture to the life. On all sides, the country is full of caverns, which might have served as lurking-places for David and his men, as they do for outlaws at the present day. The path follows down the bottom of the valley, which is here just wide enough to be the bed of a torrent, sometimes scarcely fifty feet, between perpendicular precipices rising sometimes hundreds of feet on each side. In the cliffs above, multitudes of pigeons are enjoying their nests undisturbed. Here the retam, and other shrubs of the desert, grow very large. Farther down, the valley contracts, and becomes impassable. You now turn up a steep and rocky pass north-east, along a side valley, which brings you in fifteen minutes on a rough and desert table-land. Soon you get the first view of the Dead Sea, lying low and still in its deep bed, and in a quarter of an hour reach the brow of the pass leading down to the shore, after a journey of seven hours, when you find yourself on the summit of a perpendicular cliff, overhanging Ain Jidy and the sea, at least fifteen hundred feet above its waters. The Dead Sea lies before you in its vast deep chasm, shut in on both sides by ranges of precipitous mountains; their bases sometimes jutting out into the water, and again retreating, so as to leave a narrow strip of shore below. The view includes the whole southern half of the sea, quite to its extremity, and the greater portion of the northern half. One feature of the sea is remarkable, namely, the number of shoal-like points and peninsulas which run out into its southern part, appearing at first sight like flat sand-banks or islands. Below, on the south, are two such projecting banks, on the western shore, composed probably of pebbles and gravel, extending into the sea for a considerable distance. The mountains on both sides of the sea are everywhere precipitous; those on the east, you observe, are now very distinct, and obviously much higher at some distance from the shore, than those upon the west. Directly opposite, on the eastern side, you see Wady el-Mojeb, and farther north Wady ez-Zurka. At the foot of these mountains there is a passage along the eastern shore. The whole southern part of the sea has the appearance, not of a broad sheet of water, but rather of a long winding bay, or the estuary of a large river when the tide is out, and the shoals are left dry. Only a comparatively narrow channel remains covered with water. This chan-

nel is in some parts quite narrow, and winds very much. Nearly at the south-eastern end, there runs into the sea (so called) a large peninsula; and between the point of the western shoal and the peninsula, the distance cannot be more than one fourth or one sixth of the whole breadth of the sea, if so much. It is no easy thing to work your way down the terrific pass. The path descends by zig-zags, often at the steepest angle practicable for horses, and is carried partly along ledges or shelves on the perpendicular face of the cliff, and then down the almost equally steep debris. Much of the rock is a compact reddish or rose-coloured limestone, smooth as glass, yet with an irregular surface. Looking back on this part from below, it seems utterly impossible that any road can exist there. Not long since, an Arab woman fell off, and was killed: when picked up, she was found to have brought forth a child. After a descent of forty-five minutes, you reach the beautiful fountain of Ain Jidy, a fine stream bursting forth at once on a sort of narrow terrace or shelf of the mountain, still more than four hundred feet above the level of the sea. The stream rushes down the steep descent of the mountain, and its course is hidden by a luxuriant thicket of trees and shrubs belonging to a more southern clime. The whole of the descent was apparently once terraced for tillage and gardens. On the right, near the foot, are the ruins of a town. From the base of the declivity, a fine rich plain slopes off very gradually nearly half a mile to the shore. A brook runs across it directly to the sea, though, in the warm season, its waters are absorbed by the thirsty earth, long before reaching the shore. So far as the water extends, the plain is covered with gardens, chiefly of cucumbers, belonging to the Arabs. The soil of the whole plain is very fertile, and might produce rare fruits. In various parts of it are traces of unimportant ruins. The length of the plain is about half a mile: it is nearly a square. The approach to the sea is here over a bank of pebbles, six or eight feet higher than the level of the water as you see it. These are covered with a shining crust as of salt, or rather of an oily appearance.

In travelling down the declivity, you find the heat increase continually; and in the chasm of the sea, you encounter an Egyptian climate, and find Egyptian productions. Shut in as this deep caldron is between walls of rock, the heat of the burning summer sun cannot be other than very great. Such is the richness of the soil, both along the descent below the fountain, and on the little plain, and such the abundance of water, that nothing but tillage is wanting to render this a most prolific spot. It would be admirably adapted to the cultivation of tropical fruits.

CARNAL (L. from *caro*, flesh). — The Greek words corresponding with 'carnal,' &c. are rendered 'flesh' (Matt. xvi. 17); 'fleshly' (2 Cor. i. 12); 'carnal' (2 Cor. x. 4); 'carnally' (Rom. viii. 6). Whence it appears that 'carnal' and 'fleshly' are of similar import. In truth, the second is a Saxon word of the same meaning with the Latin 'carnal.'

'Flesh,' in the New Testament, has several allied significations, derived from the root-meaning of *sarx*, which denotes flesh as constituting the body of an animated and living being (1 Cor. xv. 39). It is represented, in contradistinction to spirit, as constituting with bones a human body (Luke xxiv. 39). In the Old Testament it stands for a word designating the male organ of generation (Gen. xvii. 11, 14. Lev. xii. 3). Hence, 'flesh,' in the writings of Paul, is spoken of in the same way, and applied to Judaism, the religion of the circumcised, and to the divine benefits which were appended to circumcision (Rom. ii. 28, 29; iv. 1. 2 Cor. xi. 18; comp. 22. Gal. iii. 3. Eph. ii. 11. Col. ii. 13. Phil. iii. 8, 4).

From thus referring to the lower parts of man, it came to denote the body, in opposition to the mind: whence our Saviour said to his disciples, — 'The spirit is willing, but the flesh is weak' (Mark xiv. 38. See also 1 Cor. v. 5. 2 Cor. iv. 11; vii. 1. Col. ii. 1). In Heb. ix. 10, we read of 'carnal ordinances,' or rather ordinances of the flesh; that is, levitical purity of body (13). 'Flesh' is also used of the body of Christ, delivered to death (John vi. 51, 56. Rom. viii. 3. Eph. ii. 15. Col. i. 22). Human nature, generally considered as visible and mortal, is thus designated (John i. 13; iii. 6. Heb. xii. 9). Hence 'flesh and blood' denote our outward mortal nature (Matt. xvi. 17. Eph. vi. 12). In the writings of Paul, Epistles of John and 2d Peter, 'flesh' signifies our animal nature, as the seat and fountain of the natural appetites, taken in a bad sense; inasmuch as this animal nature, when not bound to the divine law, works against the will of God, and is the source of passions and sins. In opposition stands man's rational nature, which the Holy Spirit illumines and sanctifies, and by which man knows and desires good (Rom. vi. 19; vii. 18, 25; viii. 5, 6, 7. Gal. v. 16. 2 Peter ii. 18. 1 John ii. 16). Sometimes the import seems to be the desire of evil, or evil dictates and lusts (2 Cor. i. 17; v. 16. Gal. v. 13). Thus, 'to be in the flesh' implies to yield to the lower impulses of our nature (Rom. vii. 5; viii. 5, 8, 9). The part being put for the whole, 'flesh' denotes man as mortal and weak (John i. 14. 1 Tim. iii. 16. 1 John iv. 2). Hence 'all flesh' is equivalent to all men, or mortals (Luke iii. 6. John xvii. 2. Acts ii. 17. 1 Peter i. 24).

One or two phrases deserve notice. 'To

be of a person's flesh and bones,' signifies to be akin to him, or to be so allied as if you were of his kin (Gen. ii. 23; xxix. 14. Eph. v. 30). 'Any one's flesh' denotes his kinsmen (Rom. xi. 14. Eph. v. 29). 'According to the flesh' means 'as to one's human origin,' 'by natural descent' (Rom. i. 3; ix. 3, 5, 8. 1 Cor. x. 18. 'Israel after the flesh,' that is, Israelites by birth, comp. Rom. ix. 6).

CARPENTER is from a Latin word signifying a *chariot* or *waggon*. Hence it denoted, in the middle ages, a maker of such carriages; and, by an extension of meaning which has many parallels, a worker in wood in general.

Carpenter is one of the renderings ('engraver,' Exod. xxviii. 11; 'craftsman,' Deut. xxvii. 15; 'smith,' 1 Sam. xiii. 19, being some of them) given to a word which is one of those that throw light on the early history of the Israelites. This word, *Gharash*, signifies originally, *to cut into, to engrave*. As such, it denotes skilled labour, the work of the artist rather than the artificer. Accordingly, in its earliest Biblical usage, it is translated 'engraver' (Exod. xxviii. 11; xxxv. 35; xxxviii. 23). That the work here spoken of was a work of art, is clear from the subject-matter. In the first passage it relates to the cutting, in onyx stone, of the names of the children of Israel, to form the two stones which Aaron was to wear on his shoulder. In the second case, it is used of Aholiab, who was divinely 'filled with wisdom of heart to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, and of the weaver, and of those that devised cunning work' (Exod. xxxv. 34, 35). In the third instance, it refers to the same Aholiab, as 'an engraver, and a cunning workman, and an embroiderer.'

In later times the word came to have a more humble import, being nearly equivalent to our 'workman.' In order to designate what kind of workmen were in any case intended, a qualifying word was subjoined in the original. Thus we have 'workers of wall,' or 'stone,' meaning masons; and 'workers of wood,' meaning carpenters; 'workman of iron,' that is, a smith. Now, the nation of whom these facts may be asserted, must, in its early origin as a nation, have stood high in material culture. At the time when its language was formed, as that language now exists, the nation must have excelled in art; otherwise the earlier meaning of this and other terms would not have implied high culture, and the derivative and later import of the same terms denoted ordinary hand labour. With the English nation, just the reverse is the fact. 'Work' is the old Saxon term: whence 'workman.' 'Art,' from which we get our 'artificer,' and 'artist,' is a comparatively modern Latin

word. In this case, the history of the words 'work' and 'art,' writing in brief the progress of the nation, shows that the English began their national existence on a low platform, and rose higher by slow degrees. In the case of the Hebrews, we cannot account for the facts just mentioned, except on two suppositions;—namely, that the Hebrew language, as it now lies before us, presents the fragmentary remains of a lost literature, in which the oldest terms related to the inferior processes of labour; or that its language, as found in the Bible, represents a state of foreign and adventitious culture, whence it took those verbal indications of high art. In truth, we think there is reason to hold both these suppositions to be grounded in fact. We believe that the descendants of Abraham were possessed of no mean culture, derived from a widely spread pre-existent state of civilisation, comprising a literature, when, under an overruling Providence, they were led to go down into Egypt, where they found a very high condition of material and outward culture; no inconsiderable share of which they brought with them into the wilderness, and some of it into Palestine. Hence the artistic skill displayed in the tabernacle and its accompaniments. These considerations tend to vindicate the antiquity of the Hebrews, and their claims to our respect. The Israelites, even in their earliest known stages, were not a barbarous people.

CART, a word from the Teutonic *cyran* (*to turn, or roll*), found in the Latin and Greek *gyrus*, a circle. *Cart* is connected in derivation and meaning with *car*, *carriage*, *carter*, and *chariot*. Its root-signification shows that it properly denotes a carriage with wheels. Similar is the fact in the Hebrew, of which *cart* is a translation: *Gagalah* comes from a root that signifies *to roll*, and the vehicles which it describes might be rendered *rollers*. Hence they must have been wheel-carriages. Wheels are also expressly mentioned: in Isa. xxviii. 27, we find 'a cart-wheel,' employed apparently in threshing; comp. 28. In Ezek. xxiii. 24, 'The Babylonians shall come with chariots, waggons, and wheels.' (See also Eccles. xii. 6. Jer. xlvii. 3. Ezek. xxvi. 10.) That the Egyptians possessed wheel-carriages is clear from the monuments, and from Exod. xiv. 25, where Jehovah, in order to retard their pursuit of the flying Israelites, is said to have taken off their chariot wheels. The cut on the left hand of the following page is a Roman chariot, from Montfaucon. That on the right is an Egyptian chariot, from an original painting in the British Museum. The dotted line does not indicate another horse, but a tint of red found in the original. The Hebrews were also familiar with wheels (1 Kings vii. 30, 33), as employed for warlike purposes (Prov. xx. 26). Very forcible imagery is derived from the wheel of the war-chariot, and associated

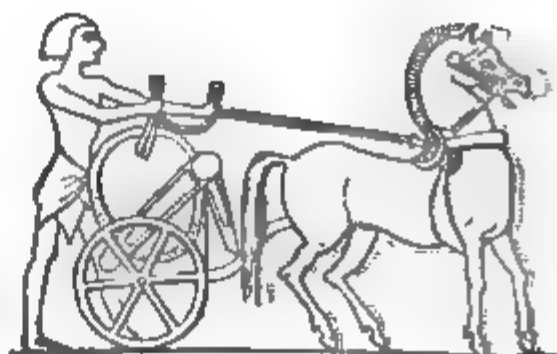
objects:—‘The noise of a whip, and the noise of the rattling of wheels, and of the prancing of horses, and of the leaping chariots’ (Nahum iii. 2). And from the song of Deborah (Judg. v. 28), it is evident

that war-chariots with wheels were used in Palestine itself, as early as the days of the Judges; for the mother of Sisera asks—

‘Why is his chariot long in coming?
Why tarry the wheels of his chariots?’



ROMAN CHARIOT.

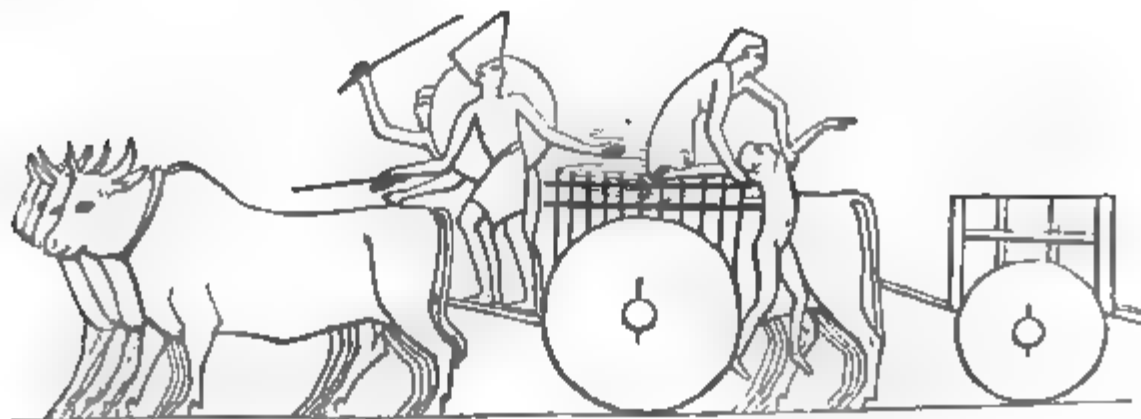


EGYPTIAN CHARIOT.

The word rendered ‘cart’ in 1 Sam. vi. 7, 8, 10, 11, 14. 2 Sam. vi. 3. 1 Chron. xiii. 7, is translated by ‘waggon’ in Gen. xlv. 19, 21, 27; xlv. 5. Numb. vii. 3, 6, 7, 8; and by ‘chariot,’ Ps. xlv. 9. The ordinary word for chariot, *Merkabah*, occurs frequently (Gen. xli. 43. 1 Kings vii. 33; x. 29; xii. 18; xx. 33; xxii. 35). War-chariots were employed by the ancient Canaanites before Joshua’s invasion (Josh. xi. 6, 9). Chariots, as articles of luxury, were a token of royalty in Palestine; and when the monarch was in his chariot, a body of men, so many as fifty,

ran before the vehicle (2 Sam. xv. 1. 1 Sam. viii. 11). From 2 Kings xxiii. 11, it appears that, as a part of the prevalent worship of the sun, horses and chariots were dedicated to that luminary.

Palestine was too hilly a country for wheeled carriages to abound there. This may explain why Joseph supplies his brethren with waggons (Gen. xlv. 19, 21, 27), in order to convey into Egypt their father and his family. The cut, taken from a Theban monument, exhibits carts of the Tokkari, an Asiatic people, enemy of the Egyptians.



CARTS OF THE TOKKARI.

It will be seen that these carts or waggons have solid wheels. In Numb. vii. 2, *seq.* we find the twelve princes of the tribes of Israel making an oblation to Jehovah, of six covered waggons, and twelve oxen, intended to bear the tabernacle when taken down. Whether these carriages were brought out of Egypt, or made in the desert, we have no means of determining. This is not the only instance in which a cart or waggon was employed for sacred purposes; for in 1 Sam. vi. 7, *seq.* we find a cart expressly constructed

to bear the ark. This, as being designed for a religious use, was a ‘new cart;’ whence it becomes probable, that the waggons given by the heads of the tribes to Moses were also new; in which case, they must have been made after the exodus from Egypt. We have already seen, that cart-wheels were used for the purposes of threshing. Another agricultural service which carts rendered, was at harvest-home:—‘Behold, I am pressed under you, as a cart full of sheaves is pressed’ (Amos ii. 13). The whip, too,

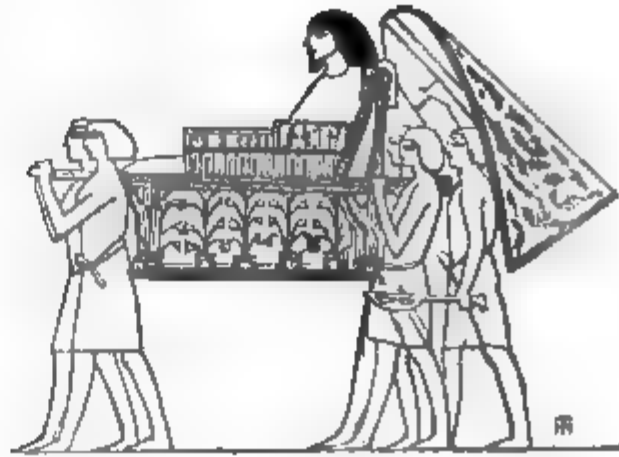
is mentioned above: the 'cart-rope' or trace is found in Isa. v. 18.



ROMAN CARTS.

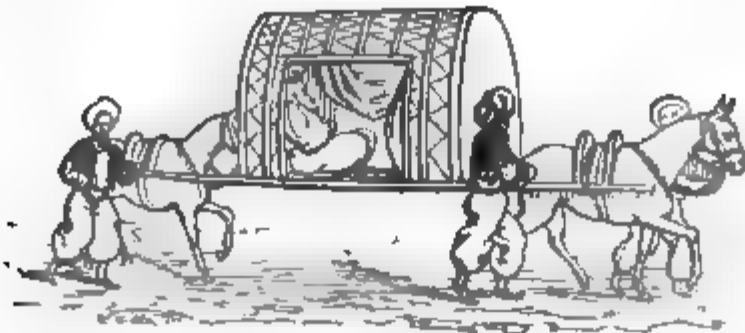
The word rendered 'waggon' in Numb. vii. 9, is translated by 'litters' in Isa. lxvi. 20:— 'And they shall bring all your brethren out of all nations upon horses, and in chariots, and in litters (margin, 'coaches'), and upon mules, and upon swift beasts' The word (*Tzaku*), here rendered 'litter,' has for

its primary meaning, *to go slowly*: hence a covered couch, or a litter. The engraving exhibits an Egyptian litter or palanquin, bearing a military chief, with an attendant bearing a parasol behind him.



LITTER.

In Syria, at the present day, a covered litter, called a *tackterawan*, is used as a stately mode of travelling by pashas and other great men. Indeed, travelling is now generally performed on the backs of mules or horses, except in the desert and its confines, where camels are used. Wheel-carriages are unknown, and rarely is there a cart to be seen in the whole country. The *tackterawan* is also used for ladies and children, when they have a long journey to accomplish.



TACKTERAWAN.

In Acts xxi. 16, the term 'carriage' is used in a sense, not now prevalent, as denoting *things to be carried*. The original simply says, that Paul packed up his things, clothes, &c. as for travelling; and might be rendered, 'made ourselves ready.' E. Taylor renders— 'We took up our baggage.'

CARVING, with its related words 'carve,' 'carved images,' &c. is represented in the Hebrew by two or three words, a knowledge of whose signification will open to the reader the facts connected with sculpture as it existed among the Israelites. I. *Gharash*, denoting *to cut into*, hence *to engrave*, is applied in Exod. xxxi. 5 to the 'carving of timber,' in connection with Bezaleel, who is set forth as 'filled with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship; to devise

cunning works, to work in gold, and in silver, and in brass, and in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship.' Whence it is clear, that the carving here implied was artistic and ornamental (comp. Exod. xxxv. 30, *seq.*). II. *Kahlag*, the essential letters in which are *khl*; whence we see the connection of the word with the Greek *kōilein*, and the Latin *cavare*, both with their Hebrew root signifying 'to hollow' or *sculpture*. It is used of rich decorations made by Solomon in the temple which he built, when 'he carved all the walls of the house round about with the engravings of carved figures of cherubim, and palm-trees, and open flowers, within and without' (1 Kings vi. 29, 32, 35). III. *Ghahlav*, to cut or hew, is applied to the hewn or polished stone employed in

erecting mansions or palaces (Ps. cxliv. 12), as well as to carved articles of furniture (Prov. vii. 16). IV. *Pitovagh*, which is the word rendered 'engravings' just above, and appears to denote the figures themselves; while the word, 'carved figures,' may denote the nature of the workmanship, equal to 'engravings of carved work.' In 2 Chron. ii. 7, where this last word is used, we find Solomon requesting Hiram, king of Tyre, to send him 'a man cunning to work in gold, and in silver, and that can skill to grave gravings, with the cunning men that are with me in Judah and Jerusalem, whom my father David did provide;' who, from 1 Chron. xiii. 15, appear to have been found in abundance in Jerusalem, 'all manner of cunning men, for every manner of work.' The carved work which probably these artists profusely executed in the temple (1 Kings vi. 18, 29, 32, 35), after the manner in which our beautiful cathedrals and parish churches were barbarously mutilated, despoiled, and disfigured in the civil wars, was broken down and laid waste by some foreign enemy, 'with axes and hammers' (Ps. lxxiv. 6). The same word is used, in Zech. iii. 9, of carvings or sculpture in stone. The execution of the seven symbolical eyes here spoken of must have required no mean skill. V. *Pekael* means *to cut away*, and so *to form an image*. The word is specially applied to idols. Thus, in Exod. xx. 4, — 'Thou shalt not make unto thee any graven image,' *Pekael*, idol, that is, as may be seen by comparing Lev. xxvi. 1, — 'Ye shall make no idols, nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land to bow down to it; for I am Jehovah your God.' The rendering in Exod. xx. 4,

'graven image,' is too wide and lax. As the text stands, it forbids all graven images, and so sets Scripture in contradiction with itself; for Moses was expressly commanded to form the cherubim which were placed over the mercy-seat (Exod. xxv. 18; xxvi. 1).

From this particular examination, we learn that the ancient Hebrews had no fewer than five words by which they denoted graving or sculpture. Doubtless these words had each something special in their original application. They may also have varied in point of age. But the facts show, that the art of sculpture was at different periods in no mean condition. These periods varied in artistic character. On leaving Egypt, the Hebrews possessed, at least, some of the skill with which they had there become familiar. This they partly lost in the troubled and warlike ages which ensued. When, however, David's success in arms, and encouragement of the arts of peace, had given scope and impulse to skilled industry and enterprise, and when Solomon's luxury had fostered its exercise, then native artists were found ready to execute works of high merit; in which, however, it was judged advisable to procure the aid of the superior talent and taste of the renowned, opulent, and commercial Tyre.

The astonishing remains of ancient Egypt, in the ruins of temples, and palaces, and tombs, give us peculiar opportunities for approaching in some degree to the artistic effects produced by the ancient Hebrews when in their happiest condition; for a very large portion of these remains were in existence long before even Joseph was carried down into that land of wonders.



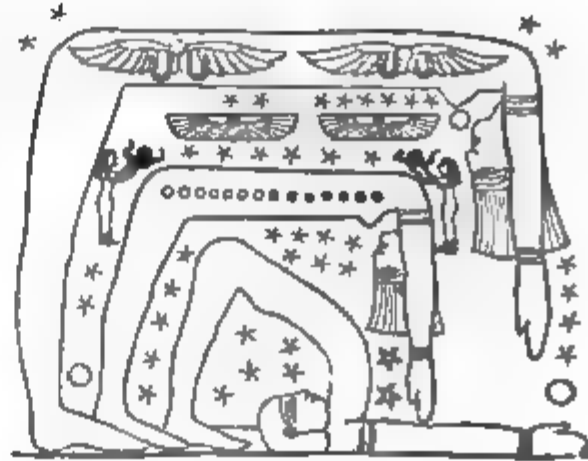
Carving in wood does not appear to have been so common in Egypt as sculpture on stone, as wood was by no means abundant in the country. Still it was practised. Boxes, chairs, tables, sofas, and other pieces of furniture, were frequently made of ebony, inlaid with ivory. Sycamore and acacia were veneered with thin layers, or ornamented with carved devices of rare wood, applied or let into them.

The preceding cut represents a small wooden pectoral plate, with the subject carved in outline, inlaid with blue paint. It exhibits a monarch standing in a chariot with two horses, which are adorned with the plumes and housing that they appear bearing in martial scenes. The celestial sun is over the monarch's head. In the centre is a line of hieroglyphics, expressing the lord of diadems, Amounoph. The carving was found at Thebes, and, relating to Amenoph I. may have for its date 1868, A.C.



The reader here beholds a specimen of Egyptian art, which may throw some light on the cherubimical figures which Solomon had cut on the walls of the temple. The figure presents the side of a naos or small portable temple, having sculptured in stone the deity Chnouphis, ram-headed, seated, and holding in his hand an emblem of life. Before and behind him are female figures, having wings like cherubim. The probable date of the original is 1810, A.C. Possibly emblematical representations may also have

been sculptured on the temple. We therefore subjoin one, exhibiting Selk or Heaven (feminine with the Egyptians), in the shape of a human being surrounded with stars, the body bending with down-spread arms, so as to overshadow and encompass the earth, in imitation of the vault of heaven reaching from one side of the horizon to the other. In this posture, Selk encloses the Zodiaca, as at Enech and Denderah. The uppermost part of the compartments sculptured on Egyptian monuments is generally crowned with the emblem of this divinity.



SELK, OR HEAVEN.

It was in mural sculpture that the Egyptians were chiefly rich; and of their productions of this nature, we have the most abundant remains. Marches, battles, sieges, and triumphs, form the ordinary subjects of the mural sculptures on the ancient edifices. Such scenes were at once exactly adapted for decorative sculpture, and flattered the vanity of the sovereign and the nation. Some of these grand pictures contain several hundred figures. Your eye is first attracted by the colossal hero: erect in his chariot, his arrow drawn to the head, he drives furiously on against the foe; his horses, magnificently caparisoned, with high arched neck, and pawing hoof, seem to smell the battle from afar. Compact lines of war-cars advance, and put the enemy to flight. Homer, no doubt, drew from similar originals; and the general action and story of these compositions cannot be better described than by one of his tempestuous battle-scenes:—

"The gates, unfolding, pour forth all their train;
Squadrons on squadrons cloud the dusky plain;
Men, steeds, and chariots, shake the trembling ground;
The tumult thickens, and the skies resound.
And now with shouts the shocking armies closed,
To lances, lances, shields to shields opposed;
Host against host with shadowy legions drew,
The sounding darts in iron tempests flew;
Victors and vanquished join promiscuous cries,
Triumphant shouts and dying groans arise."

These scenes were strictly historical: nothing was sacrificed to artistic embellishment. Different nations are distinguished by their respective habits, costume, arms,

and physiognomical characteristics. Forts are seen surrounded by their fosses, and these traversed by bridges. The ancient Egyptian camp is drawn with interesting minuteness. Guards stand on either side the entrance. Within are seen in confusion chariots, plaustra, sutlers, loose horses, oxen, and the spoil taken from the enemy. Campaigns are represented by successive pictures. The army leaves Egypt, meets and routs the enemy, captures their forts, and at length returns with triumphal pageantry to Thebes, when the monarch presents his offerings to the gods, and receives their congratulations.

Some of the most interesting of these scenes are at the Memnonium, and commemorate the exploits of Rameses II. or Sesostris. On one wing of the propylon, the taking of several towns is represented, with details of barbarity. On the east wall of the second court, there is a grand battle-scene: the enemy fly in disorder to a fortified city, surrounded by a river. Some are seen plunged in the water, contending with the stream; others, almost exhausted, are drawn out by their friends on the opposite bank. Another of these sanguinary scenes, within the hall of columns, represents the storming of a fort — a detached castle in two stories, on the summit of a conical rock, battlemented, and surmounted by a standard. The besiegers, under cover of their testudos or large canopied shields, have advanced to the foot of the fortress; others, raised on the top of the testudos, have planted a scaling-ladder against the wall, and gallantly forced their way up the steep, in face of the pikes of the enemy. The besiegers appear at the top behind the battlements, and make a determined defence. Some repel the foremost assailants with pike and spear; others hurl stones on those beneath.

At the grand palace of Medinet Haboo, we have more of these battles and triumphs; records of the foreign conquests of Rameses III. the contemporary of the Israelitish hero Gideon. On the exterior, in a series of such subjects, a *naval fight* is represented. The combatants are in light boats with a single

sail. A figure is perched at the top of the short mast, perhaps to direct the movements of the men, or to pick off the officers of the enemy with the sling. The Egyptian galleys, known by the lion's head at the prow, advance in regular line; the bowmen discharge their arrows, and the enemy are thrown into confusion. Many are already taken prisoners and handcuffed. The king, standing on several prostrate captives (Josh. x. 24), shoots his arrows from the shore. Within the palace, on the walls of the Cariatid quadrangle, is represented a grand pageant — a triumph, or, as has been supposed, a coronation. The king, seated on a canopied chair of state, is borne along on the shoulders of twelve princes. A herald, reading from an open roll, marches before, and proclaims perhaps his exploits, or his claims to sovereignty. Priests, officers, and musicians, precede and follow; and some, at the side of the king, bear fans or flabella. In advance, the god Khem, erect on a table or platform, is borne in state by attendants. The king re-appears in another part of the picture, now wearing the double crown, or pschent; a long train of functionaries advance towards him with offerings and ensigns, and some carry statutes of his ancestors on their shoulders; four birds are liberated as though to carry important intelligence to the four quarters of the globe.

Another picture in this court represents what may have been an ordinary scene after a victory. The king is seated in his war-car; his plumed and richly caparisoned steeds are held by attendants. The prisoners are led up to him in files, their arms tied together at the elbow over their heads, and in other attitudes of torture. An officer then counts down in heaps before the king the hands of the slain; and another enters their numbers, amounting to some thousands, in a roll. The cut on the next page, taken from a sculptured façade of an Egyptian temple, exhibits a monarch slaying his enemies in battle, and is emblematical of regal power in conflict with national foes. The original is a favourable specimen of Egyptian art.

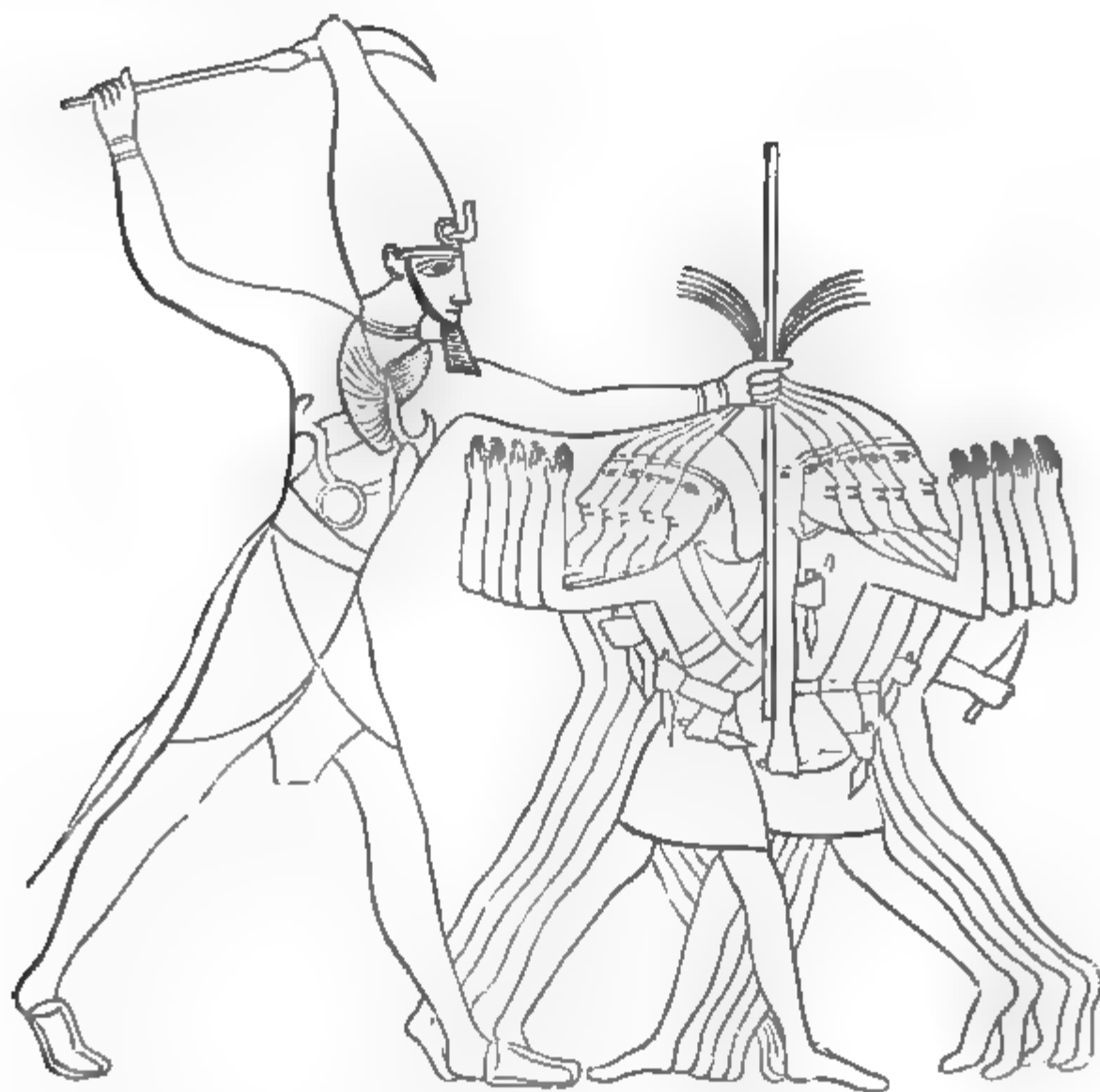


This engraving represents a stone, on which are cut the figures of Re, Agathodæ-

mon, or a winged asp, and a goddess apparently with a frog's head; also, a Greek

inscription on the reverse, which makes mention of Bait, Athor, and Akori — one of the Egyptian Triads. The stone is curious,

as exhibiting a specimen of Egyptian stone-engraving.



CASEMENT (from the Latin *capse*, English *case*), a window; windows being in old times a sort of case, such as what are called oriel windows. The Hebrew word of which casement is a rendering (Prov. vii. 6), signifies to knit or join together, and is best represented by the word *lattice*, which stands in the English Bible for it, in the only other place (Judg. v. 28) in which it is found; and where, from the usages of Hebrew poetry, it is obviously synonymous with 'window.' The word rendered 'window' in this place, denotes a bow-window, from a root signifying to bulge out, — to be round. Another word for window, *Arobah* (Gen. vii. 11; viii. 2. 2 Kings vii. 2. Eccl. xii. 3), seems also to imply a kind of lattice, as it comes from a root which primarily means to encase. 'Windows,' in Isa. liv. 12, should be pinnacles or battlements. The window, *Trohar*, which Noah was directed to make in the ark (Gen. vi. 16), was clearly such, being — from the meaning of the term, which, from a root signifying to shame, is generally rendered 'noon,' 'noonday' — intended, beyond a question, to give light.

A word of much later date, *Kaveen*, found in Dan. vi. 10, may, from a root signifying to hollow or open, mean 'windows,' especially such as are like folding doors, which, when drawn back, give a view out into the open country. The last word rendered 'window' is *Shekeph*, whose root is found in our adopted word, *skeptic*, being a term common to the Indian and Shemitic languages. This word properly means to look, to look narrowly, and, according to Jewish tradition, denotes a small window, through which one might look without being seen. It is used of the windows that Solomon made in the temple, 'and for the house he made windows of narrow lights' (1 Kings vi. 4; comp. Ezek. xl. 16; xli. 16), probably because he preferred the 'dim religious light' which such would afford, to the blaze and glare which, in a Palestinian atmosphere, large windows would have caused.

These verbal investigations have shown that the Hebrews had several kinds of casements or windows, perhaps most of the kinds which have been known in more recent days; from the lattice or simple structure of crossed

laths, through the oriel window of the ornamental style of the middle ages, to the folding or garden windows of more modern luxury. That some of these were of glass, is highly probable. Glass was known to the Egyptians, and extensively used by them in early periods: the Hebrews could not have been ignorant of it, though its clear bright transparency would be against its service in giving light, both in Egypt and in Palestine.

CASLUCHIM (H.),—a people descended from Mizraim, or Egypt, who are supposed to have migrated hence, and settled on the coast of Syria, between Philistia and Egypt. Bertheau considers the Casluchim and Caphthorim as two clans of the same tribe or people. The Casluchim appear to have settled in Colchia before their migration into Syria. Herodotus (ii. 104) makes the Colchians to be of Egyptian origin.

CASSIA is the English rendering of two Hebrew words (*Kizzeqoth*, Ps. xlv. 8; and *Kiddah*, Exod. xxx. 24. Ezek. xxvii. 10); which represent two aromatic substances mentioned in Scripture, with other odoriferous herbs, and employed among the 'spices' for making 'the holy ointment'; also as scents for the person. These two

kinds of cassia, and that which bears the name cinnamon, were very similar, and can now be with difficulty distinguished. In general they grew in India, especially in the isle of Ceylon, consisted of the bark of the corresponding trees, and were conveyed to Palestine, up the Red Sea. 'Cinnamon' (Exod. xxx. 23. Prov. vii. 17. Cant. iv. 14), from a Hebrew word of the same form, may have been the generic term. The three words would then represent three different species of the same sweet smelling wood. Of these, the *Kiddah* appears to have been the least valuable, and bore the name *kitté* among the Greeks, whose writers distinguish three kinds of cassia or cinnamon. At present several sorts are known in commerce, the best being imported from Ceylon: an inferior kind comes from the Indian peninsula. Cassia bark is so much like that of cinnamon, as often, though inferior, to be sold for it. Our cuts represent two species of cinnamon, of which the general resemblance will be obvious to the reader.

The bark, which contains the fragrance, is peeled off when the plants are about six or seven years old, and exported in bundles of quill-shaped pieces.



CINNAMOMUM CASSIA.

CASTAWAY (T.),—a term which Paul uses in relation to himself, 'Lest I myself should become a castaway' (1 Cor. ix. 27). The word here rendered 'castaway,' is *adokimos*, which is made up of *a*, not, and *dokimos*, approved. In order that the reader may correctly understand the meaning of the term 'castaway,' he must be put into possession of the import, first of *dokimos*, and then of its opposite, *adokimos*. *Dokimos* is a term borrowed from the art of assaying or proving metals; of trying, by certain tests or standards, whether they are genuine, and whether they are of the proper weight. A piece of



LAURUS CINNAMOMUM.

coin that endured the applied test was termed *dokimos*; one that failed in the trial was termed *adokimos*. Hence the several acceptations of the words. *Dokimos*, therefore, signifies *approved* and *accepted*. In 1 Chron. xxix. 4, the Hebrew word translated into English by 'refined' ('*refined silver*'), is rendered by the Greek Septuagint, *dokimos* (see also Gen. xxiii. 16. 2 Chron. ix. 17). Paul uses the word of a *faithful servant of Christ*—'approved of men' (Rom. xiv. 18); also in the sense of *genuine, true* (1 Cor. xi. 19. 2 Cor. x. 18; xiii. 7). He thus characterises Apelles as 'the approved in Christ;'

that is, the proved and well-known disciple of Jesus. *Adokimos* is the reverse of *dokimos*: hence it means, *not approved, adulterate, bad* (if money), and so *rejected* (2 Cor. xiii. 5, 6, 7. 2 Tim. iii. 8), 'reprobate concerning the faith,' that is, disapproved as not genuine. In 1 Cor. ix. 27, however, a different allusion seems to have been in the apostle's mind. He is there speaking with allusion to the contests at the Pythian games held on the Corinthian isthmus. If we suppose him, while so speaking, to have thought of assaying metals in using the word *adokimos*, we make him chargeable with a mixed metaphor. Now, these games of which he speaks, had *their* trials or examinations: I. A trial to determine whether a person was duly prepared, had gone through the required self-discipline, so as to be fit to engage in the contest without disgrace to the occasion and to himself: if it is in this sense the apostle uses the term *adokimos*, then 'cast away,' or 'rejected,' that is, 'refused permission to contend,' is the appropriate rendering. But, II. The contest itself was a trial, and *the* great trial; and since Paul represents himself as having actually engaged in the race (26, 27), he appears to have referred to this proof, and accordingly meant by *adokimos*, 'unworthy of the prize.' His words may be rendered, 'Lest when I have acted the part of herald to others (in preparing them for, and urging them to, the great Christian contest), I should lose the prize myself.'

Two instances of rejection are spoken of in the Bible. The rejection or reprobation of God's chosen people, — the Jews; who, being found adulterate or unfaithful, were cast away of God, so that now they—

'Outcasts of earth, and reprobate of heaven,
Through the wide earth in friendless exile stray,
Remorse and shame sole comrades of their way;
With dumb despair their country's wrongs behold,
And, dead to glory, only burn for gold.'

Yet this rejection is not final. The Israelites were '*weighed in the balance*, found wanting,' and cast away. But when at length they shall have been purified in the furnace of affliction, they will be received of God, and so 'all Israel shall be saved' (Rom. xi. 26). The other instance of rejection appears from passages to which reference has just been made, to be of individuals, and not of a nation or a class. And analogy, as well as the essential benignity of God, and the remedial nature of his government, give reason to think, that neither are these rejections final and irreversible; for, as the casting away of the Jews is the receiving of the Gentiles, and their fall the enriching of the world, how much more their fulness? (Rom. xi. 12, *seq.*) when at length, under the benign providence of an Almighty Father, the last enemy shall be destroyed, and God be all in all (1 Cor. xv. 26, 28).

CASTLE (L.), a diminutive of *castra*, de-

noting a *small camp* or *fortification*: hence, a fortified house or residence; a chateau. In the present state of the English language, 'castle' is applied only to a large pile of fortified and embattled buildings. It may be doubted if the word has exactly this import in Scripture; for castles, in this sense of the term, came in conjointly with the feudal ages; though fortresses, towers, strong holds, and fortified cities, are mentioned in the Bible. In some instances, the word 'castle' seems equivalent to the classic name *acropolis*, which signifies a fortified hill or eminence, the original settlement and cradle of a city (1 Chron. xi. 5, 7). The castle in the Sacred Writings, with which it is important that the student should be acquainted, is that into which Paul was carried by the Romans, when rescued from the fury of his excited countrymen (Acts xxi. 34, 37; xxii. 24; xxiii. 10). This was the Fort Antonia, so named in honour of Mark Antony, by King Herod, who constructed it out of an earlier stronghold, erected for the protection of the temple by John Hyrcanus (135, A.C.). It stood at the north-western angle of the temple, and, from its position, must have been intended to guard against internal commotion rather than external violence. Here, accordingly, was it that the Roman guard had their head quarters, in the times of the New Testament. From the era of Hyrcanus, here had the official vestments of the high priests, the Jewish regalia, been preserved, as in a place of safety; which, however, the Jews, under the Roman sway, found could be converted into a place of detention. They therefore employed constant efforts until they regained the custody of them in the days of the President Vitellius. 'The tower of Antonia,' — says Josephus, — 'was situated at the corner of two cloisters of the court of the temple, of that on the west and that on the north. It was erected upon a rock, fifty cubits in height, and was on a great precipice. Before you come to the tower itself, there was a wall three cubits high: within that wall, all the space of the tower Antonia itself was built upon, to the height of forty cubits. The inward parts had the largeness and form of a palace; it being parted into all kinds of rooms and other conveniences, such as courts and places for bathing, and broad places for camps. As the entire structure resembled a tower, it contained also four other distinct towers at its four corners. On the corner where it joined to the two cloisters of the temple, it had *passages down* to them both, through which the guard (for there always lay in this tower a Roman legion) went several ways among the cloisters with their arms on Jewish festivals, in order to watch the people, that they might not there attempt to make any innovations; for the temple was a fortress that guarded the city, as was the tower

of Antonia a guard to the temple' (Jew. War, v. 5. 8.)

The last words are a striking comment on the record in which Paul's apprehension is narrated. There we find the Roman guard making its appearance on a juncture of the very kind spoken of by the Jewish historian. Terms, too, are used in the Acts, which have a peculiar propriety. The fort is spoken of simply as 'the Castle,'—its ordinary name, the name by which it was generally known. A description of so well known a place was not needful;—but in what circumstances not needful? Josephus, in writing his history, judged a description needful, and gave one. Let the reader mark the difference between the historian of the Book of Acts and the historian of the Jewish War. The latter wrote for the Romans, and when Jerusalem had been levelled to the ground. On these accounts a description was necessary. Besides, Josephus was, so to speak, a professional historian, having such models as Thucydides and Livy before his eyes. Luke was a simple chronicler, recording facts with no other aim than to say the simple truth in the fewest words. But had even so inartificial an author written when the Jewish temple and polity had come to an end, or written with a view to 'strangers and foreigners,' he would scarcely have failed to add, after the manner of Josephus, some explanatory details. A writer in these days, speaking of London, and in the main to citizens of the metropolis, might with propriety talk of 'the Tower,' without risk of being misunderstood; but if the city and the tower lay in ruins, and if he had in view readers who were personally unacquainted with its localities and structures, he would then be drawn to enter into a description of 'the Tower,' should he have occasion to mention it.

This is a corroboration of the credibility of 'The Acts of the Apostles,' on a minute, unobvious, and therefore important point. But the corroboration goes yet farther. The account in Josephus shows that the fort lay on an eminence, and had a communication with the courts of the temple by an ascent. In the temple it was that the uproar against Paul began. His enemies dragged him from the temple into its cloisters, or the immediate vicinity. Hither came the Roman guard, and bore Paul away. These particulars are congruous with themselves, and with the record in both historians. But the words, '*Tidings came unto the chief captain,*' conceal another point of agreement with fact. In the original, it is '*a report went up.*' On receiving this report, the soldiers '*ran down unto* (literally, *upon*) *them.*' So also in xxi. 35, we find, 'When he (Paul) came upon *the stairs,*' flight of steps, or ascent, leading up into the castle. Paul's position, too (ver. 40), '*on* (or on the top of) *the stairs,*' while addressing the people, is thus explained. In

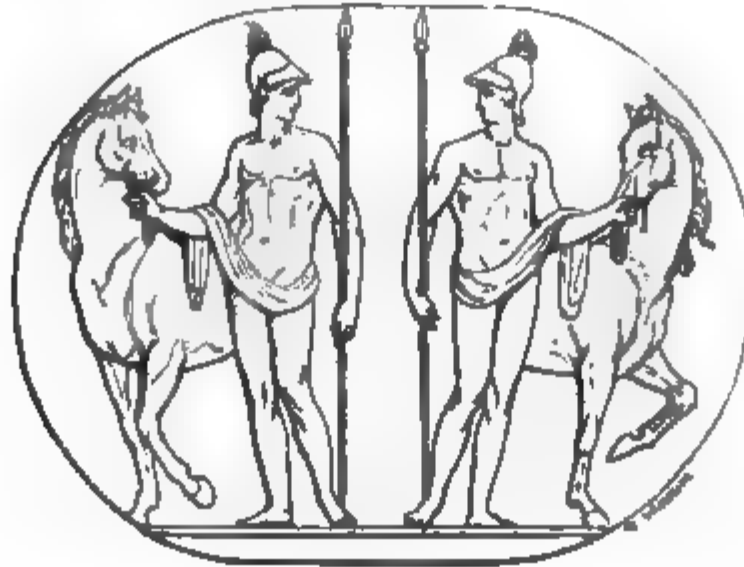
equal accordance is it, that when the harangue was finished, the captain ordered Paul to be *brought into* the castle; the apostle being already on or near the top of 'the stairs,' where only could he have hoped to address the raging multitude in safety. Another instance is found (xxii. 30), where Paul is '*brought down*' to be set before the Jewish Sanhedrim. And when a great dissension arose in this grave council, 'the chief captain, fearing Paul should have been pulled in pieces of them, commanded the soldiers *to go down,* and bring him into the castle.' To say nothing of the faithful picture here given of the explosive turbulence of priest and people, we ask whether these verbal coincidences are not very remarkable? Whether it is likely they would have existed, had not the author written from a knowledge of actual facts? One, or even two such, might have been ascribed to accident. Those which we have indicated are too numerous and too marked not to prove that Luke's narrative emanated from an eye-witness: not improbably, that eye-witness was the prisoner himself, who had had good reason to be minutely acquainted with the localities, and whose language, in describing the events, would undesignedly take its shape from the peculiar features of the several places.

CASTOR AND POLLUX, the Latin names of the two brothers, sons probably of Leda and Tyndareus, king of Lacedæmon, where the worship of these divinities seems to have had its origin. As children of Leda and Tyndareus, Castor and Pollux were brothers of the famous Helen, who is fabled to have caused the Trojan war. From their father they received the patronymic of Tyndaridæ. They also bore the name of Dioscouroi, that is, sons of Zeus (Jupiter). Castor was distinguished as a horseman, Pollux as a boxer. Their character was essentially warlike, and their appearance that of two young men on horseback, with spears in their hands, wearing helmets of the shape of an egg, and crowned with stars.

Omitting the general and somewhat contradictory accounts which we find respecting the Dioscouroi in classical mythology, we shall confine ourselves to a few leading particulars, which bear directly on the elucidation of Scripture. In a war between the Dioscouroi and the sons of Aphareus, which was carried on in Laconia, Castor was slain. Pollux, after the heat of the battle was over, finding his brother on the point of death, was so overcome with brotherly regard, that he entreated Zeus for permission to die with his brother. The answer was—he might live in heaven as the immortal son of its king; but if he chose to share his brother's fate, then nothing more could be granted, than that they should alternatively live, one day in Olympus, and another in the infernal regions. The latter was Castor's

choices. Pleased with this fraternal piety, Zeus made them two brilliant stars (*Iucida sidera*) in the skies. Moreover, Poseidon (Neptune) signified his approval of their brotherly love, by giving them power over the winds and the ocean, so that they were able to bear aid to seamen in distress. Owing to these circumstances, they were regarded as 'divine saviours,' and received worship as the friends and protectors of all travellers, but especially of mariners. Being the kind and protecting divinities of the ocean, their figures were naturally taken as the sign and the name of ships. And as we denominate a man-of-war 'The Nelson,' because Nelson is renowned for victories on the deep, and place on the prow of the ship a figure of that hero, so with a similar 'hero-worship' the Greeks and Romans put on the prows of their ships carved images of the Dioscouroi;

thus hoping to place the vessel which bore these tutelary divinities under their sheltering power. In accordance with this custom, 'the ship of Alexandria,' in which Paul embarked at the island of Malta, when on his way to Rome, bore the sign 'Castor and Pollux;' in the original, Dioscouroi (Acts xxviii. 11). The agreement which we here find with a custom prevalent in the apostle's days, is striking and forcible in proportion as it is minute. There are many instances of similar agreement in the New Testament narratives. Taken separately, they may appear small, but not even then are they inconsiderable; but when viewed as a whole, they become exceedingly important, and give a well-grounded assurance that these books have a valid historical character, and speak for the most part of actual events.



CASTOR AND POLLUX. — From an Antique Gem.

CATS (T.).—Though tame cats are not mentioned in the Bible, they can hardly have failed to be found in Palestine, the rather because they were numerous in Egypt, would be highly useful for the destruction of vermin in a corn-growing country, and are mentioned in the writings of the Jewish doctors. Wild cats have been found by Bochart and other authorities in the 'wild beasts of the desert,' *Zim*, spoken of in Isa. xiii. 21; xxiv. 14. Jer. i. 39.

In Egypt, the cat was sacred to Pasht or Bubastis, the Diana of that country, who is here exhibited as cat-headed, from an Egyptian statue in the Payne Knight collection. The cat was also sacred to the sun. The 'cat of the sun' is represented as laying hold of the reptile *apoph*, while inscriptions mention 'the cat devouring the abominable rat;' alluding probably to the service which the instincts of the animal prompt her to render to man.

The respect with which the cat was treated in Egypt was such as few of the sacred animals experienced. Its worship was universally

prevalent throughout the country; and it became, as our cut shows, a type of a divinity. 'Never,' says Cicero, 'did any one hear tell of a cat being killed by an Egyptian.' So bigoted were the Egyptians in their veneration for this animal, that neither the influence of their own magistrates, nor the dread of the Roman name, could prevent the populace from sacrificing to their vengeance an unfortunate Roman who had accidentally killed a cat. When a cat died a natural death, all the inmates of the house shaved their eyebrows in token of mourning; and, having embalmed the body, they buried it with great pomp. Those which died in the vicinity of Bubastis were sent to that city to repose within the precincts of the place particularly devoted to their worship. Others were deposited in certain consecrated spots set apart for the purpose, near the town where they had lived. In all cases, the expense of the funeral rites depended on the donations of pious individuals, or on the peculiar honours paid to the goddess of which they were the emblem. Those cats which, during the

time, had been worshipped in the temple of Pasht, as the living type of that goddess, were buried in a specially sumptuous manner. After showing how prolific Egypt was in domestic animals, Herodotus (ii. 68), after his manner, blending fable with fact, mentions a peculiarity of cats, by which he accounts for their numbers not increasing to the extent they otherwise would. He tells us, that, when a house caught fire, the only thought of the Egyptians was to preserve the lives of their cats. Ranging themselves, therefore, in bodies round the house, they endeavoured to rescue these animals from the flames, totally disregarding the destruction of the property itself; but, notwithstanding all their precautions, the cats, leaping over the heads and gliding between the legs of the bystanders, rushed into the flames, as if impelled by divine agency to self-destruction. This story may, however, serve to illustrate the general respect in which cats were held.



Cats are still numerous and well treated in Egypt. This arises from their utility in freeing houses from rats and reptiles, by which they are infested. Such favourites are they, that, while the dog is looked upon as an unclean animal, whose touch is carefully avoided by the Moslems, the cat is often allowed to partake of the same dish with its master.

Mummified cats are found in great number in tombs at Thebes, and other places in

Upper and Lower Egypt. The legs are bound up with the body, and the head alone left in its real shape. This, from the ears and painted face, readily indicates the animal within the bandages, which are sometimes of various colours, arranged in devices of different forms. Cat mummies were sometimes deposited in wooden boxes or coffins; but in all cases they were wrapped in linen bandages.

The origin of the worship of the cat is to be found in the valuable services rendered by the animal in such a country as Egypt. The fable, however, which derived the worship of animals from the assumption of their various shapes by the gods, when striving to elude the pursuit of Trypho, referred the reverence paid to this creature to the alleged fact, that Diana took the form of a cat: *Felis soror Phoebe* —. Ovid. Met. v. 323, seq.

CAUSEWAY is a perverted form of the French *chaussée*, which is from the Latin *calcare* (*calx* in Latin, heel; *calceus*, a shoe), *to tread upon*; but, immediately, *chaussée* is derived from a Latin word of the middle ages, *calcea*, that is, a *via strata*, a formed or paved road. The word 'causeway' used to be written *causay* or *causay*, in a nearer resemblance to its French original. The Hebrew *Mesilah*, of which 'causeway' is a translation, in 1 Chron. xxvi. 16, comes from a root which signifies *to raise*, and so *to raise a way or road*; and thus form a *highway*, by which word the original term is generally translated (Numb. xx. 19. Judg. xx. 31, 32, 45; xxi. 19. Isa. xl. 3). That a raised way was intended may be inferred from Isa. lxii. 10 — 'Prepare ye the way of the people; cast up, cast up the highway.' Large portions of Palestine would stand the less in need of artificial highways, in consequence of the hard rocky nature of the surface, which would only require to be worn away by constant treading, in order to afford such of the conveniences of a road as would satisfy its early inhabitants. A causeway, however, thus formed, would have the great disadvantage of becoming slippery by continual use, and its direction would be determined under guidance derived from considerations of the greatest momentary ease and convenience.

In the East, where travelling is performed mostly on some beast of burden, certain tracts were at a very early period customarily pursued; and that the rather, as, from remote ages, commerce and travelling went on by means of caravans, under a certain discipline, and affording mutual protection in their passage from city to city, and from land to land. Now, wherever such a band of men and animals had once travelled, they would form a track, which, especially in countries where it is easy for a traveller to miss his way, subsequent caravans and individuals would naturally follow; and the rather, inasmuch as the original route was

not taken arbitrarily, but because it led to the first cities in each particular district of country. And thus, at a very early period, were marked out on the surface of the globe, lines of intercommunication, running from land to land, and in some sort binding distant nations together. These, in the earliest times, lay in the direction of east to west; that being the line on which the trade and the civilisation of the earth first ran.

The purposes of war seem, however, to have furnished the first inducement to made or artificial roads. War, we know, afforded to the Romans the motive under which they formed their roads; and, doubtless, they found them not only to facilitate conquest, but also to ensure the holding of the lands they had subdued: the remains of their roads which we have under our own eyes in this island, show us with what skill they laid out a country, and formed lines of communication. To the Romans chiefly was Palestine indebted for such roads.

There seems, as appears above, to have been roads of some kind in Palestine at an earlier period. Language is employed which supposes the existence of artificial roads. In Isa. xl. 3 are these words — 'Prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain.' There cannot be a more graphic description of the operations and results connected with the formation of a long and important road. That this is the language of prophetic inspiration, affords no objection, but rather confirms our view; for poetry, as being an appeal to widely spread feelings, grounds itself, in such a case as this, on fact; nor could such imagery as we find here, have been employed, had artificial roads been unknown in Palestine. The imagery, moreover, is not unusual: comp. Isa. xi. 16; xix. 23; xxxiii. 8; xxxv. 8; xlix. 11; lxii. 10. In 1 Sam. vi. 12, we read, — 'The kine went along on the highway, lowing as they went, and turned not aside to the right hand, or to the left. In Numbers, also (xx. 17), — 'We will go by the king's highway,' &c. (xxi. 22. Deut. ii. 27. Lev. xxvi. 22). Whether or not these were roads in the modern acceptation of the term, we know, from a law regarding a free, open, and good passage to the cities of refuge (Deut. xix. 8), that the minds of the Israelites were early familiarised with the idea — 'Thou shalt prepare thee a way, &c.; that every slayer may flee thither.' Indeed, it is highly probable that the Hebrews had become acquainted with roads during their sojourn in Egypt, where, in the Delta especially, the nature of the country would require roads to be thrown up and maintained. Josephus (Antiq. viii. 7. 4), expressly says, —

'Solomon did not neglect the care of the ways; but he laid a causeway of black stone (basalt) along the roads that led to Jerusalem, both to render them easy to travellers, and to manifest the grandeur of his riches.' Winer, indeed, remarks that Josephus's roads find no support in the Bible. But although these particular roads may not be mentioned, it does not hence follow that they did not exist. Mention, however, is made, as we have seen, of ways and highways in the Scriptural authorities. To the Romans, however, Palestine was greatly indebted for its roads. On this subject, Reland ('Palestina') has supplied useful information. In the East generally, and Palestine in particular, the Romans formed roads, and set up milestones, in imitation of what they had done in Italy.

The Phœnicians, as a mercantile people, maintained a connection, not only with the West by sea, but also overland with the East. They had two great commercial highways. One came out of Arabia Felix, through Petra: the other struck from the northern extremity of the Persian Gulf, through Palestine to Tyre.

The first road which we mention in Palestine, ran from Ptolemais, on the coast of the Mediterranean, to Damascus. This road remains to the present day. Beginning at Ptolemais (Acco), it ran southward to Nazareth, and, continuing south and east, passed the plain of Esdraelon on the north; after which, turning north and east, it came to Tiberias, where, running along the Sea of Galilee, it reached Capernaum, and having passed the Jordan somewhat above the last place, it went over a spur of the Antilibanus (Jebel Heish), and, keeping straight forward east by north, came to Damascus. This road was used both for the purposes of trade and war. In the history of the Crusades, it bears the name of *Via Maris*. It connected Europe with the interior of Asia. Troops coming from Asia over the Euphrates, passed along this way into the heart of Palestine. Under the Romans, it was a productive source of income. It was on this road, not far from Capernaum, that Jesus saw Matthew 'sitting at the receipt of custom,' and gave him his call to the apostleship.

Another road passed along the Mediterranean coast, southward into Egypt. Beginning at Ptolemais, it ran first to Cæsarea, thence to Diospolis, and so on through Ascalon and Gaza, down into Egypt. This was also a great line of communication, passing, as it did, through cities of much importance, running along the coast, and extending into Egypt. A glance at the map will show how important it was for trade by land and by sea, as well as for the passage of troops. A branch of this road connected the sea with the metropolis, leading from the same Cæsarea, through Diospolis to Jerusa-

lem. Down this branch, Paul was sent on his way to Felix (Acts xxiii. 23, 26). The band went through Antipatris, and thence on to Cæsarea.

A third line of road connected Galilee with Judæa, running through the intervening Samaria (Luke xvii. 11. John iv. 4. Joseph. Antiq. xx. 6. 1. Life, § 82). The journey took three days. Passing along the plain of Esdraelon, the traveller entered Samaria at Ginea (Jenin), and was thence conducted to Samaria (Sebaste), thence to Shechem (Nablous), whence a good day's travel brought him to Jerusalem. This last part of the journey has been described by Maundrell ('Journey,' p. 85, *seq.*).

Robinson came unexpectedly on traces of an old, perhaps military road, which, in ancient times (as now), led along the summit of the high mountainous tract, from the plain of Esdraelon, through Neapolis and Gophna, to the Holy City. The pavement still remains entire for a considerable distance.

In the time of the Romans, there was also a road from Jerusalem to the lake Gennesareth, through Shechem and Scythopolis. The same road sent a branch off to Scythopolis, in a westerly direction, through Esdraelon and Cæsarea; and another branch along the Jordan to Gadara, on to Damascus, along which line of country there still lies a road, southward of the Sea of Galilee, to the same celebrated city.

There were three chief roads running from Jerusalem. One passed in a north-easterly direction over the Mount of Olives, by Bethany, through openings in hills and winding ways, on to Jericho; near which the Jordan was passed when travellers took their way to the north, if they wished to go through Peræa; which was the road the Galilean Jews, in coming to and returning from the festivals in the capital, were accustomed to take, thus avoiding the unfriendly territory of Samaria; or travellers turned their faces towards the south, if they intended to go towards the Red Sea. This road was followed by the Israelites, when they directed their steps towards Canaan. Through Peræa, the Syrian and Assyrian armies made their hostile advances on Israel (2 Kings viii. 28; ix. 14; x. 32. *seq.* 1 Chron. v. 26).

This highway the Romans seem to have availed themselves of; for Robinson, on the plain of Jericho, fell in with the remains of a regular paved Roman road, which he 'traced for several rods, in a direction towards the pass leading up the western mountain to Jerusalem. It was a mere fragment, entirely similar to the Roman roads I had formerly seen in Italy' (ii. 283).

A second road led from Jerusalem, southward to Hebron, whence travellers went through the wilderness of Judea to Ailah, as the remains of a Roman road still show; or

they might take a westerly direction on to Gaza, a way which is still pursued, and is of two days' duration. The ordinary way from Jerusalem appears, in the Roman period, to have led through Eleutheropolis and Ascalon.

From Gaza, through Rhinocolura and Pelusium, was the nearest road down into Egypt from Jerusalem (Antiq. xvi. 14, 2). Along this road, many thousand prisoners, made by Vespasian on the capture of Jerusalem, were sent to Alexandria, in order to be sent to Rome. Of these two roads, from Jerusalem to Gaza, one went westward by Ramlah and Ascalon; the other, southward by Hebron. This last road, Raumer is of opinion, was that which was taken by Philip (Acts viii. 26, *seq.*), partly because, tradition states, the eunuch was baptized in the vicinity of Hebron; and this road from Jerusalem to Hebron runs through the 'desert' Thekoa. And here he finds the reason of the angel's command to go 'towards the south;' for Hebron lay south of Jerusalem; whereas, but for this direction, Philip might have gone westward by Ramlah.

There only remains for us to mention what Winer reckons as the third of the three great roads which ran from Jerusalem. This third road went to the Mediterranean at Joppa (Jaffa), a way which, from the time of the Crusades, has been taken by pilgrims proceeding to the Holy City from Egypt and Europe.

CAVES (*L. hollows*), both natural and artificial, are very numerous in Palestine; the chalk and limestone which prevail, affording either caves or facilities for their formation by the hand of man. Carmel is celebrated for its caves, of which four hundred are said to be found in one part, called 'Monk's Cavern.' The high lands on the east of Jordan, and the hill-country of Judah, contain many caves, as well as the neighbouring district of Idumæa, which is celebrated for its caves. These caves are in some cases purely the work of nature; in others, of nature assisted by art. Of the magnitude of some of these hollows, the reader may form some idea from the cave of Engedi, near the Dead Sea, which is said to have, on one occasion, afforded shelter for thirty thousand persons.

The cave of Khureitun, or 'the labyrinth,' situated at the foot of the Frank Mountain, has been described by Irby and Manglea, to whose accuracy Robinson bears testimony. Their report is as follows:— 'We proceeded on foot by the side of the cliffs on the southern side of a deep and picturesque ravine, to the mouth of the cave, which is entered by a long winding narrow passage, with small natural chambers or cavities on either side. We soon came to a large chamber, with natural arches of a great height: from this chamber there were numerous pas-

sages, leading in all directions, occasionally joined by others at right angles, and forming a perfect labyrinth, which our guides assured us had never been thoroughly explored, the people being afraid of losing themselves. The passages were generally four feet high, by three feet wide, and were all on the same level. We saw but few petrifications: nevertheless, the grotto was perfectly clear, and the air pure and good. In the large chamber we found some broken pottery, by which it would seem that this place had once been inhabited: probably it had served as a place of concealment.'

This remarkable cavern has been regarded as the cave of Adullam, in which David took refuge after leaving Gath. 'But,' says Robinson, 'Adullam is enumerated among the cities of the plain of Judah, and Eusebius and Jerome place it in the vicinity of Eleutheropoli, west of the mountains;' whose opinion, however, is disapproved by the learned and accurate Winer.

Caverns, from the earliest periods, afforded shelter, by night and during bad weather, to herdsmen and their flocks. In still earlier times, as in later days, they were made use of for ordinary human abodes. Pliny asserts that the first habitations were simply caves, with which Ovid, in his account of the silver age, coincides:—

Tum primum subiere domos: Domus antra fuerunt.

'Then first, men dwelt in houses: their houses were caves.'

Æschylus also, in his *Prometheus Vinctus* (450), makes a similar statement.

In the mountainous regions of Edom there lived a tribe, termed by the Greeks Troglodytæ, by the Hebrews Horites; both words meaning *dwellers in caves*, whose dwellings were in these natural hollows. Traces of the settlements of such cavern-dwellers are found in the spot where Robinson places Eleutheropolis, lying about midway between Jerusalem and Gaza, at what is now called Beit Jibrin. We subjoin Robinson's account of these wonderful excavations:—'Besides domes, there are also long arched rooms, with the walls in general cut quite smooth. One of these was nearly a hundred feet in length; having along its sides, about ten feet above the level of the floor, a line of ornamental work like a sort of cornice. On one side lower down were two niches at some distance apart, which seemed once to have had images standing in them; but the stone was too much decayed to determine with certainty. These apartments are all lighted by openings from above. In one smaller room not lighted, there was at one corner what looked like a sarcophagus hollowed out of the same rock. The entrance to the whole range of caverns is by a broad arched passage of some elevation; and we were surprised at the taste and skill displayed in the workmanship.

'The sheikh took us across the same valley to other clusters of caverns on the northern hill; more extensive, indeed, than the former, occupying in part the bowels of the whole hill, but less important and less carefully wrought. These consist chiefly of bell-shaped domes, lighted from above; though some are merely high arched chambers excavated on the face of the rock, and open to the day.

'But the most remarkable spot of all remained to be visited. This was another series of immense excavations on the southern end of the same hill. Lighting several candles, we entered by a narrow and difficult passage from a pit overgrown with briars, and found ourselves in a dark labyrinth of galleries and apartments, all cut from the solid rock, and occupying the bowels of the hill. Here were some dome-shaped chambers as before; others were extensive rooms, with roof supported by columns of the same rock left in excavating; and all were connected with each other by passages, apparently without order or plan. Several other apartments were still more singular. These were also in the form of small domes, twenty feet or more in diameter, and from twenty to thirty feet high: they were entered by a door near the top, from which a staircase, cut in the same rock, wound down around the wall to the bottom. We descended into several of these rooms, but found nothing at the bottom, and no appearance of any other door or passage. Near by were said to be other similar clusters' (ii. 398).

At the southern extremity of the Dead Sea is a cavern, which was visited by Robinson (ii. 485). It is found on a level with the ground, beneath a precipice of salt. The mouth is of an irregular form, ten or twelve feet high, and about the same in breadth. The interior soon becomes merely a small irregular gallery or fissure in the rock, with a water course at the bottom. This gallery extends for three or four hundred feet into the heart of the mountain; during which distance, the sides, roof, and floor of the cavern are solid salt.

The appearance of a sarcophagus in one of the caverns visited by Robinson, is in agreement with the well-known fact, that natural caves were used as burial places. The cave of Machpelah was the family tomb of Abraham (Gen. xxiii. 9; i. 18). Tradition makes the first man's body to have been buried in a cave, in the heart of a mountain situated in the centre of the world. Sir W. Onseley, writing of the Takht-i Jemshid, says: 'We beheld two recesses excavated in the mountain: these, without hesitation, may be styled the sepulchral monuments of ancient kings' (ii. 284).

Caverns afforded also easy and convenient places of refuge. Lot and his two daughters, after the destruction of the cities of the

plain, escaped to a mountain, and dwelt in a cave (Gen. xix. 17, 30). The history of David makes mention of caves in the Judean hills, which gave him and his followers shelter against Saul (1 Sam. xiii. 6; xxii. 1, 2). The last passage speaks of the cave of Adullam, where David's band gathered themselves to the number of four hundred men (Comp. 2 Sam. xxiii. 13). In Carmel, the prophets who were persecuted by Jezebel, queen of Ahab, hid themselves under the care of Obadiah, in two caves, each holding fifty persons (1 Kings xviii. 4; comp. Amos ix. 3). Of this band of patriots were Elijah and Elisha, who were wont to frequent Carmel (1 Kings xviii. 4, 19—40. 2 Kings ii. 25; iv. 25. Comp. 1 Kings xix. 19). Carmel still retains the memory of Elijah: 'The friar'—say Irby and Mangles—'showed us a cave cut in the natural rock, where the prophet Elijah had his altar (1 Kings xviii. 32). In front of this are the remains of a handsome church, built by the Empress Helena at the time she made her pilgrimage to Jerusalem.' In war, caverns served for not only places of refuge, but strongholds, in which a handful of men might stand out against a large number (Judg. vi. 2. Ezek. xxxiii. 27); and they gave great facilities for ambush, and other stratagems of hateful war (Judg. xx. 33). Caves were used also as places of retirement for those who wished to lead a solitary life. They served in general for hiding places, and Carmel was famous for the facilities which it afforded in this particular (Amos ix. 3). Peasants used caves as stables for their cattle; consequently tradition has placed the inn and the manger where the Saviour was born (Luke ii. 7) in a cave at Bethlehem. Caverns were accounted sacred in most of the mysteries; and so great a reverence was entertained for them, that many religious impostors took advantage of their supposed sanctity, and retired into them before they hazarded the promulgation of their tenets.

CEDAR (*Kedros*) is a Greek word, by which the Septuagint renders (except Ezek. xxvii. 24, where it gives *cypress*) the Hebrew *Ehrez*, which, coming from a stem signifying to be *deep* and *well-rooted*, indicates the firmness, strength, and durability, for which qualities the cedar is distinguished. The cedar, and especially that of Lebanon, is, for its fragrant wood, its leaves, gum, strength, size, and beauty, accounted the queen of trees, being to Syria what the oak is to England. Of the Jews, some enumerate seven, others ten, others twenty-four species. Some persons have alleged that the *Ehrez* was a general name for pines, to the exclusion of cedar;—others, again, that it denotes in Scripture different species of cedar. Again, it has been affirmed that the wood of the cedar is worthless. We leave these questions of debate to those who are fond of them.

Ours is a plain course, and no less safe than easy. That there was in Ancient Palestine a tree bearing the name *Ehrez*, cedar, there can be no doubt. Under the general denomination, more than one species may have been included. What its qualities were, is made known by the terms in which it is spoken of in the Bible. Nor, if it is really a fact that the cedar-wood of modern times is less durable and odoriferous than that of some other trees, does it follow that any doubt rests on the Scriptural descriptions, for this, if for no other reason, that the cedar of the sacred pages was as a much-valued, so a carefully cultivated tree, which would, of necessity, possess higher qualities than the lingering remnants of distant centuries, or their immature progeny.

According to the Bible, the cedar was employed for such purposes as imply its supereminent excellence for strength, beauty, and durability. Hence its timber was preferred for constructing buildings of note; and hence the point of David's remark, when he represented to Nathan the propriety of his building the temple, — 'See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains' (2 Sam. vii. 2); a passage which shows that not only the body of the palace was made of cedar, but also its visible and ornamental parts (comp. Jer. xxii. 15). Solomon's palace, also, had much cedar in its construction, 'four rows of cedar pillars, with cedar beams upon the pillars,' obviously for strength (1 Kings vii. 2); but the canopy, or throne of judgment, was covered with cedar, which here performed the part of our mahogany (7). The house of Jehovah, or temple built by Solomon, had also much cedar in its structure; the vault beams, and ceilings, wainscoting, and the joist; carved work for decoration also; the body of the altar, &c. (1 Kings vi.; comp. Cant. i. 17). For the second temple, cedar-trees were brought from Lebanon to the seaport of Joppa (Ezra iii. 7). These facts show, moreover, that cedar was accounted a sacred wood. Accordingly, it was used in the making of idols (Isa. xliv. 14). The cedar thus became a favourite source of poetic imagery (Judg. ix. 15. 2 Kings xiv. 9): in both passages the cedar, as the first of trees, is put in contrast with the meanest shrubs, the bramble and the thistle. The following epithets are applied to the cedar: — 'tall' (2 Kings xix. 23); 'goodly' (Ps. lxxx. 10); 'excellent' (Cant. v. 15); 'choice' (Jer. xxii. 7). Ezekiel has given a striking portrait of the tree: — 'The Assyrian was a cedar in Lebanon, with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters made him great; the deep set him up on high, with the rivers running round about his plants, and ent out her little rivers unto all the trees of the

field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches; for his root was by great waters. The fir-trees were not like his boughs, and the chesnut-trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. I have made him fair in the multitude of his branches; so that all the trees of Eden, that were in the garden of God, envied him' (xxxi. 3—9). This imagery is of an admirable character, not surpassed by any of a similar kind, found in classical writers; describing, as it does, with equal propriety, effect, and beauty, the cedar and the Assyrian empire. In briefer, yet emphatic terms, the Psalmist draws from the tree an emblem of the safety and happiness of good men:—

'The righteous shall flourish like the palm;
He shall grow like a cedar in Lebanon.'

To cite the words of a modern poet, whose idea is taken from the same source —

'As some fair tree, with water near the roots,
Whose boughs bright buds and blossoms richly
gem;
He long shall flourish, crown'd with virtue's fruits,
His leaf no wind shall scatter from the stem.
But tempests o'er ungodly men shall lower,
Break all their strength, and wither all their bloom;
And Death's cold blast, arm'd with avenging power,
Like chaff shall drive them headlong to the tomb.'

The cedar is now classed among the firs, of which there are four natural tribes; of the first of which, the silver fir is given as the representative; of the second, the Norway spruce; of the third, the larch; and of the fourth, the cedar of Lebanon (*abies cedrus*; *pinus cedrus* of Linnæus). 'Mount Lebanon, and the range of Taurus, are the native spots of this most stately and magnificent tree, which compensates for its want of height, by its huge wide-spreading arms, each of which is almost a tree itself. Its growth is not so slow as some imagine' ('Penny Cyclopædia,' under *Fir*). Cedar-wood has the reputation of being indestructible. Instances have been named, of its having been taken from buildings uninjured, after a lapse of two thousand years. It may, however, be questioned whether these beams were of the Lebanon cedar, and not rather the beautiful hard, deep-brown timber of *Thuja articulata*, or Sandaric tree. The fitness of the cedar of Lebanon for carved ornaments may be learnt from the success with which Mr. Wilcox, of Warwick, produced specimens of furniture made of this wood, adorned with carved work, in flowers, leaves,

&c. executed in the best taste, and, in sharpness and colour, very similar to box-wood. For ornamental purposes, cedar was also imported into Egypt, by whose kings it was employed, according to the testimony of Pliny. Bruce, in his Travels (iii. 313), has these words:—'The churches (in Abyssinia) are always placed upon the top of some beautiful round hill, which is surrounded entirely with rows of the *ory-cedrus*, or Virginia cedar, which grows here in great beauty and perfection, and is called *arz*. There is nothing adds so much to the beauty of the country, as these churches, and the plantations about them.' Cedars still adorn Mount Lebanon. One group has long attracted special attention, though their number has been variously reported.

In the older writers, an impression is found that it was impossible to count these famous trees correctly. The variations arose, not from any supernatural cause, but from the fact that some of the trees had more than one trunk each. They seem to have undergone diminution in modern times. Furer, in 1565, speaks vaguely of about twenty-five. Rauwolff, in 1575, found twenty-four that stood round about in a circle, and two others whose branches were decayed. He found no young trees, so that those of secondary growth, which now exist, are not three hundred years old. Radzivil, in 1583; Bid-dulph, about the commencement of the sixteenth century; De Breves, in 1605; and Lithgow, in 1612, found the same number, twenty-four. In 1630, Fermanel found twenty-two, and one lately fallen, which some shepherds had by accident set on fire. Roger, who quitted Palestine in 1684, mentions twenty-two, and two others lying on the ground, not rotten, but without leaves, and faint. La Roque, in 1688, found twenty; Maundrell, in 1696, only sixteen. Three perished during the eighteenth century. Dr. Pococke, in 1745, found fifteen, of which the soundest, but not the largest, measured in girth 24 feet. Of the wood he reported that it did not differ from white deal in appearance, nor did it seem harder. It had a fine smell, but was not so fragrant as the juniper of America. Lamartine, in 1832, reported the number at seven. 'These, however, from their size and general appearance, may be fairly presumed to have existed in Biblical times. Around these ancient witnesses of ages long gone by, there still remains a little grove of yellow cedars, appearing to me to form a group of from four to five hundred trees or shrubs. Every year, in the month of June, the inhabitants of the neighbouring valleys climb up to those cedars, and celebrate mass at their feet. How many prayers have resounded under these branches! and what more beautiful canopy for worship can exist!' 'It is gratifying,' says Lord Lindsay, 'to reflect that great care is now taken

of these "remnants of the giants." The trees are accounted sacred; and the patriarch performs a solemn yearly mass under their shade, on the feast of the Transfiguration' (i. 358). Robinson (ili. 440) says on the subject:—'The celebrated cedar-grove of Lebanon is at least two days' journey from Beirut, near the northern, and perhaps highest summit of the mountain, six or eight hours north of Jebel Sanain. It has often been, and sufficiently, described by travellers for the last three centuries; but they all differ as to the number of the oldest trees; inasmuch as, in counting, some have included more, and some less, of the younger ones. At present the number of (young) trees appears to be on the increase, and amounts in all to several hundred. This grove was long held to be the only remnant of the ancient cedars of Lebanon. But Beetsen, in 1803, discovered two other groves of equal extent; and the American missionaries, in travelling through the mountains, have found many cedars in other parts. I mention the subject here, chiefly in order to add the testimony of Professor Ehrenberg to the same fact. This distinguished naturalist spent a considerable time on Lebanon, and informs me that he found the cedar growing abundantly in those parts of the mountains lying north of the road between Bealbek and Tripolis. The trees are of all sizes, old and young, but none so ancient and venerable as those usually visited.'

The celebrated grove stands on a group of stony knolls, about three quarters of a mile in circumference, and consists of three or four hundred trees, partly the remains of a forest, that once perhaps filled the whole valley, and partly the younger progeny of the venerable patriarchs among them. The younger are numerous. They, however, are not so very young. Russeger thinks that most of the trees in the grove may be a couple of centuries old, and several between the ages of four and eight hundred years. There are said to be twelve whose age cannot be calculated; seven standing near each other: the largest is sixty-three feet in circumference. These giants are more remarkable for girth than stature. Their height hardly exceeds fifty feet. They all part into several stems; but, as this division takes place about five feet from the root, there is not much difficulty in ascertaining their true dimensions. Their age is variously estimated. Their most sanguine admirers believe them to have been contemporary with Solomon; and though this draws rather too strongly on our credulity, yet there is no direct evidence to contradict it. The rules by which botanists determine the age of trees are said not to be applicable to these, because their stems have ceased to grow in regular concentric rings; and they owe their prolonged existence to the superior vitality

of a portion of their bark, which has survived the decay of the rest. Russeger, however, is inclined to admit that these trees may possibly number some two thousand years; taking into consideration their size, their girth, the stony soil in which they grow, and their lofty position, exposed so much to the violence of the winds. They are, however, among the most celebrated natural monuments on the earth. Religion, poetry, and history, have equally consecrated them. The Arabians of all creeds have still a traditional veneration for them. They hold that an evil fate would overtake any one who should dare to lay sacrilegious hands on these "saints," as they fondly call them. They attribute to them, not only a vegetative vigour that endows them with perpetual existence, but also a soul which enables them to exhibit signs of sagacity and foresight, similar to those arising from instinct in animals, and from intellect in man. They know the seasons beforehand; they move their vast limbs; they stretch them out or draw them in, raise them to the heavens or bend them to the earth, according as the snow is about to fall or to melt. They are divine beings under the form of trees. The very air of the cedar impresses one with the idea of its comparative immortality. There is a firmness in the bark, and a stability in the trunk, in the mode in which it lays hold of the ground, and in the form of the branches, and their insertion into the trunk, scarcely found in any other tree.



CEDARS OF LEBANON.

The foliage, too, is superior to that of any other of the tribe, each branch being perfect in its form; the points of the leaves spread upwards into beautiful little tufts, and the whole upper surface of the branch has the appearance of velvet. The colour is rich green,

wanting the bluish tint of the pine and fir, and the lurid and gloomy hue of the cypress. 'The cedar is an evergreen. The fruit resembles the cone of the pine. The wood is compact, and of a beautiful brown tint.' These are the words of Lamartine:—'And though its resistance to actual wear is not equal to that of the oak, it is so bitter that no insect will touch it; and it seems proof against time itself. If the rapidity of its growth were at all correspondent to its other qualities, it would be the most valuable tree in the forest.'

Lord Lindsay's 'Letters from the Holy Land' supply the following graphic description of the Lebanon cedars and their locality (ii. 210—15).

'All the trees ceased now, except a species of dwarf cedar, emitting a delicious fragrance, which replaced them, and continued, though diminishing in number, almost to the summit. The rocky slope of the mountain is covered with yellow, white, red, and pink flowers, affording delicious food to the bees of Lebanon—their honey is excellent. We reached an immense wreath of snow, lying on the breast of the mountain, just below the summit; and from that summit, five minutes afterwards, what a prospect opened before us! Two vast ridges of Lebanon, curving westwards from the central spot where we stood, like the horns of a bent bow, or the wings of a theatre, ran down towards the sea, breaking in their descent into a hundred minor hills, between which, unseen, unheard, and through as deep and dark and jagged a chasm as ever yawned, the Kadisha, or Sacred River of Lebanon, rushes down to the Mediterranean—the blue and boundless Mediterranean, which, far on the western horizon, meets and mingles with the sky.

'Our eyes coming home again, after roving over this noble view, we had leisure to observe a small group of trees, not larger, apparently, than a clump in an English park, at the very foot of the northern wing or horn of this great natural theatre: these were the far-famed cedars. We were an hour and twenty minutes reaching them, the descent being very precipitous and difficult. As we entered the grove, the air was quite perfumed with their odour, the "smell of Lebanon," so celebrated by the pen of inspiration (Hos. xiv. 6).

'We halted under one of the largest trees, inscribed with De Laborde's name on one side, and Lamartine's on the other. But do not think that we were sacrilegious enough to wound these glorious trees: there are few English names comparatively, I am happy to say: I would as soon cut my name on the wall of a church. Several generations of cedars, all growing promiscuously together, compose this beautiful grove. The younger are very nu-

merous,—the second-rate would form a noble wood of themselves, were even the patriarchal dynasty quite extinct. One of them, by no means the largest, measures nineteen feet and a quarter in circumference; and, in repeated instances, two, three, and four large trunks spring from a single root: but they have all a fresher appearance than the patriarchs, and straighter stems,—straight as young palm-trees. Of the giants, there were seven standing very near each other, all on the same hill; three more, a little further on, nearly in a line with them: and in a second walk of discovery, after my companions had laid down to rest, I had the pleasure of detecting two others low down on the northern edge of the grove—twelve, therefore, in all, of which the ninth from the south is the smallest; but even that bears tokens of antiquity coeval with its brethren. I measured several of them: De Lamartine's tree is forty-nine feet in circumference, and the largest of my two, on the northern slope, sixty-three,—following the sinuosities of the bark.

'The stately bearing and graceful repose of the young cedars contrast singularly with the wild aspect and frantic attitude of the old ones, flinging abroad their knotted and muscular limbs like so many Laocoons; while others, broken off, lie rotting at their feet. But life is strong in them all: they look as if they had been struggling for existence with evil spirits, and God had interposed and forbidden the war, that the trees he had planted might remain living witnesses to faithless men of that ancient "glory of Lebanon"—Lebanon, the emblem of the righteous—which departed from her when Israel rejected Christ: her vines drooping, her trees few, that a child may number them, she stands blighted.

'We had intended proceeding that evening to Psherée; but no,—we could not resolve to leave those glorious trees so soon—the loveliest, the noblest, the holiest, in the whole world. The tent was pitched, and we spent the rest of the day under their "shadowy shroud." Oh! what a church that grove is! Never did I think Solomon's Song so beautiful, and that most noble chapter of Ezekiel, the thirty-first. I had read it on the heights of Syene, Egypt on my right hand, and Ethiopia on my left, with many another denunciation, how awfully fulfilled! of desolation against Pathros, and judgments upon No. But this was the place to enjoy it, lying under one of those vast trees, looking up every now and then into its thick boughs, hearing the little birds warbling, and a perpetual hum of insect life pervading the air with its drowsy melody. Eden is close by. These are "the trees of Eden," "the choice and best of Lebanon." These are the trees—there can

He none nobler which Solomon spake of, "from the cedar of Lebanon to the hyssop on the wall,"—the object of repeated allusion and comparison throughout the Bible,—the emblem of the righteous in David's sabbath hymn.

'Our encampment was very picturesque that night, the fire throwing a strong light on the cedar that over-canopied us. Those enormous arms, of ghastly whiteness, seemed almost alive, and about to grasp and catch us up into the thick darkness they issued from.'

CEDRON (H. *dark, troubled*), a winter torrent or brook, which runs through a valley or cleft of the same name; also called from an early period, though not in Scripture, the valley of Jehoshaphat. This water course runs on two sides of Jerusalem, the north and the east; and, on leaving the metropolis, takes a south-eastern direction to the Dead Sea. The bed of this torrent begins near the tombs of the Judges; on the north-eastern side of the city, about half an hour distant from its northern gate. The tract around the spot is very rocky; and the rocks have been much cut away, partly in quarrying building stone, and partly in the formation of sepulchres. The region is full of excavated tombs; which continue with more or less frequency on both sides of the valley, all the way down to Jerusalem. The valley runs for fifteen minutes directly towards the city: it is here shallow and broad, and in some parts tilled, though very stony. The road follows along its bottom to the same point. Then the valley turns nearly east, almost at a right angle, and passes to the northward of the tombs of the kings. Here it is about two hundred rods distant from the city. The tract between it is tolerably level ground, planted with olive-trees. The Nablous road crosses it in this part, and ascends a hill on the north. The valley is still shallow, and runs in the same direction for about ten minutes. It then bends again to the south, and, following the general course, passes between the city and the Mount of Olives. Before reaching the city, and also opposite its northern part, the valley spreads out into a basin of some breadth, which is tilled, and contains plantations of olive and other fruit-trees. In this part it is crossed obliquely by a road leading from the north-east corner of Jerusalem, across the northern part of the Mount of Olives to Anata. Its sides are full of excavated tombs. As the valley descends, the steep side upon the right becomes more and more elevated above it, until, at the gate of St. Stephen, the height of this brow is about one hundred feet. Here a path winds down from the gate in a course south-east by east, crossing the valley by a bridge; beyond which, are the church with the tomb of the Virgin, Gethsemane, and other plantations of olive-trees.

The path and bridge are on a terrace built up across the valley. The bridge has an arch. The breadth of the valley will appear from these measurements:—

	Feet.
1. From Stephen's Gate to the brow of the descent, level.....	125
2. Bottom of the slope, angle of descent, being 18½ degrees.....	413
3. Bridge, level.....	145
4. North-west corner of Gethsemane, slight rise.....	145
5. North-east corner of ditto, ditto.....	150

The last three numbers give the breadth of the proper bottom of the valley at this spot, namely, 435 feet, or 145 yards. Further north it is somewhat broader.

Below the bridge, the valley contracts gradually, and sinks more rapidly. The first continuous traces of a water course commence at the bridge, though indications of the passage of water occur likewise, at intervals, higher up. The western hill becomes steeper and more elevated; while, on the east, the Mount of Olives rises much higher, but is not so steep. At the distance of a thousand feet from the bridge, on a course south, ten degrees west, the bottom of the valley has become merely a deep gully; the narrow bed of a torrent from which the hills rise directly on each side. Here another bridge is thrown across it on an arch, and partly on the left are the alleged tombs of Jehoshaphat, Absalom, and others; also a Jewish cemetery.



BROOK CEDRON.

The valley continues of the same character, and follows the same course (S. 10° W.) for five hundred and fifty feet further, where it makes a sharp turn for the moment towards the right. This portion is the narrowest of all. It is here a mere ravine between high

mountains. The south-east corner of the area of the mosque overhangs this part; the corner of the wall standing on the very brink of the declivity, at an elevation of a hundred and fifty feet. This is the highest point above the valley; for, further south, the narrow ridge of Ophel slopes down as rapidly as the valley itself.

Below the short turn above mentioned, a line of a thousand and twenty-five feet, on a course south-west, conducts to the Fountain of the Virgin, lying deep under the western hill. The valley has now opened a little; but its bottom is still occupied only by the bed of the torrent. From here a course S. 20° W. carries the visitor along the village of Siloam (Kefr Selwan), on the eastern side; and at one thousand one hundred and seventy feet, he is opposite the mouth of the Tyropœon and the Pool of Siloam, which lies two hundred and fifty-five feet within it. The mouth of this valley is still forty or fifty feet higher than the bed of the Kidron. There is a steep descent between the two, built up in terraces; which, as well as the strip of level ground below, are occupied with gardens belonging to the village of Siloam. These are irrigated by the waters of the Pool of Siloam. In these gardens the stones have been removed, and the soil is a fine mould. They are planted with fig and other fruit-trees, and furnish also vegetables for the city. Elsewhere, the bottom of the valley is thickly strewed with small stones.

Further down, the valley opens more, and is tilled. A line of six hundred and eighty-five feet on the same course (S. 20° W.) leads to a rocky point of the eastern hill, here called the Mount of Offence, over against the entrance of the Valley of Hinnom. Thence, to the well of Job or Nehemiah, is two hundred and seventy-five feet due south. At the junction of the two valleys, the bottom forms an oblong plat, extending from the gardens above mentioned nearly to the well of Nehemiah, being a hundred and fifty yards or more in breadth. The western and north-western parts of this plat are in like manner occupied with gardens, many of which are on terraces, and receive a portion of the waters of Siloam.

Below the well of Nehemiah, the valley continues to run south-west, between the Mount of Offence on the east, and the Hill of Evil Counsel on the west. At a hundred and thirty feet is a small cavity or outlet, by which the water of the well sometimes runs off. At about one thousand two hundred feet, or four hundred yards from the well, is a place under the western hill, where, in the rainy season, water flows out as from a fountain. At about one thousand five hundred feet below the well, the valley bends off, S. 75° E. for half a mile or more, and then turns again more to the south, pursuing its

way to the Dead Sea. At the angle where it thus bends eastward, a small Wady comes in from the west, from behind the Hill of Evil Counsel. The width of the main valley below the well, as far as to the turn, varies from fifty to a hundred yards: it is full of olive and fig-trees, and is in most parts ploughed and sown with grain. Further down, it takes among the Arabs the name of Wady er-Rahib, 'Monk's Valley,' from the convent Saba, situated on it, and still nearer to the Dead Sea: it is called Wady en-Nar, 'Fire Valley.'

The channel of the brook Kidron is the bed of a winter torrent, expressly so denominated by Josephus (*Antiq.* viii. 1. 5; also a gully, *Antiq.* ix. 7, 8; also the Seventy), bearing marks of being occasionally swept over by a large volume of water.

When the water descends from the neighbouring hills, the stream is considerable and rapid; but, even in winter, there is no constant flow. Nor is there any evidence that there was anciently more water in it than at present. Like the Wadys of the desert, the vale of Kidron probably served of old, as now, to drain off the waters in the rainy season.

This vale also, according to Rabbinical authority, served to carry off the blood of the victims slaughtered in sacrifice, and other impurities, by a sewer whose products were employed as manure for gardens. The brook, and the vale in which it lay, are mentioned in the history of David: 'The king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness' (2 Sam. xv. 23. *Comp.* 1 Kings xv. 13. 2 Kings xxiii. 4, 6, 12. Neh. ii. 15). A passage found in Job (vi. 15, 16) throws light on the character and the import of the name of this brook. Over this vale our Lord retired with his disciples, and entered the Garden of Gethsemane, leaving the city by St. Stephen's Gate. Whether or not a bridge then existed as now, we know not; but we see that Jesus might have passed without such an aid. His finding a garden beyond the brook is agreeable to the present condition of the valley. This garden was a favourite resort of our Lord. On the eastern side of the city, then, we should naturally infer he was ordinarily found; and on the eastern side of the city, accordingly, the temple stood. There is a difference in the spelling of the name. In the passages given above from the Old Testament, it is spelt *Kidron*; in John, it is *Cedron*. The apostle followed the usage of both the Septuagint and of Josephus. We prefer the spelling *Kidron*, because, while it is found in the passages of the Old Testament, and thus has a plurality of votes, it points out to the English reader the proper pronunciation of the word, which '*Cedron*' leaves in doubt.

CEILING, an Indo-Germanic word, denoting what is hollow or vaulted, like the concavity of heaven. It has two Hebrew representatives:—I. *Ghaphak*, the primary meaning of which is to cover (2 Sam. xv. 30), or overlay (2 Chron. iii. 5, 7, 8); and, hence, as a noun, a covered place or chamber (Isa. xix. 8). In 2 Chron. iii. 8, the same word in the former part of the verse is translated 'ceiled,' which is immediately after rendered 'overlaid.' In this the only instance in which the term is translated 'ceiled,' 'roofed' would probably have been better. The house was covered with cypress rafters, in a roof open within; and these rafters were covered with gold.

II. The proper word to denote ceiling or a vaulted covering to a house or temple is *Haphan*, from a root which signifies to construct or frame, as in a dome or vaulted roof. Hence the substantive came to signify 'ceiling' (1 Kings vi. 15): a word from the same root, and of similar form, signifies a 'ship' (Jonah i. 5), which is in shape an inverted dome. In the English Bible, the word *Haphan* is several times rendered 'covered,' where 'vaulted' would have been preferable (1 Kings vii. 2. Jer. xxi. 14).

Houses having roofs of this construction would be very costly. Hence they became a token of wealth and luxury; and we may discern the force of the prophet's reproach to the Jews, who, having returned from exile, delayed the building of the temple, while they themselves inhabited splendid residences:—'This people say, The time is not come, the time that Jehovah's house should be built. Is it time for you, O ye, to dwell in your ceiled houses, and this house waste?' (Hag. i. 2, 4.)



CEILINGS PAINTED.

Vaulted ceilings and domes are still common in many parts of the East. Jerusalem itself is covered with them. It was, however, the interior of the vaulted or domed hall that received special attention. So with

the ancient Egyptians, who employed for decorations, not only the art of carving, but also that of painting. Of their skill in the latter, evidences are here presented.

The effect of the Egyptian ceilings can now be only imperfectly felt, since there are none but those in the tombs that have been tolerably well preserved. The ceilings were laid out in compartments, each having a pattern with an appropriate border, in many instances reminding the spectator of Greek taste. Some of these patterns can be traced back to the early date of 1800 before our era. Similar designs were adopted by the Romans, some of which, having been found in the baths of Titus, gave Raphael the idea of his celebrated *Arabeques*. The paintings of Pompeii make us acquainted with a still greater variety. The ceilings of Turkish palaces, executed by Greek artists, are frequently very handsome, displaying great elegance and taste. That the Jews united painting with architecture in adorning their ceilings, is evident from Jer. xxi. 14,—'A wide house, ceiled with cedar, and painted with vermilion.'

CENSER (L. *to burn*), an instrument for burning incense. The Hebrew term by which 'censer,' in all but one place (2 Chron. xxi. 14, where the original word strictly means an incense-bearer), is rendered, is *Maphtek*, from a root meaning to take: hence, I. to receive as a censer; and, II. to take hold of as tongs. In agreement with this, we find the word translated by 'snuff-dishes' (Exod. xxv. 38); 'fire-pans' (Exod. xxvii. 8); more frequently by 'censer' (Lev. x. 1; xvi. 12. Numb. iv. 14; xvi. 6). The use of the censer is described in the command given by Moses to Aaron, on occasion of the insurrectionary movement of Korah, Dathan, and Abiram,—'Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement' (Numb. xvi. 45; comp. Lev. xvi. 12). The necessity for articles such as have now been mentioned, arose from the daily practice of offering burnt incense 'before Jehovah' (5). As many as two hundred and fifty censers were set on fire by the 'princes of the assembly' engaged in the afore-named rising. Aaron also kindled his censer. Fire being put into them, and incense laid thereon, they were placed before Jehovah, when his glory appeared in sight of the whole congregation of Israelites assembled to behold the result, declaring, in some mysterious but distinctly recognized manner, the divine displeasure against the rebels, who were afterwards consumed by a fire from Jehovah (Numb. xvi. 6—7, 12—22, 23, 43).

It is probable that this is the instrument which the writer to the Hebrews intended, when, in enumerating the things that were in the tabernacle of the first covenant, he men-

None the golden censur (Heb. lz. 4). Our cut exhibits a silver shekel, bearing on one side a censur, with the words 'shekel of

Israel;' on the other side is Aaron's rod which budded, and the inscription 'Jerusalem the holy.'



CENTURION is a Latin word, which strictly signifies the commander of a hundred men (Matt. xxvii. 54. Mark xv. 39, 44, 45. Luke xiii. 47). The highest denomination in the Roman army was Legio, *legion*, which varied in number at different periods. As the Roman citizens were divided by Romulus into three tribes and thirty curia, and one thousand foot (one hundred out of each curia) with one hundred horse were taken from each tribe, so the natural structure of the legion consisted of three thousand. This number, however, rose to more than six thousand men. Under the emperors with whose age the New Testament has to do, though there was no fixed and invariable number, the legion appears to have comprised six thousand one hundred foot, and seven hundred and twenty-six horse soldiers, divided into ten bodies, called cohorts. Of these ten cohorts, the first had the pre-eminence; being a body of elite or picked men, who had charge of the eagle or colours of the legion, and the image of the emperor: it had also a double number of men, namely, one thousand one hundred and five infantry, and a hundred and thirty-two cavalry in armour, and was on that account denominated *cohors milliaria*, 'the thousand-cohort.' The second cohort, *quingentaria*, 'five-hundred cohort,' contained five hundred and fifty-five men on foot, and sixty-six on horseback. This was the number of the remaining cohorts, of which the third and fifth were composed of men of tried bravery. The number of the legions, also, was various — Augustus had five-and-twenty. Of these the fifth (*Macedonica*), tenth (*Frretensis*), and fifteenth (*Apollinaria*), were engaged in the conquest of Judea, under Vespasian and Titus. The fifth was sent into Syria, A.D. 63, by Nero. The tenth, whose head-quarters lay on the Euphrates, were conducted into Judea by Titus himself. The fifteenth were led from Armenia to the assistance of Vespasian. A body of a thousand men was also sent to the war by the third (*Cyrenensis*), and the same number by the twenty-second

(*Deiotariana*), both of which were stationed in Alexandria. The fourth legion (*Scythica*) was sent into Syria by Augustus, and is found there under Ummidius Quadratus — A.D. 65, though it did not take part in the final subjugation of the country. The sixth legion (*Ferrata*) were also quartered in Syria, and sent a contingent with Cestius and the twelfth legion (*Fulminata*), when that commander, not long before the final subjugation, besieged Jerusalem, and was beaten. The sixth, though in Syria, was not engaged in the demolition of the city.

At the head of the army formed of the whole number of legions, was the commander-in-chief, *imperator*, emperor; associated with whom were his field-marshal, *legatus*, generals. Next came the tribunes, *tribuni militum*, colonels. After these were the centurions (from *centum*, a hundred), commanders of companies, or captains. There were two centurions to each company, and sixty in the whole legion. These sixty were not of equal rank; for the troops of the legion were divided into three unequal classes: — I. *Hastati*, spearmen, or light-armed men, who began the battle. II. *Principes*, chief men, who stood higher than the *Hastati*, being men advanced in years, of greater experience, and proved courage, who, after the onset of the former, made the great attack on which mainly the fate of the day depended. III. The *Triarii*, *third rank*, a body of veterans held in reserve to give succour as might be needed, and fall on the enemy when the other forces had failed to defeat them. Thus the *Triarii* stood first in repute, the *Principes* second, and the *Hastati* last. Accordingly, the first centurion of the first company of the *Triarii* (*primus pilus*) took rank before all other centurions. As a sign of his authority, each of the centurions bore a staff, formed of a vine branch. The *primus pilus*, or first centurion, had charge of the eagle, which was borne, however, by the eagle-bearer, *aquilifer*. Subaltern officers bore the name of *subalternus* (Livy, viii. 8) and *optio*. The entire legion formed a

sort of army, — what the French term *corps d'armée*, commanded by a Legatus. The *corps d'armée* consisted of cohortes, regiments, as commanded by tribuni, colonels. The cohortes were made up of manipuli, companies, commanded by centuriones, captains.

We have already intimated that 'centurion' is a word of Latin origin. The existence of Latin words in the language of the New Testament, is in agreement with the requirements of history; for a body of Roman troops could not have been stationed at Jerusalem, without giving some words to the current language, especially as it was employed in speaking of military affairs. The part which the centurion performs in the crucifixion of Jesus; — his superintending that crucifixion; his being called on by Pilate to say whether or not Jesus was dead, when his corpse was requested by Joseph of Arimathea; and the unhesitating confidence put in his affirmative reply by the governor, notwithstanding his surprise, are facts which also correspond with the position held by the Romans relatively to the subject Jews, and the discipline which was exerted in their own army. There thus appears to exist in these things an evidence in favour of the reality of the recorded events, and so of the certainty of our primitive Christian history. Not alone and unsupported, therefore, stands the verbal testimony given by the centurion at the cross — 'Certainly this was a righteous man' (Luke xxiii. 47). 'Truly this man was a son of God' (Mark xv. 39. Matt. xxvii. 54). This testimony has been well brought into relief by Bishop Sherlock: — 'Show her [Natural Religion] the blessed Jesus, humble and meek, doing good to all the sons of men. Let her see him in his most retired privacies; let her follow him to the Mount, and hear his devotions and supplications to God. Carry her to view his poor fare, and hear his heavenly discourse. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross; let her view him in the agony of death, and hear his last prayer for his persecutors, "Father, forgive them; for they know not what they do." When Natural Religion has thus viewed both [Mohammed and the Lord Jesus Christ], ask her which is the prophet of God? But her answer we have already had, when she saw part of this scene, through the eyes of the centurion who attended at the cross. By him she spoke and said, Truly this man was the Son of God.'

CEREMONIES (from *Cere*, a very ancient city of Etruria). — We have here a word which probably the Latins borrowed of the Etruscans, to whom the former owed much of what was most sacred in their religion. In conformity with Etruscan usage, *Ceremonia* designated among the Romans — I.

Holiness considered as belonging to the gods; and then, II. Holy feelings, or reverence in men. III. The word degenerated into the meaning of observances and practices, which were thought to place men in a state of acceptance and privilege with the divinities. Whence we learn that the current meaning of the term is not primary, but derivative. 'Ceremony' was at first equivalent to sanctity in the gods, and sanctity in their worshippers, men; and it was only in the lapse of ages, and under the influence of false ideas, that the word came to signify outward observances.

Not wholly dissimilar in import is the Hebrew term *Mishpaht*, rendered 'ceremonies' in Numb. ix. 3; but in most other places 'judgments' or 'ordinances' (Lev. xviii. 4. Deut. xi. 1. 2 Kings xvii. 37). The root of the word signifies, primarily, *to cut* or *cleave*; hence *to decide* (*cædo*, I cut), *adjudge*; which acts imply a rule, and so, as a noun, the word indicates that which is decided according to right or justice, judgment, equity. Hence it is applied as descriptive of the divine conduct — 'Shall not the Judge of all the earth do *right*?' (Gen. xviii. 25;) and of human conduct — 'Thou shalt not wrest the judgment of thy poor in his cause' (Exod. xxiii. 6). By an easy transition, it came to denote the requirements and ordinances of God, especially those which were given through Moses. The passage in which the word is rendered by 'ceremonies,' refers to the Passover, for the due observance of which many ordinances were set forth: — 'In the fourteenth day of this month, between the evening, they shall keep it (the Passover), according to all the rites of it (its statutes), and according to all the ceremonies thereof' (its ordinances). These statutes and ordinances may be read in Exod. xii. xiii.; a reference to which may enable us to suggest the right view to be entertained of the Jewish ceremonies.

These ceremonies were numerous, — they were burdensome, — they were eventually obstructive of vital religion. Viewed at a distance and in a mass, they wear to us a repulsive aspect. Seen through the representations made of them by Paul, they appear as, indeed, 'beggary elements.' And when, with the aid of history, we learn what a stern opposition they occasioned to the apostle's exertions and influence, we are almost prepared to pass unqualified condemnation on them, and that the rather because we see in the present day the same predominance of the outward, the material, and the ceremonial, hindering the progress, or destroying the life, of real, practical, heart-felt piety.

But ours is not the point of view from which the ceremonies of the ancient Hebrew church can be properly contemplated or justly appreciated. A just judgment requires us

to view the divine statutes and ordinances in relation to the events out of which they grew, and the condition of the people for whom they were intended. The subject is a very wide one: we can offer only a few remarks. And the institution of the Passover affords a favourable subject.

In general, the Passover was a religious observance, designed to commemorate the signal goodness of God in delivering the Israelites out of the hands of their Egyptian tyrants. In its very essence, therefore, it was a commemorative observance. It was not a mere outward act — *opus operatum* — a deed the mere performance of which had a religious worth. In its very essence, there were elements of religious truth and sentiment. The deliverance from Egyptian bondage was the Magna Charta of the Hebrew people. It was a deliverance achieved against all expectation and hope, by the signal intervention of almighty power. Hence it had a twofold character. It was the great constituent event in Hebrew history. It was that which raised a horde of slaves into a nation of freemen. It was also a special and most extraordinary token of divine goodness. Hence, socially and religiously, was it most desirable to keep alive the memory of the event; and the institution had an admirable tendency in connecting for ever, in the minds of pious Israelites, their national weal with the mercy and love of God.

But a commemorative observance must consist of particulars. Something must be *done* in order to transmit incorporeal feelings and ideas. Facts teach better than words, especially in the case of a rude people. Accordingly, the celebration of the Passover was a collection of acts, but not of unmeaning acts. Each particular observance had its own import, and so conspired to make up the great and important symbolical meaning of the general institution. We will mention two or three particulars. A male lamb was to be slain, blood from which was to be put on the door-posts; — for what purpose? — to sustain the recollection of the fact, that when the destroying angel slew all the first-born males of the Egyptians, he passed over (hence the name Pass-over) the houses of the Hebrews, on which was the prescribed blood. Thus what was done in Egypt was repeated for ever, year by year, in each Hebrew family. The lamb thus slain was to be eaten entire, as indicative that a fugitive people could have no superfluity. The guests, also, had their loins girded, their sandals on their feet, and their staff in their hand. The meal was to be eaten in haste. Each of these required actions is an epitomised history: they all speak. They spoke to the first generation that performed them: they speak the same things to those who perform them now.

We are not, in these remarks, indulging in mere speculation. The emblem is real.

It was also a designed emblem. In proof, we cite words from verses 13 and 14, — ‘And the blood shall be to you for a *token* ;’ ‘And this day shall be unto you for a *memorial* ; and ye shall keep it a feast to Jehovah throughout your generations ; ye shall keep it a feast by an ordinance for ever.’ As the Passover itself, and its several details, were intended to be commemorative for ever, so were the Israelites required to give to their children, in each generation, educational expositions of the meaning and purport of these observances: — ‘And it shall come to pass, when your children shall say unto you, What mean ye by this service ? that ye shall say, It is the sacrifice of Jehovah’s passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses’ (Exod. xii. 26, 27).

We thus see that the ceremonies of the Israelites present us with a great body of institutional history, — of history that is written, not merely with pen and ink, but in the indelible and not easily corrupted characters of actions and observances. Such history is obviously of supereminent value. These commemorative performances keep alive the original events to which they refer, and go far to prevent their being misunderstood or corrupted. In this particular, the Hebrew history is very favourably distinguished from the history of every other country. Accordingly, no other country has a history either so ancient or so free from falsities as that of the Israelites. Even monuments and inscriptions are of far less commemorative value than institutional history. Witness the vast monumental ruins of Egypt, from which the laborious studies of two thousand years had till lately elicited but little light; while the books and the usages of the Jews have been open to all nations, and have exerted a very great influence on human destiny. Even literary history would be benefited by these ordinances, since the ordinance would not only explain the history, but go far to prevent its being tampered with, corrupted, or destroyed.

In point of education, too, these observances had singular value; and to their operation mainly may be attributed the fact, that, as we find in the case of the apostles of our Lord, Jewish peasants were well acquainted with the institutions of their country, and the contents of their sacred books. The education of the Jews, even down to the humblest classes, was unparalleled in ancient times, and is only distantly approached in the bulk of modern civilised nations. The reason was, that their religion was one great and most impressive system of national education, which realised in practice, hundreds of years before Horace made the discovery (*‘Ars Poetica,’* 180), and thousands before recent improvements in education began to

give it effect anew, that the eye is a much better medium of communication with the mind than the ear, and that the voice and the act are teachers far superior to the dull lifeless book.

It is the fashion with some to despise the institutions of Moses. Wise men of former days did not consider it unbecoming to admire them. And the writer, in his humble way, may declare that the more he studies, and the more thoroughly he knows them in their aim and spirit, the more strongly is he convinced that knowledge is the best cure for contempt of the Mosaic polity. Much is it to be regretted that the Hebrew system has been studied in a narrow and exclusive spirit, and treated as a thing *sui generis*, having a peculiar character, something too sacred to be investigated, and too remote to find illustrations or parallels in the present day. If, however, they were religious, they were also social institutions. If the persons to whom they belonged were Hebrews, they were also men. If their commonwealth flourished nearly three thousand years ago, they have left for our instruction an ever-living history, and a literature of very high value. And therefore may we bring the Israelites and their polity into the general sphere of social life, and study them with the same eyes, under the same rules, and in the same spirit, as we apply to the history of all other countries. As a general rule, we may forget for a moment what was peculiar in the Hebrew people, in order to bring them into comparison with other civilised nations; provided that, when we have studied the history of the former in this large spirit, we do as we should do with every other country, that is, study the institutions of Moses also from the peculiar point of view in which their condition and wants appeared to that great and wise lawgiver.

To affirm that every part of the Mosaic religion was equally significant with the Passover and its ordinances, might be suspected of exaggeration, chiefly, however, because readers in general are ignorant of the symbolical import of most of them, and because also the best informed are not, and cannot easily be, in a condition to assign the reason of institutions which are now, beyond a doubt, some three thousand years old; and the moving cause and occasion of at least some of which are lost in the consuetudinary laws of primitive, nomadic, and eastern races. We have, however, probably said enough to lead the student to make inquiry for himself; in which task we recommend to his notice, before all other sources of knowledge, the Biblical books themselves.

No small portion of the prevalent misconception of the hardening and even irreligious tendency of the Jewish ceremonies is, we think, derived from observation of what the Jews and their religion are at the present day. Almost as well might Athens of old

be characterised and judged by Athens as it now is. The Jews have suffered every species of ignominy and injustice, with a larger share of cruelty than any other people has endured. Morally degraded, how, if they retain any form of religion, can they do otherwise than cling to the form alone? It by no means follows, that nothing but form and ceremony constituted their religion, when they sat each man under his own vine and his own fig-tree, in the land of his fathers. And surely a nation which has performed for human kind these two great services is not despicable, nor can be said to have had no vital religion. The services are — I. The preservation and transmission, nay, in some sense the communication to all nations, of the great idea that God is one, and that the one God created the universe which he upholds, governs, and blesses; II. The creation and the bestowal on mankind of the book of Psalms, the world's prayer-book, the world's psalter; the harp of David, which has inspired and ennobled ten thousand times ten thousand souls, and made the harps of other bards in the most civilised nations thrill with the living emotion of devout and loving gratitude.

And here we must remark, that the very persistence and obstinacy which are objected to the Israelites have a favourable side, and are intimately connected with the outward acts of their religious observances. But for that persistence, Jerusalem, indeed, might not have fallen; but it is equally certain, that Judaism could not have borne its testimony to God's own truth, and promoted his divine plans beyond any other ancient people. It is to their obstinate adherence to their law, that the world owes the Bible and its monotheism. A less tenacious grasp than that of the Israelites would have let go all, if not in the troubled times of the Judges, yet during the exile; and, if not then, certainly when Jerusalem was rased to the ground. Need we add, that no tenacity but theirs could have held fast the religion of their fathers, during fifteen hundred years of Christian persecution? To that inflexible constancy, to that impassioned, inveterate, and ineradicable attachment, does the world owe the wonderful testimony which the Jews, by preserving their national coherence and individuality to the present hour, continue to bear to the great events of ancient days, and to the great spiritual truths of their primitive religion. Now to what is this tenacity owing? In the main, to the ceremonies of the Hebrew faith. Ideas, sentiments, opinions, are too incorporeal to become, unless to the highly cultured few, objects of vivid apprehension, and strong, permanent, undying attachment. It is to things, to sights, to sounds, that people in general give their hearts, and find their hearts cling. Even the educated are not removed from the em-

pure of the senses. The oak itself finds in the ivy an embrace.

The low state of culture in which the Israelites stood at their departure from Egypt, necessitated, on the part of their legislator, an appeal to their sensible faculties, in order to reach and win their hearts. Theirs was a state of spiritual childhood. Abstract ideas, unsymbolised by signs, unrecommended by sounds, unattended with deeds, would have been wholly inoperative on their minds. The Almighty must have his tabernacle and his mercy-seat; and must speak to them by the cloud and the pillar of fire, and with an uplifted hand and an outstretched arm. His service, if purely spiritual, a pure act of the mind, would have had no hold on their heart, even if it found an access to it. Hence was it of necessity a system of ideas clothed in august symbols; a cluster of feelings expressed more in acts, deeds, and observances, than in words. In Egypt the captives had beheld a vast, complicated, grand, and imposing ritual, embodied in life; recommended by all that the highest art could produce in sculpture, statuary, painting, and architecture; and enforced by the rewards and the grandeurs presented by a court and a nobility full of pomp. Every sense had numerous objects appropriated for its exercise and gratification. The eye was dazzled, the ear was filled and charmed, and so the heart was made captive. Devotion was borne into the soul by a thousand ministering objects, replete with wonder and delight. To this rich and various system of religious sensualism had the Israelites been subject for many generations. Their heart could not fail to have drunk into its intoxicating spirit. In truth, it had subdued and mastered them. Now, the problem that Moses had to solve was, how effectually to make this people the depository and the preserver of the most purely spiritual and the most sublime of all ideas,—the idea of the one God, the Creator of the universe; the most lofty of all generalisations, the most abstract of all abstract conceptions. Idle would have been an attempt to communicate in all its incorporeality this ethereal and lofty thought. As well might he have bade the leprous be sound, or the palsied hand to be extended. It was the lame, the halt, and the blind, with which he had to do. Beyond all things, therefore, was it of importance that he should begin with such requirements as they were capable of. By a system of pure and abstract thought, he would have defeated his own purposes, and so was compelled to adopt a system of rites and ceremonies. This system, it may be safely asserted, was as good, as spiritual, and as high, as the Israelites could endure. Their degeneration after the death of Moses, and their lapses into rebellion and idolatry during his lifetime, especially their guilty conduct in setting up the golden calf, in

which transaction even Aaron took a leading part, combine to show that any less sensuous and ceremonial polity would have fallen dead-born; and, had it been conceived in the mind of Moses, could have found neither acceptance nor residence in any other mind.

The very qualities, however, in the Mosaic ordinances, which were given for only a temporary purpose, and in order to raise the people to an elevation on which they should be prepared for 'the spirit and truth' of the gospel, were those on which their half-tutored minds would most readily seize, in which they would find the strongest affinity, and to which, in consequence, they would unthinkingly cleave. If a splendid ritual tended to secure their constancy, it might also be abused so as to become an instrument of spiritual depravation. Thus, ere very long, the sign became of more value than the thing signified. The symbol was lost in the act. Truth was smothered under its own clothing. Then the mind became not only content with, but enamoured of, the external and the sensible. The less religion spoke to the heart, the more firmly did ceremony rivet its observances on the life. Spiritual vitality was transferred from the heart to the surface of the body, which, in consequence, had 'only a name to live.'

This is true of all the ancient religions. It is pre-eminently true of the Egyptian. It is true also of the Greek and the Roman. Originally, their fables were investments of important facts or solemn truths. But priestcraft, science falsely so called, and popular misapprehension, conspiring with a natural tendency in symbols to lose their meaning, converted each of these religions into a vast and incongruous mass of genealogies, legends, and rites, in which the ordinary eye can discern no great spiritual import, on whatever part it fixes its attention. But symbols, which, having lost their import, have degenerated into a dead letter, a dead act, or a dead picture, cannot satisfy the human heart, which ever and anon will and must raise itself to God. Hence, these religions, passing first from the priest to the poet, and from the poet to the philosopher, went down the line of degradation till they became mythologies; and from being, in each case, the very life of a whole people, became mere objects of learned curiosity and speculation, and of popular contempt, giving place meanwhile to purer and loftier thoughts,—the natural expression of the unsophisticated heart of man.

The Hebrew religion, much as it contained of the ceremonial and outward, was saved from this fall, mainly, we believe, by three things; first, the deep and strong spiritual meaning which it embodied, a consequence of its divine origin; secondly, its religious books, which were as the record, so the depository of the great histo-

rical events on which the whole was founded, and in the religious associations connected with which lay the great spiritual significance, aim, and tendency of the Mosaic religion; and, thirdly, its commemorative observances, which gave life, reality, and prominence to the ideas that the ritual was designed to symbolise. Certain, however, it is, that this religion did not perish. It still survives as a religion. Nay, it gives signs of passing into a new and higher state of development, if not of becoming Christian. Nor, in this general survey of the ceremonial system of Moses, must it be forgotten, that, under the special Providence of Almighty God, Judaism begot Christianity. Jesus Christ was prophetically a descendant of Moses, and lineally an offspring of David.

There was one great and indispensable purpose aimed at in the Hebrew polity, which could too readily be changed to ill. It was before all things necessary that the Israelites should be sundered and kept apart from all idolatrous nations. In justification of this remark we need no speculations. We point to the demoralising effects exerted on the people by the remnants of Canaanitish nations suffered to survive and continue in the land. But, in order to effect the needed separation, walls of partition had to be erected, and very carefully preserved. How could this be done, unless a great and solemn importance was attached to them? Hence, the mere exterior became sacred. The act of circumcision distinguished the Israelite from every other man. It was both his distinction and his badge. It marked him out as one of God's favoured children. It was a token of his high and singular state of privilege. It kept him apart from others, and so he came to regard it as a reason for pride and contempt. When abused by his own low passions, it ministered to those passions, and made him a self-satisfied, haughty, and unsociable being, looking on his fellow-men with scorn, and on himself with complacency; and so he became prone to disregard and lose the very essence of religion, in veneration for a token that had no value, except so far as it served great moral and specially intended purposes.

In a not dissimilar manner, every one of the divine ordinances was perverted. The whole Mosaic system was, in consequence, fast losing its religious element, when our Lord appeared, and founded a church on a purely spiritual basis, which, with all its defects and lapses, has, by its own innate and immortal power, introduced a less unspiritual religion into the civilised world, and had an indirect influence on Judaism, so as to counteract its self-degradation. In its first promulgation, Christianity directed special attention to the chief corruption of the Jewish church. Against it the Saviour himself, and his ambassadors in imitation of him,

directed all the force of their minds. Paul especially spoke with the utmost plainness on the point. His language, however, will be misunderstood unless it is distinctly felt that it is against the corruptions of the law, not the law itself, that his animadversions are mainly designed to bear; and unless also his view of that system be taken, that is, as 'a schoolmaster,' or preparatory education, to bring the world to Christ (Gal. iii. 24) as 'a shadow of good things to come,' which, standing 'in meats and drinks, divers washings, and carnal ordinances,' 'could not make him that did the service perfect as pertaining to the conscience;' but, being 'a figure' and a discipline 'for the time then present,' prepared mankind for 'the time of reformation' (Heb. ix. 9, 10; x. 1). Pity is it that those who were honoured as the instruments for conveying the high result to the world, should as yet have but very partially partaken of its benefits. And not less is it to be regretted, that the great substance of these prefiguring shows in which 'coming events cast their shadows before,' should itself have retained a shade, in some instances a very dark shade, from that which it was intended to supersede. The substance is not yet free from the shadow. The sun of righteousness has not reached his meridian altitude. May the time soon arrive when there shall be no ceremony but that of the bended knee, and no service save the service of the contrite and adoring heart! The true worshippers worship the Father in spirit and in truth; for the Father seeketh such to worship him (John iv. 23).

CHAFED, from the French *chauffer* (L. *calidus*), 'to warm,' means *heated in temper*. The Hebrew original *Mar* is rendered in every instance (Gen. xxvii. 34. Exod. xv. 23. Numb. v. 18, 19, 23, 24, &c.) 'bitter,' save one, namely, 2 Sam. xvii. 8, 'Thou knowest thy father and his men, that they be mighty men, and they be *chafed* in their minds, as a bear robbed of her whelps in the field.' The marginal reading is a literal translation, 'bitter of soul.'

CHAIN (L. *catena*), connected series of rings or links forming a chain made of gold, as it is one of the most prevalent ornaments and insignia of office in the present day, appears also to have had a very early origin. 'A chain of gold about his neck' was one of the distinctions offered by Belshazzar (Dan. v. 7), and gained by Daniel (29). Pharaoh himself put a gold chain about the neck of Joseph (Gen. xli. 42; comp. Ezek. xvi. 11. Cant. i. 10). Such a procedure was tantamount to a formal appointment to the high position which Joseph held. Our engraving, from a temple at Thebes, offers a striking commentary on the sacred text. Here you behold the investiture of a person to the office of 'fan-bearer.'

It will be noticed that the chain is large,

and of beautiful workmanship. It is also of two kinds—one flat and wide; the other wreathed. See Exod. xxviii. 14; xxxix. 17. Other ornaments of a similar kind are seen between the figures. In the plate whence the cut is taken, the king himself is present, superintending the investiture of his servant; which thus stands an exact counterpart of the ceremony observed on the installation of Joseph.



CHALCEDONY (G. *chalcedon*), the name of a gem that formed one of the precious stones which garnished the walls of 'the holy Jerusalem,' described in Rev. xxi. 10—27. Some hold it to be a species of carbuncle, of a glowing crimson hue. Winer, however, describes it as semi-transparent and sky-coloured, with shadings of other hues.

CHALCOL (H. *nourisher*), one of the four 'sons of song,' or poets (not 'sons of Mahol,' as in our version), than whom Solomon is declared to have been wiser, in consequence of his divine gifts (1 Kings iv. 31). Who Chalcol was, we cannot say with certainty; but as he stands connected with Ethan, who is the reputed author of Ps. lxxxix. and with Heman, to whom Ps. lxxxviii. is ascribed, we may consider him to have been one of four eminent poets, contemporaries of Solomon (1 Chron. ii. 6).

CHALDÆA (H. *Kasdeemah*) presents a subject which contains genealogical questions of no little difficulty, the discussion of which would here be out of place. Were the

original inhabitants of the land Cushites, or descendants of Shem? If we refer to Gen. xi. 28, we find 'Ur of the Chaldees' inhabited by the Terahites, who were undoubtedly derived from Shem; and in Gen. xii. 22, mention is made of *Chesed*, who may be presumed to be the progenitor of the Chasdim or Chaldees; and Chesed, as a son of Nahor, must have been a Shemite. On the other hand, Nimrod, the founder of Babel or Babylon, is expressly said to have been a son of Cush; so that, if Chaldæa and Babylonia are the same, the original inhabitants were of the great family of Ham. Görres, in his recent and valuable work, 'Die Völkertafel des Pentateuch,' attempts to unite the two stems in the same spot, declaring 'Chasdim or Chaldæa was a Cushite state in the midst of the territory of the posterity of Shem; the portion of Shemites that remained in it, received a Cushite character; and therefore, as a *collocies gentium*, formed of the dregs of the other races, it was not received into the great family register' (Gen. x.).

It must suffice to have indicated the difficulty. We proceed to supply an outline of such information as appears least unworthy of reliance.

Chaldæa, or Chasdim, was the country so named from its inhabitants, which is more commonly known as Babylonia, from Babylon, its metropolis. Chaldæa may be described as the wide, level, unbroken plains found in the south of Mesopotamia, extending from the point where the Euphrates and Tigris approach each other, to that where they fall into the Persian Gulf, corresponding to the modern Irak Arabi. The two names are sometimes taken in different significations:—Babylonia comprises in a more extended sense all the lands which come under the designation Assyria in its largest acceptation; while Chaldæa less comprehensively betokens the south-western part of Babylonia, between the Euphrates and the Arabian coast. Probably, Chaldæa was a province in the Babylonian empire, which sometimes took its name from that portion, in consequence of its importance; or the Jews may have termed Babylonia, Chaldæa, because the latter lay nearest to their own country. If, however, we refer to the original, we find a peculiarity of usage,—namely, that the writers speak of Babylon (Babel), not Babyloniens, and of Chaldeans (Chasdim), not Chaldæa. This is their all but invariable practice. Whence we seem to be warranted in the assertion, that Babylon or Babel, with them, was the name of the country; and Chaldeans or Chasdim, the name of its inhabitants.

Passing over a few early passages,—Gen. x. 10; xi. 9, where Babel is spoken of, and Gen. xi. 28, 31; xv. 7, where Chaldeans are mentioned,—we do not, till comparatively late in the history of the Israelites, find this

kingdom or its inhabitants introduced in the Biblical books. Then was it (cir. 678, A.C.) that the conquering arms of the Mesopotamian monarchs began to enslave the Israelites; and then, accordingly, was it that the very ancient kingdom of Babylon, after an interval of many centuries, rises as from silence and the grave, to perform an important work in regard to God's dealings with his chosen people. This single fact may suffice to show, that it is not a universal history that the Biblical writers undertook to set forth, but that their main object was to give an account of the course which their own nation had, under Divine Providence, been conducted through, touching on other peoples only as they entered into the web of historical fact which they had to weave.

About the period just mentioned, we read that the king of Assyria brought men from Babylon, &c. and placed them in the cities of Samaria (2 Kings xvii. 24). Here we find Babylon a province of the great Assyrian empire. In 2 Kings xxiv. 1, 2, we read that Nebuchadnezzar, king of Babylon, sent bands of the Chaldees against Jehoiakim; and, when in xxv. 1 we read that Nebuchadnezzar, king of Babylon, in the reign of Zedekiah, came, he and all his host against Jerusalem, we learn in the fourth verse that this host consisted of what are termed Chaldees, — 'Now the Chaldees were against the city round about.' If, besides considering Chasdim or Chaldeans as the name of the inhabitants of Babylonia, we also hold that Babylon was now the mistress of all Mesopotamia, now a vassal kingdom under Nineveh, and again the seat of empire for all countries within and near the Euphrates and Tigris, we shall probably be not far from the truth, and be aided in understanding the language employed in Holy Writ.

The Chaldeans had at one time a reputation for military qualities of a high order. In Habakkuk i. 6—10, they are thus spoken of: 'Lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land. They are terrible and dreadful; their horses also are swifter than leopards, and more fierce than evening wolves; and their horsemen shall spread themselves; they shall fly as the eagle that hasteth to eat. They shall come all for violence; their faces shall sup up as the east wind, and they shall gather the captivity as the sand. And they shall scoff at kings, and princes shall be a scorn to them: they shall deride every stronghold; for they shall heap dust, and take it.'

Of the kingdom of Babylon, Nimrod (Gen. x. 8, *seq.*) was the founder and first sovereign. The next name of a Babylonian monarch is found in Gen. xiv. 1, where 'Amraphel, king of Shinar,' is cursorily mentioned. A long interval occurs, till at last, in 2 Kings xx. 12, 13, the name of

another is given: — 'Berodach-baladan, the son of Baladan, king of Babylon,' it appears, 'sent letters and a present unto Hezekiah; for he had heard that Hezekiah had been sick. And Hezekiah hearkened unto them, and showed them all the house of his precious things: there was nothing in his house, nor in his dominion, that Hezekiah showed them not.' On becoming acquainted with this fact, the prophet Isaiah announced that the treasures of the kingdom would be plundered, and taken to Babylon along with the descendants of Hezekiah, who were to become eunuchs in the palace of the king of Babylon. The friendly act which passed between these two kings took place in the year B.C. 718. About a hundred years later, the prophets Jeremiah and Habakkuk speak of the invasion of the Chaldean army. Nebuchadnezzar now appears in the historical books, and, in Ezra v. 12, is described as 'the king of Babylon, the Chaldean, who destroyed this house (the temple), and carried the people away into Babylon.' How extensive and powerful his empire was, may be gathered from the words of Jeremiah xxxiv. 1: — 'Nebuchadnezzar, king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem.' The result was, that the city was surrendered, and the men of war fled, together with King Zedekiah, but were overtaken in the plains of Jericho, and completely routed. The Israelitish monarch was carried before Nebuchadnezzar, who ordered his eyes to be put out, after he had been compelled to witness the slaughter of his sons: he was then bound in fetters of brass, and conveyed a captive to Babylon. The next Chaldee Babylonian monarch given in the Scriptures is the son of the preceding, Evil-merodach, who (2 Kings xxv. 27) began his reign (B.C. 562) by delivering Jehoiachin, king of Judah, after the unfortunate sovereign had endured captivity, if not incarceration, for a period of more than six and thirty years. Circumstances incidentally recorded in connection with this event serve to display the magnitude and grandeur of the empire; for it appears (ver. 28) that there were other captive kings in Babylon besides Jehoiachin, and that each of them was indulged with the distinction of having his own throne. With Belshazzar (B.C. 538) closes the line of Chaldean monarchs. In the seventeenth year of his reign, this sovereign was put to death, while engaged with all his court in high revelry, by Cyrus, when he took the city of Babylon in the night season (Dan. v. 30), and established in the city and its dependencies the rule of the Medo-Persians.

It has been seen from the foregoing statements, that the history of Babylon supplied by the Scripture is brief, imperfect, and fragmentary. Little additional light can be

borrowed from other quarters, in relation to the period comprised within the Biblical accounts.

The kingdom of the Chaldees is found among the four 'thrones' spoken of by Daniel (vii. 3, *seq.*), and is set forth under the symbol of a lion having eagle's wings. The government was despotic; and the will of the monarch, who bore the title of 'king of kings' (Dan. ii. 37), was supreme law, as may be seen in Dan. iii. 12; iv. 22. The kings lived inaccessible to their subjects in a well-guarded palace, denominated, as with the ancient Persians, 'the gate of the king' (Dan. ii. 49, comp. with Esther ii. 19, 21, and iii. 2). The number of court and state servants was not small: in Dan. vi. 1, Darius is said to have set over the whole kingdom no fewer than 'an hundred and twenty princes.' The chief officers seem to have been a sort of 'mayor of the palace,' or prime minister, to which high office Daniel was appointed (ii. 49); 'a master of the eunuchs' (i. 3); 'a captain of the king's guard' (ii. 14); and 'a master of the magicians,' or president of the magi (iv. 9). Distinct, probably, from the foregoing was the class termed (iii. 24, 27) 'the king's counsellors,' who seem to have formed a kind of 'privy council,' or even 'cabinet,' for advising the monarch, and governing the kingdom. The entire empire was divided into several provinces (ii. 48; iii. 1), presided over by officers of various ranks. An enumeration of several kinds may be found in Dan. iii. 2, 3. The administration of criminal justice was rigorous and cruel; will being substituted for law, and human life and human suffering being totally disregarded. Nebuchadnezzar (Dan. ii. 5) declares to the college of the magi — 'If ye do not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.' See also Dan. iii. 19; vi. 8. Jer. xxix. 22.

The religion of the Chaldees was, as with the ancient Arabians and Syrians, the worship of the heavenly bodies: the planets Jupiter, Mercury, Venus, were honoured as Bel, Nebo, and Meni, besides Saturn and Mars. Astrology was naturally connected with this worship of the stars, and the astronomical observations which have made the Chaldean name famous were thereby guided and advanced.

The term *Chaldeans* represents also a branch of the order of Babylonian magi. In Dan. ii. 2, they appear among 'the magicians, and the astrologers, and the sorcerers,' who were called 'to show the king his dream.' In the tenth verse of the same chapter, they are represented as speaking in the name of the rest; or otherwise theirs was a general designation which comprised the entire class (Dan. iv. 7; v. 7). A general description of these different orders is found

in Dan. v. 8, as 'the king's wise men.' In the Greek and Roman writers, the term *Chaldeans* describes the whole order of the learned men of Babylon. In later periods the name *Chaldeans* seems, without reference to place of birth, to have been applied, in the western parts of the world to persons who lived by imposing on the credulity of others, going from place to place, professing to interpret dreams and disclose the future. In this sense the word is obviously used by Josephus, when 'diviners and some Chaldeans' are said to have been called in by Archelaus to expound what was 'portended' by a dream he had had when he 'seemed to see nine ears of corn, full and large, but devoured by oxen.'

CHAMBERLAIN (*L. camera, F. chambre*), — a chamber officer, or officer of the bedroom; for *chamber* is used of the sleeping apartment: hence, a *chamberer* is used by Shakspere to denote one who indulges in wanton pleasures; and 'chambering,' in Rom. xiii. 13, represents a Greek word which signifies lustful pleasures. In the imperial court, whence the term 'chamberlain' comes to us, there was an officer who was designated *præpositus cubiculi*, or lord of the bed-chamber, hence 'chamberlain.' This officer was appointed in the court at Constantinople, in imitation of eastern customs, according to which a master of the harem is placed over the monarch's wives and concubines, who, for the sake of security, was generally a eunuch; no other person being accounted trustworthy by oriental jealousy.

We may see, however, by the reference made to the imperial court, that the office here spoken of belongs to an advanced state of material civilisation; for it was in the decline of the Roman state that chamberlains were instituted; and though, doubtless, the warmth of eastern climes causes the employment of chamberlains to be earlier than in colder regions, still they may be considered as indicating a long-established and complex, if not corrupt system of government. Whence we acquire a reason for pronouncing the civilisation of Egypt, in the time of Joseph, to be of long standing. It is of Potiphar, to whom Joseph was sold, that the term is first used in the Bible. The original word signifies 'to make,' or 'to be a eunuch' (Isa. lvi. 3—5). Potiphar, however, did not exactly correspond with ordinary eastern chamberlains; for he had a wife (Gen. xxxix. 7). Indeed, the Hebrew term, *Sakrees*, is used, in relation to Pharaoh's court, of the chief of the butlers, and the chief of the bakers, being rendered 'officers' (Gen. xl. 2, 7). From the connection in 2 Kings xxiv. 15 it would appear that eunuchs were employed over the harem in the royal court of Jerusalem: comp. Jer. xxix. 2; xxxviii. 7. That such officers existed in ancient courts, is placed beyond a doubt by other authorities

beside the Scripture (Isa. xxxix. 7; lvi. 3). The position which such an officer held in the king's household was one of high trust, and necessarily gave great power. Accordingly, Joseph, in the house of Potiphar, was on the high road to the first offices in the state; and in Daniel, we find the master of the eunuchs possessed of power next to that of the sovereign (Dan. i. 3, 10, 18).

CHAMBERS OF IMAGERY, the name given in Ezek. viii. 12 to the rooms in which Egyptian idolatry was practised in Jerusalem. The exact phrase is 'the chambers of his imagery,' or more literally 'in his chambers with images.'

The event here referred to is so striking and so characteristic, as to merit some special attention. Ezekiel the prophet, of a distinguished priestly family, had, with other eminent men, been (*cir.* 599, A.C.) carried away captive into Mesopotamia. There, in the exercise of his prophetic office, he gained great influence with his companions in exile, so that they were wont to apply to him for consultation and advice. On one occasion the elders had met together at the prophet's house, when, mourning over their lot, and wondering at the sorrows of Jerusalem, they began to speculate as to the causes of these calamities:—Why their deportation from home? Why was Judah an oppressed people? Why was the future so dark? The prophet has information to give. At the very time of the conference, a divine form stands before him, carries his mind to the capital of his native land, and there leads him to see those idolatrous abominations for which God had brought, and was bringing, evil on his revolted people.

Ezekiel, as a true servant of God, knew, when he left Judah, how corrupt it had become. Yet was he not prepared for the degree of wickedness of which he was now to be informed. In the interval, however, things had grown far worse. Untaught and unwarned by actual punishments, the priests and the people had given loose to their idolatrous and immoral propensities, in which they were encouraged by the regal power (2 Kings xxiv.).

The aggravated sin of Judah was to be exhibited, so as to justify the continuance of the national vassalage, and the necessity of yet more severe chastisements. Ezekiel is accordingly transported in vision from the banks of the Chebar (Ezek. i. 1) to the house of Jehovah, in Jerusalem. Here he is made to witness a most frightful desecration of the sanctuary. The very place that was set apart for the sole worship of the Creator, is defiled by the actual presence of the worst idolatries. The ministers and guardians of the altar are faithless and corrupt!

Carried by the spirit to the part of the outer court which lay to the north, he took a position at the entrance of the door of the

inner court, whence he saw idolatrous rites, which were being offered in the outer court, 'the seat of the image of Jealousy, which provoketh to jealousy' (viii. 3; comp. Deut. xxxii. 16, 21). Within the precincts of the temple of Jehovah, his degenerate people had erected an idol, and worshipped the work of their own hands! Opinions vary as to what divinity this was, being divided between Baal, As-tarte, and Thammuz (see the article). As, however, the latter is distinctly mentioned in the third vision, and each of the three was worse than its predecessor, we think it unlikely that Thammuz is intended here. We incline to the opinion that Baal was meant, since the idol seems to be represented as standing in direct opposition to Jehovah; and the worship of Baal, more than that of any other vanity, divided the hearts of the children of Israel with the only true and living God.

The next was an insight into the secret mysteries which the Egyptian party, strange to say, had succeeded in getting practised, not only in Jerusalem, but also in the national sanctuary. Idolatry must have been bold as well as powerful. As an indication of the hidden nature of these Egyptian abominations, Ezekiel is represented as making his way to survey the orgies, through a wall of mud; a not unusual method of construction in Palestine, especially when haste was required. And when at length the prophet had penetrated through the wall, and through a secret door, he beheld what smote his heart with surprise and grief,—'Lo, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.' And what was more surprising,—there in the midst of clouds of incense, and surrounded by idolatrous paintings, there in this secret place stood every man in the chambers of his imagery, and with his censer in his hand, seventy ancients of the house of Israel, at whose head, moreover, was Jaazaniah, illustrious by birth, now also forgetful of his ancestry and his God, and presiding over clandestine rites, which had mystery alone for their recommendation (Ezek. xi. 1).

The description given in the sacred record is very characteristic. It is the transcript of a reality. No one who is familiar with Egyptian antiquities can fail to see a close correspondence between the description of this exotic worship in Jerusalem, and the native plant on the banks of the Nile. The wonderful progress made of late in the knowledge of Egyptian antiquities, has done very much to throw light on the pages of the Bible, confirming as well as illustrating its statements; but in no instance are the illustration and confirmation greater than in the case before us. Here, however, no single cut can bring the facts under the reader's eye. He must make himself familiar with

the antiquities of Egypt, if he would be fully aware of the correspondence to which we have referred. A general and yet useful impression may be gained by a visit to the Egyptian gallery of the British Museum. We may, however, subjoin one or two facts. Madden ('Travels,' ii. 212), having with great difficulty, and in a manner not unlike that taken by Ezekiel, penetrated into the interior of the temple of Edfon, found himself in a splendid apartment of great magnitude, adorned with an incredible profusion of sacred paintings. Paintings of this kind adorn the walls of tombs, palaces, and temples, throughout Egypt. The subjects are very various. Those, however, which are of a sacred kind, offer to the uninitiated eye, combinations the most absurd, and forms the most ludicrous. Salt has employed his intimate and personal acquaintance with the subject, in order to give a sketch of the Egyptian divinities:—

'The wildest images, unheard of, strange,
That ever puzzled antiquarians' brains:
Genii with heads of birds, hawks, ibis, drakes,
Of lions, foxes, cats, fish, frogs, and snakes;
Bulls, rams, and monkeys; hippopotami
With knife in paw, suspended from the sky;
Gods germinating men, and men turn'd gods,
Seated in honour with gilt crooks and rods;
Vast scarabei, globes by hands upheld,
From chaos springing, 'mid an endless field
Of forms grotesque, the sphinx, the crocodile,
And other reptiles from the slime of Nile.'

The scenes painted on the walls of tombs, says Wathen ('Arts and Antiq. of Egypt,' 260), 'relate chiefly to death and the future state; funeral processions, mysterious ceremonies, the mummy laid out on a bier and attended by the jackal-headed Anubis, the final judgment, the deceased ushered into the presence of Osiris and his four attendant genii, hideous mythological beings, hawk-headed, crocodile-headed, snake-headed. The gods of Egypt were men degraded, not deified; and their natures, if less debased than their form, were wrapped up in a shroud of allegoric mystery, which it was sacrilege to remove. The Egyptians, with a singular perversity, selected the lowest of the animals for their deities—the cat, the crocodile, the ape. Pliny affirms that they worshipped even onions and garlic, and Juvenal ridicules them for it.'

Greater abominations still were disclosed, than even these chambers of imagery displayed. Directed to turn himself towards the north, Ezekiel looked, and 'behold, there sat women weeping for Tammuz.' This was a Syrian idolatry; Tammuz or Thammuz being the Syrian Adonis, whose death, caused by a wild boar on the mountains near Byblus, the females of the country bewailed; and a neighbouring stream was supposed, at a certain period of the year, to run with blood, in sympathy for his loss. 'Something like this,' we quote Maundrell, 'we actually saw come to pass; for the water

was stained to a surprising redness, and, as we observed in travelling, had discoloured the sea, a great way, into a reddish hue; occasioned, doubtless, by a sort of minium or red earth, washed into the river by the violence of the rain, and not from any stain from Adonis's blood' (46).

A yet deeper guilt remained to be witnessed; for 'in the inner court of the Lord's house,' that of the priests, between the porch and the altar, Ezekiel beheld five and twenty men who had turned their backs on the temple, and were looking and praying towards the east, with their supplications directed to the sun. Here was a creature,—a senseless and inanimate creature, adored in the inner court of the temple, and by the priests of the Most High, who had thrown off their allegiance to him, and openly worshipped an object of sight. Such impiety could not be exceeded: it was a bold and open defiance of Jehovah, in the very centre of his own house, and a preferring to him, not of the mythological gods of Egypt, whose offensive images veiled important truths, but of the visible sun, palpable to sense,—*a thing*.

And from these four visions did the prophet learn the depth and breadth of the iniquity of his people, and the justice of God in his punishment. We also may hence learn the degradation to which the Israelites must have sunk, when the idolatry of Syria, that of Chaldaea, and that of Egypt, had all found a home around and in the holy place which God had chosen as the abode of his own majesty, and a centre whence should go forth light to enlighten the world.

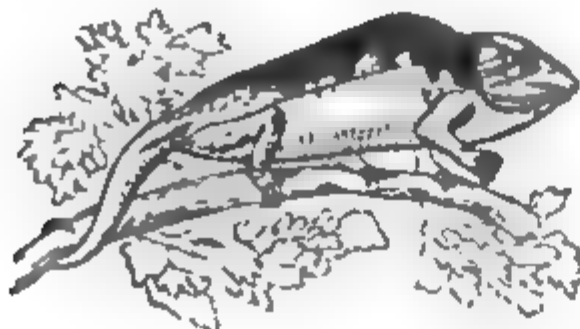
CHAMELEON.—This word, which is the Septuagint rendering of a Hebrew term, translated in every other instance by 'strength,' or some synonyme, is found in Lev. xi. 30, with appellations of other animals of the lizard tribe. It is reckoned among unclean creeping things. This is nearly all that can, with confidence, be said on the subject; for our knowledge of the natural history of Palestine is very defective and imperfect. Perhaps we may, however, be justified in declaring that the Hebrew word here rendered 'chameleon,' does not indicate that singular animal, but some other species of the Saurian order. Kitto holds it to be a lizard found in Arabia, remarkable for the readiness with which it forces its way into the sand when pursued,—an evidence of its strength, as implied in its Hebrew name, *Koagh*. The Greek translators appear to have contemplated a large powerful animal, since they term it 'chameleon,' or 'ground-lion.' If this means 'the lion among reptiles,' then must we look to crocodiles for the animal here intended.

It seems probable, that, according to Bochart, the chameleon was meant in a word rendered 'swan' (Lev. xi. 18. Deut. xiv.

10), and 'mole' (Lev. xi. 30). The root of the word *Tunshemeth* denotes *to breathe*; hence *chameleon*, on account, says Bochart, 'of its continually gasping for air, because, opening its mouth with a perpetual gaping, it draws in the air in breathing; on which account it was thought to live on air alone.'

The name 'chameleon,' by whatever Hebrew word it is properly represented, has been affixed to a family of Saurians, that is, lizard-like reptiles, which abound in Syria and Egypt, whose essential characters are — I. In the form of their feet, the toes of which stand in two sets, opposed to each other; II. In their shagreen-like skin; III. In their prehensile tail; and, IV. In their extensible and retractile vermiform tongue. By 'prehensile tail,' is meant that they can lay hold of any thing by their tail. Their tongue is 'extensible,' that is, can be thrust out; it is 'retractile,' that is, can be drawn back; it is 'vermiform,' or of a worm-like shape.

Chameleons spend their lives in trees, for clinging to the branches of which, their organisation is admirably adapted. On trees they lie in wait for insects which constitute their food; in catching which, they are probably aided by their extraordinary faculty of changing their colour, so as to be able to conceal themselves. They possess extraordinary power of abstaining from food. Hence arose the notion that they lived on air. Their power of changing colour depends on there existing in the skin two layers of pigment or colouring matter, placed one above another, which the animal can influence by means of a mechanism given for the purpose, so as to produce various hues. Its lung is so large, that the animal has the power of filling every part of the body with air, so as to double its size. This is done by gentle irregular efforts. Chameleons are inoffensive, but irascible one with another. In a state of excitement, they change colour rapidly, dark, yellow, or grey: when quiescent, they then pass into green, purple, or black. Our cut exhibits the common African species.



Shubert states that he saw near Hebron, several living chameleons of the finest colour ('Reise,' ii. 408).

Maundrell has spoken of persons whose religion was as unstable as the colour of the chameleon. The sect is not yet extinct. 'Above Jebilee (Gabal) there dwell a peo-

ple, called by the Turks, *Necurus*, of a very strange and singular character. For it is their principle to adhere to no certain religion; but, chameleon-like, they put on the colour of religion, whatever it be, which is reflected upon them from the persons with whom they happen to converse. With Christians, they profess themselves Christians; with Turks, they are good Mussalmans; with Jews, they pass for Jews; being such Protestants in religion that nobody was ever able to discover what shape their consciences are really of. All that is certain concerning them is, that they make very much and good wine, and are great drinkers' (16).

CHAMOIS is, in zoölogy, the common name of the *Antilope rupicapra*. The antelope is a gregarious animal, of the order *Ruminantia*, widely spread in the East, approaching to the ox kind, with annulated horns which are not deciduous. The species are numerous.

Whether 'chamois' is exactly the animal intended in Deut. xiv. 5, cannot well be determined; for our knowledge of the natural history of the Bible is very imperfect. The chamois in the passage is reckoned among clean animals, intended for food, and is doubtless one of the numerous family of antilopes. Instead of entering into a critical investigation of the terms for the varieties of that family, which could lead to little practical result in a work like the present, we shall supply such general information as may appear likely to be useful and interesting. Wellbeloved, in his translation, thus renders the verse: — 'The hart, and the antelope, and the fallow-deer, and the agn, and the dishon, and the harte-beest, and the roe.' We subjoin the substance of his remarks. With respect to the seven animals that are named in this place, the ancient versions do not agree, and scarcely two modern commentators have appropriated the same names throughout to the same animals. By the hart is probably meant the stag of Pennant; by the antelope, the antelope dorcas of Linnaeus, and the Barbary antelope of Pennant. This animal, or some other of the same genus, is often mentioned in Scripture. Antilopes are generally of a most elegant make, of a restless and timid disposition, extremely watchful, of great vivacity, and remarkably swift. Its fleetness was such as to become proverbial (2 Sam. ii. 18. 1 Chron. xii. 8). Some species form herds of two or three thousand, while others keep in troops of five or six. They generally reside in hilly countries, though some inhabit plains, and often browse on the tender shoots of trees. They form an intermediate genus between the goat and the deer, agreeing with the former in the texture of the horns, and with the latter in the elegance of their form, and great swiftness (Pennant's 'Hist. of Quadrupeds,' i. 68—70).

The animal above termed 'fallow-deer' (Penn.) is the *Cervus dama* of Linnaeus. Hasselquist saw the fallow-deer on Mount Tabor. They abound in our English parks.

Aqu is the Hebrew word put into English letters, as it is uncertain what particular animal was intended. Some have supposed it to be the *stein-bok* or *iber*; but that animal is found only in Alpine regions.

Dishon, in this instance also, and for the same reason, the Hebrew name, is retained. It may have been the buffalo, *Bos bubalus* (Linn.), which inhabits some parts of Asia; but it is very doubtful. Some, with our common version, suppose it to be the pygarg, *Antelope pygarga*, Linn. white-faced antelope; others, the spring-bok.

Harte-beest, *Antelope bubalis*, Linn.; *Oerine antelope*, Penn. It is found chiefly in Africa.

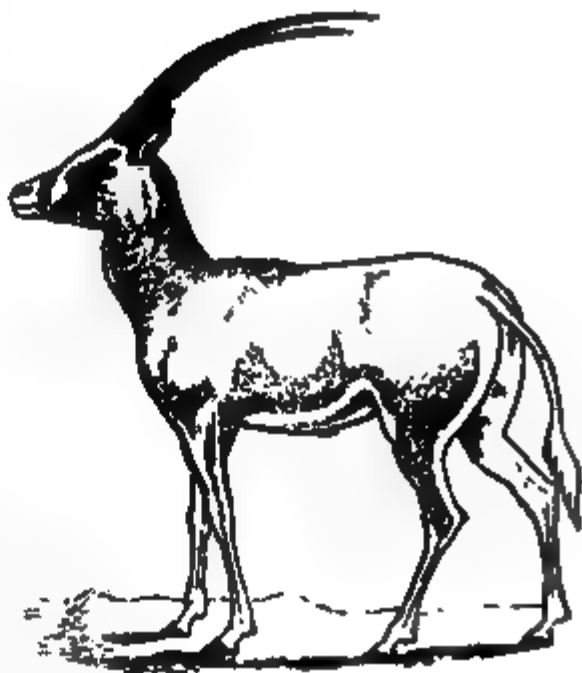
The roe, *Cervus capreolus*, Linn.; roe, Penn. Pennant describes this deer as fond of mountainous, woody countries, very active, living in small families, browsing very much, and, during the winter, eating the young shoots of fir and beech. This latter habit seems to be expressed in the Hebrew name. In the English Bible, and in some other versions, it is called the *chamois*; but this animal is found only on the highest mountains. Some have supposed it to be the *giraffe* or *camelopard*, an animal of great rarity, and found only in Africa. The 'hart,' *acel*, is, says Wilkinson, the oryx; leaving it undetermined which of the several species.

Colonel Hamilton Smith says that the *Jackmur* (Heb.) is not the fallow-deer, but the *Oryx leucoryx* of the moderns, the true oryx of the ancients and of Niebuhr.



JACHMUR.

The animal above, rendered *harte-beeste*, he considers to be the *Oryx tao*, or Nubian oryx, either a species or a variety of *leucoryx*.



ORYX TAO.

The dishon he identifies with the *Oryx addax*.



ORYX ADDAX

The species of the oryx are all about the size of the stag of Europe, or larger. The carcass is bulky, compared with the legs, and capable of sustaining great action. The Arabs consider these animals to be allied more nearly to the bovine or ox species, than to the gazelles of the country. Similar notions seem to have prevailed among the Hebrews. When the Scriptures notice wild oxen, or wild cattle, we are often to understand animals, not of the ox, but the antelope kind.

Another group of antelopes come under the name of gazelles, of which probably more than one species still inhabit the uplands and deserts of Egypt, Arabia, and the eastern and southern borders of Palestine. Their Greek name is *dorcas*, seer, or bright-eyed. In the translation given above, they stand as 'antelope,' the *Antelope dorcas* being

meant. In this case, Smith and Wellbeloved agree. Of these there are several species, of which the largest does not measure more than two feet in height at the shoulder; and the least, the *coronata*, not more than about twenty inches. They are graceful and elegant in form, with limbs exceedingly slender, and have large and soft eyes. They bear the Hebrew name of *Tsebi*; in Arabic, *Tsabi*; Chaldee, *Tabitha* (which explains Acts ix. 36, 40). One or other of these gazelles is meant, where, in the authorised version, we read 'roebuck' (Dent. xii. 15, 22; xiv. 5; xv. 22. 1 Kings iv. 23. 1 Chron. xii. 8, 'rees'; so Prov. vi. 5 and Isa. xlii. 14).



GAZELLES.

The beauty of eye possessed by gazelles has supplied oriental poets with expressive imagery: hence it is a high compliment to a female to say 'she has the eyes of a gazelle.' Their speed was also drawn on by the poets, whose loftiest metaphor on the subject was, 'swift of foot as the gazelle' (2 Sam. ii. 18). The flesh of the gazelle resembles our venison. We have no means of exactly determining how they were captured, whether in the chase or the snare, by the ancient Hebrews; but, as they were allowed for food, probably both methods were employed. They were certainly not easy to take, as may be learned from the following:—'We suddenly came in sight of a large herd of antilopes, which appeared to be of the species called by us gazelle. The Arabs seized their lances; we drew our pistols; and, distributing ourselves in an immense circle, we led our horses towards them

slowly. They heeded us not till we approached near, when they began to hold up their beautiful heads, adorned with slightly curved tapering horns, and trotted up together; then, seeing us spurring our horses from behind the little hillocks all around them, they dashed through us with the rapidity of wind; lances were thrown, pistols discharged, but all in vain; they quickly distanced the fleetest horse, which was a grey Arab mare, and then stopped, turned round and looked at us, and then took to their heels again, bounding over the ground in such a way, that they appeared to fly rather than to run' ('Addison's Damascus and Palmyra,' ii. 340; comp. Isa. xlii. 14).

Gazelles stand as an image of loveliness and grace, as well as fleetness. The following is very graphic (Cant. ii. 8, 9, 17; comp. iii. 5):—

'The voice of my beloved!
Lo! he cometh leaping on the mountains,
Skipping on the hills.'
'My beloved is like a roe or a young hart:
Lo! he standeth behind our wall;
He gazeth at the windows,
Flourishing through the lattices.'

Our own poet Byron has constructed out of materials of thought derived from these lovely and interesting animals, an elegant poem, which, as bearing on our subject, we quote entire:—

'The wild gazelle, on Judah's hills,
Exulting yet may bound,
And drink from all the living rills,
That gush on holy ground:
Its airy step, and glorious eye,
May glance in tameless transport by:—
A step as fleet, an eye more bright,
Hath Judah witness'd there;
And o'er her scenes of lost delight,
Inhabitants more fair.
The cedars wave on Lebanon,
But Judah's statelier maids are gone!
More blest each palm that shades those plains,
Than Israel's scatter'd race;
For, taking root, it there remains
In solitary grace:
It cannot quit its place of birth,
It will not live in other earth.
But we must wander witheringly,
In other lands to die;
And where our fathers' ashes be,
Our own may never lie:
Our temple hath not left a stone,
And Mockery sits on Salem's throne.'



Several kinds of antilopes are figured on the Egyptian monuments. In Egypt, they were taken by spots being enclosed in the vicinity of water brooks, to which they were in the habit of repairing morning and evening (Ps. xlii. 1); and, having awaited the time when they went to drink, the hunters disposed their nets, and, occupying places where they could not be seen, gradually closed in on their prey. Such scenes are portrayed in the Egyptian paintings. The Egyptians also kept parks and preserves of them in the valley of the Nile, which were properly taken care of, and replenished with young. The preceding cut shows this.

Dogs were also employed to hunt the game, and the noose was employed to catch them.



The hunters in this case are represented on foot, and must therefore have lain in ambush. This method was employed when there was a wish to take the animal alive.



When taken young, gazelles are easily domesticated.

CHAMPAIGN (*L. campus*, a plain), a large, open, level piece of ground, a plain. Thus Milton:—

'All night, the dreadful angel, unpursued,
Through heaven's wide *champaign* held his way.'

Maundrell uses the word of a plain near Tripoli:— 'This day we were all treated by Mr. Fisher, on the Campagna. The place where we dined was a narrow, pleasant valley by a river's side, distant from the city about a mile eastward' (34).

The corresponding Hebrew word, *Garah-vah*, is generally rendered 'plain' (Numb. xxi. 1. Deut. i. 1. Jer. xxxix. 5). The term is used of the champaign over against Gilgal (Josh. xii. 28), beside the plains of Moreh (that is, Shechem, Gen. xii. 6; xxxv. 4), in which was the lovely and fruitful Mount Gerizim, still called by the Samaritans the mountain of blessing, and the rough unproductive Ebal. Robinson, however, pronounces both mountains sterile.

This champaign, or plain, is more notable for its historical interest, than for its magnitude, though, in conjunction with the Wady Sahl, which stretches out northward, it covers a large space of ground. Robinson thus speaks of the plain:— 'Keeping the road along its northern side, we passed some high mounds, where, all at once, the ground sinks down to a valley, running towards the west, with a soil of rich black vegetable mould. Here a scene of luxuriant and almost unparalleled verdure burst upon our view. The whole valley was filled with gardens of vegetables, and orchards of all kinds of fruits, watered by several fountains, which burst forth in various parts, and flow westward in refreshing streams. It came upon us suddenly, like a scene of fairy enchantment. We saw nothing to compare with it in all Palestine. Here beneath the shade of an immense mulberry-tree, by the side of a purling rill, we pitched our tent' (iii. 95).

CHAMPION— (*L. campus*, a plain, or battle-field)— one that fights on behalf of another, whether that other be a single person or a number. 'Champion' is the translation, in 1 Sam. xvii. 51, of a Hebrew word, *Gibbor*, which signifies strength and valour, and is ordinarily rendered 'mighty men' (Gen. vi. 4. Josh. i. 14). The same word is rendered 'mighty,' 1 Chron. xi. 10; and v. 12, we read of 'the three mighties,' and 'these three mightiest,' whose exploits of strength may be perused in the context. In 1 Sam. xvii. 51, referred to above, 'champion' is appropriately used of Goliath, whom David slew.

CHANCELLOR is a word derived from the Latin *cancelli*, denoting *limits* or *barriers*; and hence the divisions by which the retired part of a court of justice, or a place of worship (the choir), was separated from the larger area (the nave or hall), in which the people generally assembled. The deviation to indicate the chief person who presided within these limits (the screen in a cathedral church) is easy, and according to analogy. A chancellor, therefore, is strictly

one who sits or presides within *cancelli*, in a separated apartment — a species of sanctuary. But, in general use, the word came to denote the chief officer either in a civil or spiritual court of law.

Maundrell, speaking of a Christian place of worship near Tripoli, says — ‘Their chapel is large, but obscure; and the altar is inclos’d with cancelli, so as not to be approach’d by any but the priest, according to the fashion of the Greek churches’ (36); and speaking of the Lord’s Supper, ‘The bread was carried into the cancelli, and, being there suddenly broken to bits, was again brought out in a basket, and presented to every one in the assembly’ (37).

‘Chancellor’ represents a Hebrew word, which is, in the application, connected but remotely with Jewish affairs. The word (the same in origin as Baal) is commonly rendered ‘owner’ (Exod. xxi. 28); ‘husband’ (Deut. xxii. 22); ‘master’ (Isa. i. 3); but is found in Ezra iv. 8, 9, 17, represented by ‘chancellor,’ where it is used of ‘Rehum, the chancellor’ of Samaria (17). Literally, however, the original is ‘master of counsel,’ or decrees, — a periphrasis which is not badly Englished by the term chancellor.

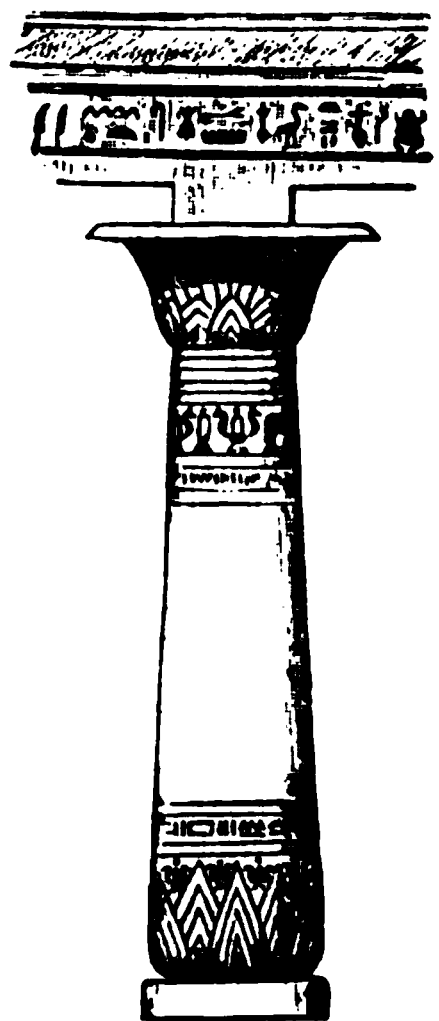
CHAPEL appears to be a diminutive form of *capsa*, a chest, or repository; which, being used originally of the receptacles for religious and other sacred objects, came in course of time to be applied to the interior and sacred apartment in which these treasures were preserved; and thence was applied to any small building forming part of a church, built often by individuals, in honour of certain saints, and used by them and theirs, as, in each case, the family oratory. From this, ‘chapel’ came to signify a separate place of worship.

The word occurs but once in Scripture, Amos vii. 13; its original equivalent *Mikdash*, being in all other instances rendered ‘sanctuary’ (Exod. xv. 17. 2 Chron. xx. 8. Isa. viii. 14). In the passage in Amos, the word is used of Bethel, where Jeroboam, king of Israel, had set up his golden calves, and where he offered his spurious worship.

CHAPTER — (L. *caput*, head, by which name it is also known in Hebrew, Exod. xxxvi. 38) — is an architectural term, more commonly written *capital*, denoting the assemblage of mouldings or ornaments above the shaft of a column, in other words the head of the column. Like other nations, the Hebrews gave great attention to this portion of their buildings, since, from its position, it displays ornament to much advantage. In 1 Kings vii. 16, we learn that Solomon, on the top of two pillars of brass (designed for the porch of his temple), ‘eighteen cubits high a piece,’ set ‘two chapiters of molten brass, each five cubits high, with nets of checker work, and wreaths of chain work,’ adorned also with lilies and

pomegranates (2 Kings xxv. 17. Jer. lii. 22). It may not be easy to understand the meaning of each member, or to conceive of the general effect of this ornamental structure; but it obviously was bold in style, and beautiful in detail. With their appendages, those pillars could not be less than fifty feet in height.

In the Egyptian temples, whose ruins still remain to us, we probably have the model that Solomon followed; for, though he was aided by Tyrian art, that of Egypt possessed features of so decided a nature, as in all probability to command attention in all Western Asia. By reference, then, to the Egyptian column, we may throw light on that of Solomon. Styles of architecture are not made, but grow, arising out of objects familiar to the earliest builders. The type in Egypt was the primitive dwelling formed of reeds, which abounded on the banks of the Nile (Isa. xix. 6). The Egyptian column, accordingly, was a bundle of reeds encircled with bandages, bulging out in the middle, and curving off into a capital. In some cases, the original post of reeds almost seems to have been translated into stone. You see the cluster of reeds, the bands or rings by which they were fastened together, — every detail, even to the bulging of the pliant stems under the superincumbent architrave, so as to form the capital by pressure. This bell-shaped capital is often covered with sculptured foliage. The form of the capital may have been suggested by some plant of the *lotus* kind. Hence probably the ‘lily work’ which was on the top of Solomon’s pillars (1 Kings vii. 22).



Our engraving presents an Egyptian column standing on a cylindrical block, with an

abacus or square block on the chapter, on which rests the architrave, sculptured with hieroglyphics: it is taken from the Memnonium, and of a date not less than 1400 A.C.

CHAPMAN (from the German *Kauffman*, a dealer or merchant) is the translation (2 Chron. ix. 14) of a word which is also rendered 'merchant-men' (1 Kings x. 15). See the article **MERCHANDISE**.

CHARGER, from the English charge, a load, signifies that which bears any thing; and hence, a capacious dish. It is the rendering of a Hebrew word, signifying *to hollow*, or *be concave*, which is translated 'dish' in Exod. xxv. 29; xxxvii. 16. In the Old Testament it is used of the 'silver chargers' which the princes of Israel offered for the service of the tabernacle. The weight of these was very great. Each head of the twelve tribes offered one, making twelve chargers; which, with twelve silver bowls, making up in silver vessels two thousand four hundred shekels, and twelve golden spoons, weighing in all a hundred and twenty shekels, display an amount of wealth in the precious metals, possessed by the Hebrew leaders while still in the wilderness, that is truly surprising (Numb. vii. 12—86).

The word 'charger' is also found in the New Testament (Matt. xiv. 8, 11. Mark vi. 15, 28. Luke xi. 39), as the representative of a Greek word, *pinax*, which signifies a large, flat, tabular vessel, and is rendered in the passage in Luke by 'platter.'

CHARITY is derived from a Greek word, which, connected with the Latin *carus*, dear, referred originally to physical beauty or grace (the Graces were called the Charities); hence was applied to the pleasing emotions which moral excellencies excite in the mind, and finally came to signify, not only the emotion, but the manifestation, of kindness, affection, and love. The history of the word is more curious still. As described by the apostle Paul (1 Cor. xiii.), charity is the most comprehensive and noble of human virtues: as ordinarily understood in these days, it signifies either mere forbearance with diversities of opinion, a favourable interpretation of motives, or, yet more narrow, the bestowal of alms; and so, from being a virtue of the highest order, it sinks to represent a very questionable practice. Yet, throughout this range, analysis would show a connecting thread, uniting the several parts together, and leading back to the primitive signification of female loveliness.

The Greek word, of which 'charity' is a rendering, in Rom. xiv. 15. 1 Cor. viii. 1; ciii. 1, *seq.*; xiv. 1; xvi. 14. Col. iii. 14. 1 Pet. iv. 8, is *agape*, which is in general translated 'love.' And it may serve to show the great space occupied in the gospel by the virtue of charity or love, if we state that the word is used in the New Testament more than a hundred times, either in expounding

or enforcing the sentiment, and the duties connected with it. The subject, thus opened, of Christian love, is of very high importance, and yet very imperfectly understood.

Love has been degraded, so as to regard things. In its proper meaning, it refers to persons only. Equally is love a moral feeling. True love has its seat in the heart, and is called into action by moral excellencies. We at least have here to speak exclusively of a spiritual affection. And generally love is a complacent self-communication. It consists of two essential particulars, — high, pleasing, and benevolently inclined emotions towards a person possessed of moral loveliness, and the manifestation of these emotions by some outward act. The definition shows that we are here engaged in a lofty sphere of thought, and may serve to raise our idea of that religion to which we owe the impressions we entertain, and the progress we may have made in Christian love. The definition also shows that we have to do with no mere speculation, no fascinating abstractions, no unreal visions of dreamy thought; but a duty, a course of conduct, as well as an habitual state of the heart. Love, as the outward expression of complacency, is the opposite of selfishness, whose essence it is to concentrate every thing on one's self; and so, while love, of necessity, expands, enriches, and refines the bosom, selfishness ever tends to narrow, harden, and degrade it. Nothing lower than absolute perfection can find all in itself, or make self all in all; for, to imperfect creatures, the sources of improvement must lie without, in the ardent contemplation of excellence in another, even a perfect being. Hence love, which supposes a second self possessed of high and desirable qualities, has an educational tendency. It is, indeed, God's great educational lever. By love he raises the inferior to the superior, and the superior to himself. Heaven looks down on man with an eye of love, and smiles of benignity; and, awakening correspondent emotions in human hearts, lifts us upward from one platform to another, till we are prepared for intercourse with saints in light.

Hence it is clear that God is the source of love, and its highest object. In one sense, indeed, God is as the primary and ever-flowing source, so the only proper object of love; and all other loves are right, exclusively, as they spring from and lead to Him, the great unceasing Fountain of all that is fair, beautiful, good, and happy in the universe.

This at once brings us to the doctrine of Scripture, which sets forth God's love as the origin of all good to man, and the ground and reason of our duty to love him, by serving one another. In the Bible, God is not represented in his essential qualities, so much as in the relations which he bears to man.

In these he is necessarily a Creator and a Benefactor. Hence the beautiful description, 'God is love' (1 John iv. 16). Had God been termed truth, neither his creative nor his benign attributes would have been indicated. In calling him love, the writer included both; for love is self-communicated goodness: it is, in God, a holy and kind affection, manifested by the power of an omnipotent will. Communication is of its very essence; and, when associated with boundless power, it guarantees the fulfilment of its own benignant purposes. Hence the love of God is a pledge of the final happiness of human kind.

This divine love has been manifested at sundry times, and in divers manners; now in sunshine, now in cloud, now in tempest; but like the sun, whose urns of light it filled and ever supplies, it still shines on in the pure lustre of its own heaven,—a beacon for humanity, and a light to enlighten and mark out the pathway of Almighty Providence. But as one star differeth from another star in glory, and the brightness of one day outshines that of another; so the displays of God's love, while they have ever been the same in kind, have differed greatly in degree. The highest and fullest manifestation of God's love was in the sending of his Son for the redemption of the world (Heb. i. 1, 2. John iii. 16. Rom. v. 8. 1 John iii. 11; iv. 10). This love of God to the world had a respect primarily to the Son (John v. 20; x. 17; xvii. 24), since it could be communicated to man, only through a being who had himself been the object of the divine love, and had become filled with its holy and benign influence. Love may be imparted, but cannot be taught. You cannot instruct men in love, as you instruct them in letters or geometry. A loving heart is the only promoter of love. Affection has a language of its own. It is in its nature enkindling. Love works by sympathy. Therefore, Jesus who was to be the bearer of God's love to man, first received of its fulness. In consequence of the Father's loving the Son, he showed him all things that himself did; for love establishes an infallible medium of communication between two beings; and Jesus was fitted for his high office of making God known to man, in consequence of being in his Father's bosom, an object of his special complacency, and a recipient of his choicest gifts (John i. 18). The Saviour, when thus he had received the spirit without measure, was furnished with all requisite means for being a faithful and merciful high priest to man, to whom he could, in consequence, communicate the divine charities of his own breast. And thus the scheme of salvation was adapted to bring about that union which our Lord prayed might be common to his disciples, his Father, and himself (John xvii. 21—23).

This love of God and Christ is designed to awaken corresponding love in our hearts. Love not only demands, but evokes love. If we really feel the love which God has towards us, we shall be conscious also of love towards him. 'We love him because he first loved us' (1 John iv. 19). A heart conscious of God's love must be grateful, trusting, and obedient. And what is love towards God, but grateful trust leading to a devout acquiescence in his will? The essence of love towards a fellow-creature consists in such pleasurable and benign emotions towards him, as lead us to make his will ours. Love, then, blends the creature with the Creator, tending to make God's will one with man's. And no other thing has the same power for this important purpose; for love is the best instructor in spiritual concerns; it establishes a sure medium of intercommunication, it opens the eyes of our mind, it purges their vision, it enlarges the range and increases the penetration of that vision; while, on the part of God, it lays open to us designs which we could not otherwise know, and explains workings which would else be a profound secret; dissipating clouds and darkness, and giving us strength to keep straight on in trust and hope, under trials and crosses which wear the appearance of being totally adverse. Indeed, love is the great revealer between God and man. It is the source of light, knowledge, and power. We cannot know, till we have come to love God. And love is the only sure handmaid of trust. When once we have learned to love God, we shall need no exhortations to confide in him, whether for time or eternity. But knowledge and trust strengthen the love of which they are born. If we really know God, we cannot fail to love him; for 'God is love.' And when the love of God in Christ is shed abroad in the heart, all the graces and excellencies of the Christian character abound therein, making their possessor perfect in love. This high state of privilege, the Scripture describes as 'faith which worketh by love' (John v. 42. Gal. v. 6; comp. 1 Tim. i. 5; and see John v. 42. Rom. viii. 28. 1 Cor. viii. 3. 1 John ii. 5). Our love towards God must be supreme, and in its kind exclusive; for God is absolute perfection, which of necessity excludes participation. As there is but one God, so must our highest homage be directed to him alone. And it is our highest homage that we must offer to him,—no inferior, no partial, no shared affection. The highest good must be loved with the highest homage, and the highest homage is necessarily undivided. Hence the sanctity of worship. It is the holiest feeling of the soul, known to none but its divine object. And hence its perfect freedom; for it subsists exclusively between the adorer and the adored;—independent of all visible things, apart from all human

control. Hence, too, the sanctity and perfect freedom of all real religion; for love, worship, and faith, are only names for that great reality. A truly religious soul always believes, always loves, always trusts, always serves God. And finally, hence the power of the gospel to 'make the man of God perfect, thoroughly furnished unto every good work;' since his love is the love of the highest goodness, the tenderest mercy, the most comprehensive benignity, spotless and consummate holiness, boundless and inexhaustible power. The love of such attributes transforms man into the image of Christ (Mark xii. 28, seq.).

But this perfection has to be wrought out by a practical manifestation of love:—I. In loving the Saviour; II. In imitating his active benevolence. The love of Jesus is the love of what Jesus was and did; the love of him for himself, and for his great sacrifice; the love of him as the Son of God, and as the Saviour of the world. Such love makes the soul honour, reverence, and serve the Son, as, under God, the author and giver of life (Acts iii. 15. Heb. v. 9; xii. 2). But all true Christian love is intimately connected with action; so the love of Christ demands a correspondent demeanour. Sometimes the demand is of sacrifices,—the surrender of every earthly good; sometimes the crucifixion of self, requiring us to take up our cross and follow him, whether by mortifying our inferior appetites, or renouncing unworthy pursuits, or enduring reproach, ignominy, torture, and death for his sake, and in furtherance of his cause. True love demands, and has pledges. We never truly love, till we have suffered for a loved object. The Christian who has never suffered for Christ is only as yet a babe in love. Self-renunciation enters as an essential element into all true religion. Until we have renounced the flesh, we cannot be filled with the spirit. Until we have practically withdrawn our affection from earth, we are unable to set it on things above. Hence the Saviour himself said,—'He that loveth father or mother more than me, is not worthy of me' (Matt. x. 37. John viii. 42. Col. iii. 2—5)

But what love is that which allows us to neglect the example, and disregard the commands, of him whom we profess to love? Genuine love is in its very nature imitative and transforming. Like the action of the rays of the sun on certain prepared substances, love imprints an image of itself on every loving heart; and, if our hearts are in truth filled with the love of Christ, we shall spontaneously and unconsciously receive and wear his likeness. And that likeness was the living portraiture of the warmest, widest, most tender, and most self-denying love that ever visited and blest the earth. Similar in kind will all true Christian love gradually

manifest itself to be. The love of Christ will give rise to the love of Christians, and the love of Christians will pass into the love of man. This transference is a necessary result. Genuine Christian love cannot be a narrow affection; for it bears a resemblance to the love of Christ who died for all, and to the love of God who is the Father of all. Hence humankind becomes a family, of which the Gospel is the eldest son, the tutor, and best friend; and hence the advancement of the church is the salvation of the world. Conversely, whatever enlightens and improves the world is so much done for Christ; for it prepares the way before him, as did John the Baptist. In this view, the Christian philanthropist finds delight, assured that all things are working together for the furtherance of the glory of God in the universal happiness of man.

These general principles find an easy application in actual life, and are actually applied and enforced in many parts of Holy Writ. We have not space for particulars, but would impress it on the reader's mind that no other—no lower standard than is presented in the life and death of the Lord Jesus himself, must we admit as our guide in our bearing towards those who are in and those who are out of the Christian fold (John xv. 12, 13; xiii. 34).

We conclude with one or two reflections. Love is the essence of the Christian religion, such love as we have expounded, the love of God, Christ, and man,—first as an emotion, secondly as an act. From this fact we may learn the position which Christianity holds among the powers of this world. That position is obviously the highest,—not only the highest that is possible, but the highest that is conceivable. Nothing can transcend the love of God in Christ to man; nothing can lift man into a loftier, brighter, or holier sphere, than such love towards God as God requires, and the gospel empowers man to give. Wherefore, the gospel is as the best, so the last gift of God to man. Having given us his Son, God has in him given us all things. Christianity, therefore, cannot grow old, cannot be surpassed, cannot be superseded. There never can be any thing higher, better, or holier, than that love which makes at once its origin, its essence, its aim, its consummation,—namely, God's love in Christ to man, and man's love through Christ to God.

It took ages, however, to develop the grand and ennobling idea of which we have spoken. Men are slow learners in divine things, as is seen in the fact, that even after the idea has been unfolded and presented in a living form in the Saviour of mankind, so few are able, we do not say to live up to the standard, but to comprehend its nature, and feel its claims. Nevertheless, the life of Jesus stands to all ages a monument of Chris-

lian love. There to man, unable, for the most part, to rise to abstractions in the very degree in which they are pure and lofty, is found the breathing model of consummate and unspotted excellence. There is light for our mind, and warmth for our heart. There is an object for our reverence, there is a ground for our trust; an object and a ground full of a glowing attractiveness, which gratifies and wins the heart. But if it is ever allowable to turn from the living image of God to written words, we dare refer to the writings of John, the apostle of love (1 John iii.), and to that divine passage of Paul, in 1 Cor. xiii., as means of especial value, to enable the reader to form a complete idea of what Christian love is; at what a distance it stands beyond the love inculcated by Moses and the prophets, and how immeasurably high it rises above any thing fancied or taught by Heathen philosophy. Let the reader not leave the study, however, unimpressed by those words of the great Teacher, — 'If ye know these things, happy are ye if ye do them' (John xiii. 17). 'Her sins, which are many, are forgiven; for she loved much' (Luke vii. 47).

CHARMER (from the Latin *carmen*, a song) denotes *one who delights or charms*, primarily by singing, and, in a derivative sense, by any other means. The word *charm*, denoting a spell or source of power over other beings, is of the same origin. Similar, too, is the derivation of *enchantment*, from *canto*, I sing. *Charming* has two Hebrew representatives:—I. *Ghever*, which signifies *to bind*, and hence to bind by magical rites and incantations, so as to make a person or animal obey the charmer's will. Charmers were known to the ancient Israelites; and it is among the proofs of the superior wisdom and great power of Moses, that he put them under his ban with other traffickers in pretended arts of darkness. 'When thou art come into the land, there shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a *charmer*, or a consulter with familiar spirits, or a wizard, or a necromancer; for all that do these things are an abomination unto Jehovah' (Deut. xviii. 9—12). In Ps. lviii. 4, 5, a direct reference is made to the practice of charming serpents:—'The deaf adder that stoppeth her ear; which will not hearken to the voice of the charmers, be the *charmer* never so skilful.' Babylon, as in his time the great centre of scientific deceptions, is threatened with ruin by Isaiah—'For the multitude of thy sorceries, and the great abundance of thine enchantments' or charms (xlvi. 9, 12).

II. The other word rendered 'charmer,' is *Lahghash*, used in the above-cited passage from the Psalms, and there rendered *charm*.

The word properly signifies *to whisper*, and *to communicate by whispering*; hence, a magical charm, formed by whispering or secret correspondence with serpents (Ps. xli. 7. Eccles. x. 11. Jer. viii. 17).

From the preceding, we learn the view which Moses took of these occult practices. He evidently regarded them as falsities which were irreligious, as well as socially and morally wrong. They probably appeared to him in their true character as deceptions. Hence the severe interdict which he put upon them. That interdict seems to have been effectual; for in the Jewish Scriptures there are only allusions to these dark arts, and these allusions are few. If they show that a belief in the reality of charms possessed the minds of the people, the passage given above proves beyond a doubt, that the whole sphere of 'the black art' was proscribed by Moses.

Moses, not long before promulgating that law, had been in open conflict with the magicians and enchanters of Egypt, who, from the Scriptural narrative, appear to have possessed much skill, vanquished and exposed though they were by that great man (Exod. vii. viii.). Egypt, indeed, rivalled Babylon in its dark science and false arts. Hence the custom of wearing charms, as preservatives against evil, was widely prevalent. Even the god Harpocrates wore a charm. These charms were of gold or hard stone; others, worn by the poorer classes, were made of leather. Sometimes a charm consisted of a written piece of papyrus, tightly rolled up and sewed into a covering of linen or other substance; several of which have been found at Thebes. Emblems of various deities were appended to necklaces for the same purpose.

The serpent was domesticated by the ancient Egyptians, and, being worshipped in their temples, was often pampered with sugar and milk by the priests. One of the most venomous (Naia Haje) was venerated as the emblem of Kneph, or the good deity, probably on the principle which induced the Greeks to call the Furies the Eumenides, or *the good-natured*, in order, by an honourable name, to avert their wrath, and conciliate their favour.

Some means must have been possessed by the ancient Egyptians to render the venomous animals innocuous. They may have deprived them of their poison bags. But very much may be effected by gentle treatment, when commenced with the young. Colonel Briggs, in speaking of India, says:—'A surprising instance of the effect of kind treatment in subduing the most irritable spirits is exemplified in these creatures. I have seen them come out of the holes in the temples when a pipe has been played to them, and feed out of the hand as tamely as any domestic animal.' In Modern Egypt, many

of the dervishes handle with impunity live venomous serpents and scorpions, and partly devour them. They are said to render them incapable of doing any injury, by extracting their venomous fangs. Many dervishes obtain their livelihood by going about to charm away serpents from houses. The following instance is extracted from Hoskins's 'Visit to the Great Oasis,' pp. 4, 5:—

'The Psylli, or Egyptian serpent charmers, came to my house (in Thebes), one day when I was absent, and apparently succeeded in attracting a serpent and two scorpions from their hiding places. They are said to be hidden in the innermost recesses of the walls. They afterwards went to a tomb where Mr. Bonomi resided, and seemed to charm from their holes another serpent and some scorpions, but failed in enticing a fine serpent which Mr. B. kept in a tin case. The lid of the case was, on this occasion, purposely kept open: therefore, had their incantations really possessed any influence, except over the reptiles which had been trained to obey their call, this horned snake would most assuredly have made its appearance. Many travellers have believed in the power of these jugglers, because they have not succeeded in detecting their artifices. I do not pretend to understand their tricks; but it seems to me highly probable that the serpents and scorpions which they profess to find, are only those that they have themselves let loose, and which have been previously accustomed to be summoned in some peculiar manner to receive their food. The Psylli engage, for a certain sum of money, to initiate others into their secrets; that is, so far as to render them insensible to poison. They mutter over them in Arabic several invocations to prophets and saints, no one ever heard of before, and various prayers in a language which has certainly no affinity to any other, and which, in plain terms, would be called gibberish. They administer a draught of water, in which they mix a powder, and render it more efficacious by spitting into it; and a serpent, which they apply to the stranger's ear, having bitten it until the blood flows, he is then declared to be initiated into the mysteries of their craft, and ever after safe from the venom of serpents, scorpions, or any other hurtful reptiles.'

CHEBAR—termed in 1 Chron. v. 26, 'Habor' (comp. 2 Kings xvii. 6; xviii. 11); in Greek, *Chaboras*—is the name of a river, which, rising in the north of Mesopotamia, falls into the Euphrates, near Carhemish. It is a river of note, if for no other reason than that it was on its borders that the Jews were placed, when expatriated by their Assyrian conquerors (Ezek. i. 1, 3; iii. 15, 23). It drains a wide extent of country, which comprises all the northern and middle part of Mesopotamia. It has two chief arms, the western and the eastern. The former has for

its source the Ras el Ain, which flowing on till, having received the eastern, it falls into the Euphrates, is properly the Chebar. The river, which is said to be supplied by at least nine sources, waters a large, rich, and prolific country. It forms the boundary line between northern and southern Mesopotamia.

CHEESE (from the German *käsen*, to curdle); in Hebrew, *Ghalahv*, denoting what is *fat*, and is generally translated 'milk' (Gen. xviii. 8. Exod. iii. 8); but in 1 Sam. xvii. 18, 'cheese,'—'Carry these ten cheeses unto the captain;' in the margin, 'cheeses of milk.' Indeed, another word is found here in union with *Ghalahv*. This other word is *Ghareesh*, and signifies *cuttings*—so that literally the two together mean *cuttings of milk*; or, the Hebrew idiom being put into English, *cut milk*; and what but cheese is milk that can be cut? This appears to have been the original way of designating cheese. At a later period, a specific name came into use, *Geveenah*, which, from a root signifying *to be convex* (*gibbous*), denotes a small loaf, like a cheese (Job x. 10).

The Barbary cheeses, Shaw tells us ('Travels,' 168), are rarely above two or three pounds in weight, and in shape and size like our penny loaves. Baskets made of rushes, or the dwarf palm, are the vats in which they are made. Into these vats they put the curds, and press them. The eastern cheeses are of a very soft consistence. Instead of runnet, they turn the milk, especially in the summer season, with the flowers of the wild artichoke. Cheese is much used in Palestine, as might be expected among an agricultural and shepherd people; since, as a large part of their property consists in the milk given by their cattle, cheese, as coagulated milk, would tend to preserve, and so to augment, their eatable resources. In Jerusalem, cheese-making must have been a considerable business, since a valley bears the name of Tyropæon, or *cheese-makers' vale*.

CHEMARIMS,—a Hebrew word found in our version in Zeph. i. 4, which, in 2 Kings xxiii. 5, is rendered 'idolatrous priests,' and in Hos. x. 5, 'priests.' It is the designation of the priests of Baal, and, coming from a root which signifies *to be hot*, *to be agitated with heat*, might be translated 'fire-priests,' or 'fire-worshippers;' the allusion being to the burning sacrifices offered to Baal, as the representative of the sun, or the fire-god.

CHEMOSH,—an idol of the Moabites and Amorites (Numb. xxi. 29. Judg. xi. 24), for whom even Solomon built a high place 'in the hill that is before Jerusalem' (1 Kings xi. 7. 2 Kings xxiii. 13). Some account Chemosh to be the same as Baal Peor. Hyde, deriving the name from an Arabic word, considers Chemosh identical with Beelzebub. Hackman, taking another Shemitic root,

holds Chemosh to be the war-god of the Moabites. According to a Jewish tradition, this 'vanity' was worshipped under the symbol of a black star. Hence, Beyer, in his remarks on Selden, conjectures that Chemosh was Saturn, who is known to have been worshipped among the Arabians as a star of evil omen. It may make for this hypothesis, that in 1 Kings xi. 7. 2 Kings xxiii. 13, Chemosh is mentioned in connection with Molech, and Milcom; each of which is described as 'the abomination of the children of Ammon.'

CHERITH (H. *cutting, cleft, or gorge*), a brook lying to the east of Samaria, in which 'Elijah the Tishbite' was directed of Jehovah to hide himself (1 Kings xvii. 3-5). It is described as being 'before Jordan,' and hence held to be beyond the river. The words, however, which speak of it as being 'before Jordan,' admit of its lying on the west of the river, if they do not even require it, when considered in reference to Samaria, where they were spoken. This appears to have been the view of Josephus (*Antiq.* viii. 18. 7). It is also supported by Gen. xviii. 16; xix. 28; and Judg. xvi. 3. Robinson finds the place on the west of the Jordan, in Wady Kelt (according to him, the same name, with a not unusual variation in the spelling), which is the great drain of all the valleys between Jerusalem and Deir Diwan. The Kelt, like most other brooks in Palestine, dries up in summer. In some part of the valley, Elijah could easily hide himself. 'And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain' (6, 7). These details, which are given with a conciseness and simplicity which are never found in fabricated marvels, stand in strict agreement with the physical features of the country, affording one among a thousand small, but not inconsiderable, evidences of the reality of the scenes recorded in the Bible.

CHERETHITES,—men who, together with the Pelethites, formed David's body-guard or Janissaries. They were commanded by Benaiah, the son of Jehoiada (2 Sam. xv. 18; xx. 7. 1 Kings i. 38, 44). 'Cherethites' is a word which is derived from a root signifying *to destroy, to kill*. Pelethites has for its root-meaning, *to hasten*. The names seem to have been adopted from the office: thus, the second were the royal couriers; the first, the court executioners. The couriers were messengers who were dispatched by the monarch into all parts, in order to bear his commands (2 Chron. xxx. 6). Similar officers are still attached to oriental courts, and execute for the king the functions of our post. Indeed, royal messengers are even yet employed by the British monarch.



TANTAL COURIER.

That the body-guard (so termed by Josephus, *Antiq.* vii. 5. 4) had to carry into effect the king's sentence of death, appears from 1 Kings ii. 29, 34; where the same Benaiah, captain of the guard, slew, at David's command, Joab, even at the altar where he had sought protection. The same officer was found in the court of the Pharaohs (Gen. xxxvii. 36; xl. 3; xli. 10), and at Babylon (Dan. ii. 14), and is still high in office at the Porte.

Many modern interpreters have taken the Cherethites and Pelethites for originally proper names, representing tribes of Philistines; and language in Scripture seems to require us to hold, that there were clans with that name in the south-west of Palestine, on the seacoast. Thus the Cherethites mentioned in 1 Sam. xxx. 14, evidently lay on the southern border of Judah. And in Ezek. xxv. 16, the same people are mentioned under the name Cherethims, as a tribe of the Philistines; the latter is nearly the same as Pelethites, being in the Hebrew *Philistines*. Still more forcible is the language of Zephaniah (ii. 6), when, speaking of the Philistine cities of Gaza, Ashkelon, Ashdod, and Ekron, he adds—'Woe unto the inhabitants of the seacoast, the nation of the Cherethites! The word of Jehovah is against you, O Canaan! the land of the Philistines.'

CHERUB—in the plural, *Cherubim*—is a Hebrew word in English letters, which our translators thus confessed their inability to

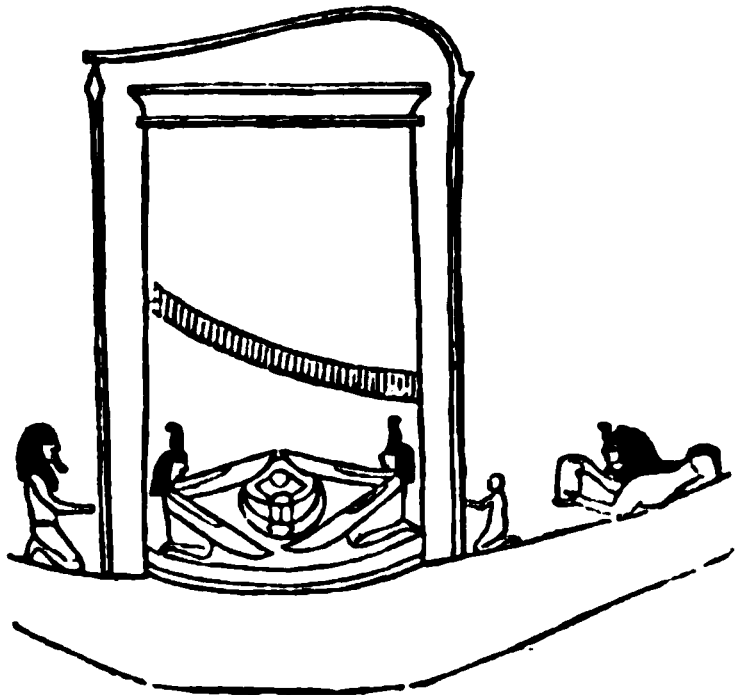
translate, and yet the importance of understanding which may be inferred from two facts—namely, that the word occurs in the Scriptures of the Old Testament nearly a hundred times, and the figure which it represents is connected with the most sacred objects of the Hebrew religion. We first find cherubim placed at the east of the Garden of Eden, with a flaming sword, which turned every way to keep the tree of life (Gen. iii. 24). Moses received the divine command to make two cherubim of cunning work, who were to watch over the ark of the covenant (Exod. xxv. 18, 19). It here deserves notice that cherubim are spoken of as if well known, no description being given as to their form or their parts; only that they should be of beaten gold, and be placed at the two extremities of the mercy-seat. In giving directions as to their position relative to each other, the writer incidentally lets us know that they had faces and wings:—‘The cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings and their faces one to another’ So sacred was this symbol, that it was ‘between the two cherubim’ (the Shechinah); that the Almighty promised to commune with Moses, ‘of all which I will give thee in commandment unto the children of Israel’ (Exod. xxv. 18, *seq.*). Accordingly, ‘Jehovah of hosts’ is described as he ‘which dwelleth between the cherubim,’ or more literally, ‘who inhabiteth the cherubim’ (1 Sam. iv. 4. 2 Sam. vi. 2. 2 Kings xix. 15). And in David’s song of victory (found in 2 Sam. xxii. 11; comp. Ps. xviii. 10), Jehovah is set forth as having bowed the heavens, and come down to the succour of that prince; when, of the former, we read—

‘He rode upon a chernub, and did fly;
And he was seen on the wings of the wind.’

Solomon, when he built his temple, within the oracle made two cherubim of olive-wood, each ten cubits high (at least fifteen feet): each wing was five cubits broad. He overlaid the cherubim with gold; and he carved all the walls of the house with carved figures of cherubim. He also carved on the leaves of the doors figures of cherubim (1 Kings vi. 23, *seq.*). On the borders of his molten sea were cherubim, as well as oxen and lions (1 Kings vii. 29, 36). The ark of the covenant, in this splendid house of Jehovah, was put under the wings of the cherubim (viii. 6, 7). These animals are found in Ezekiel’s vision:—‘Then I looked, and, behold in the firmament that was above the head of the cherubim, there appeared over them as it were a sapphire-stone, as the appearance of the likeness of a throne’ (x. 1: see the connection, and comp. i. 5, *seq.*). In the same prophet (xxviii. 14), Tyre, when in prosperity, is described as ‘the anointed cherub;’ but having proved disobedient—

‘By the multitude of thy merchandise, they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God, and I will destroy thee, O covering (outspread) cherub, from the midst of the stones of fire’ (xxviii. 14, 16; see also xli. 18, 20, 25).

The engraving (from Wilkinson) represents a sacred boat or ark, bearing the sacred beetle of the sun, overshadowed by two figures of the Egyptian goddess Thmei, or Truth. The outer figures represent the king, the former under the shape of a sphinx.



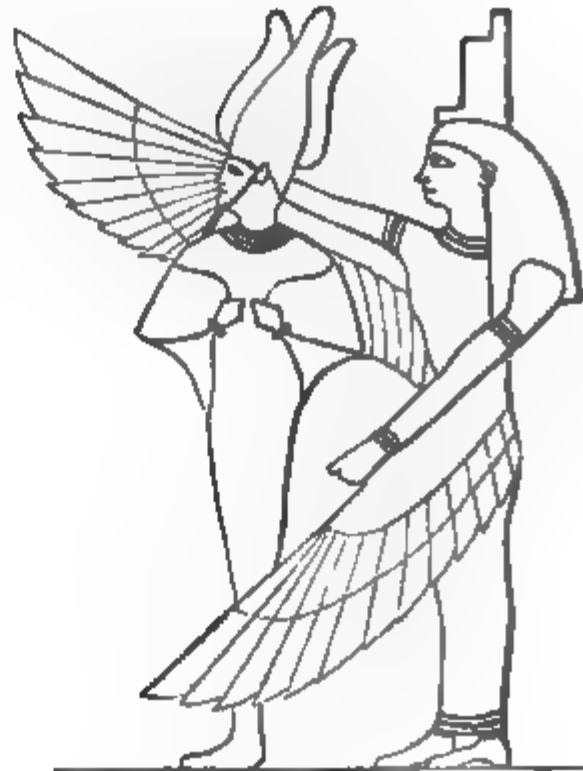
SACRED ARK GUARDED BY CHERUBIM.

These details enable us to state that the cherubim were animal figures, most intimately connected with the Mosaic religion, well known to the people of Israel, from the earliest period of their national history. And unless we are compelled to regard the record of the cherubim at Eden as made at a late date, and appealing to the knowledge of the nation, with a retrospective reference to the period of the fall, we are also warranted in declaring that cherubim are incorporated with earliest historical traditions of the human race. Certainly our facts lead to an earlier period than the exodus, and a prior state of knowledge and art. But we find this knowledge and this art in Egypt; immediately on their departure from which, the Israelites are found so familiar with cherubim, that, when their leader determined to employ them in ‘the holiest of all,’ he had only to command cherubim to be made, and was understood; restricting his specific directions to the material of which, and the manner in which, they should be made, together with their relative position. It appears, however, if we enter into particulars, that the cherubim had hands, as in the case of those of Eden, which seem to have been double, wielding one sword, and possessing the power of turning in every direction. This twofold cherub may also have been

erect; but whether standing on feet we have no means to determine. Eyes, however, he must have had, as well as intelligence, since his duty was to keep watch and ward over the tree of life. Other cherubim were also winged, and had faces. They in some way afforded a residence for Jehovah, who thence shone forth to display his power, and used a cherub as a vehicle for descending to earth. Without proceeding further, we are warranted in saying that the cherubim possessed faculties found only separate in nature, uniting the attributes of human beings with the higher endowments of the animal world, particularly such (wings) as might fit them to be symbolical of the protecting goodness of Jehovah, and the readiness with which he hastens to succour those he loves. Hence the union of incongruous attributes was intended to set forth the greatness and comprehensiveness of the divine goodness. It was an effort to disclose to men's eyes the watchful and ever-present care of Almighty power and love. And the affectionate manner in which Tyre is spoken of as an 'anointed cherub' shows that much tenderness entered into the general conception. The cherubim were then a symbol of Almighty Providence, especially as concerned for the safety of Israel. So long as Jehovah inhabited the cherubim in his own sanctuary, which stood in their camp, or was placed in their temple, they felt that God was in the midst of them, and they had nothing to fear.

It thus seems that the cherubim were in essence a union of the attributes of several dissimilar beings, and that their object was to betoken the divine presence, especially in its watchful and protecting character. We have, therefore, in these figures, an attempt to aid the mind of a people, in its infancy and childhood, to form some idea of divine power and goodness. The attempt is made by sensible objects. Such only were likely to make themselves apprehended in the mind, and felt in the heart, of the primitive races of men. Abstractions would have found no avenue to their breasts. Objects and events only could at the first be their instructors. Religion needed to be made palpable and visible ere it could be received and entertained. Men's conception required to be aided by sight, sound, and touch. Of the suitableness of the precise forms which Moses adopted for this purpose, he was himself the best judge. But the forms actually taken had prescription and the sanctity of age in their favour; carrying with them some of the most solemn, as well as most ancient and impressive, associations of a primeval child-like religion. Figures, which had kept guard over paradise, and were blended with the earliest religious emotions of the world, were best suited to be placed in custody of the ark, the token of the then new covenant, and the palladium of the Hebrew nation.

The figures were also familiar to the minds of the generation of Israelites with whom Moses had primarily to deal. Such figures as we have above ascertained the cherubim to be, are found with more or less resemblance throughout the system of Egyptian art. We might have gone further, and declared that they are connected with the earliest manifestations of religion and civilisation. The word 'cherub' has a Sanskrit origin, and, referring the mind back to India, is found here in the West also in our word *griffin*; having for its fundamental meaning, the idea of taking hold (*gripe, grip*), and so of guarding and protecting. Without probably being aware of the intimate genealogical connection there is between the Hebrew *Cherub* and the Greek *Græpe* or *griffin*, Philo compares the two together, and takes into the same category the Egyptian sphinx, which agrees with the cherub in the radical quality of being a union of attributes from different animals. This union had, we know, in Egypt, and we may infer that the same was the case in other countries, this important aim in view,—namely, by selecting and grouping together those qualities for which each being was most distinguished, to present a fuller and more impressive idea of divine power and goodness than could otherwise have been formed.



ISIS PROTECTING HER BROTHER OSIRIS.

Thus the cherubim had a human face, and wings of a bird; the second for fleetness, the first for watching. So is the goddess Isis represented on Egyptian sculptures. The cut presents her as covering with her wings her brother Osiris.

The selection of animal qualities as representations of divine attributes, has a pain-

ful if not a repulsive feeling to those who see merely the outward form, not knowing or forgetting the symbolised meaning. Hence is it that Egyptian antiquities are apt, on first acquaintance, to excite a strong feeling of the ludicrous. Such was the case, too, of old. The following are words translated from Clemens Alexandrinus (*Pædagog.* iii. 3):—'In Egyptian temples, the porticoes, vestibules, and groves, are constructed with splendour; the halls are adorned with numerous columns; the walls are perfectly splendid with rare stones and brilliant colours; the sanctuary shines with gold, silver, and amber, and with various glittering stones from India or Ethiopia; and the adytum (the most holy part) is hung with curtains of gold tissue. If you enter the circuit of the holy place, and seek the statue of the deity, one of the priests steps forward to introduce you to the object of his worship, looking upwards with a grave and reverent face, as he chants the Pæan hymn in his native tongue. But no sooner does he draw aside a portion of the veil as if to show a god, than you find ample reason for smiling at the mysterious deity. For the god you sought is not there, but a cat, or a crocodile, or a native serpent, or some such animal, which is more suited to a cave than a temple; and you behold an Egyptian god in a beast lying before you on a purple carpet.' And undoubtedly great was the degradation into which this form of worship sank in Egypt, when, the meaning of the sign being lost from popular view, the nation offered their worship to the symbolising animal. The danger, however, was greater in the case of the natural figure of an animal, than in that which was artificially formed of several parts of different animals; since the very incongruity of these parts, and the consciousness that no such being existed in nature, would carry the thought to the typified reality, and the divine truth.

With great effect, in some instances, did these heterogeneous figures shadow forth important facts, as in the cut, chosen because

of its similitude to the cherubim, in which winged asps (the asp was a type of royalty), bearing the crowns of Upper and Lower Egypt, represent, as the good geni of the two countries, the watchful care over the whole land, constantly exerted by the two monarchs.



CHERUB.

The question as to the Mosiac origin of the cherubim has been debated as much as every other thing connected with them. Spencer, in his learned work on the Hebrew Ritual (ii. 5. 3), asserts that they were taken from the Egyptian sphinx. The opinion that they were copied from Egypt has been very generally entertained. And while sufficient care was taken to guard these visible objects against idolatrous abuse, we can understand that there was a propriety, on the part of Moses, in turning them to account for his own good purposes. These forms the Israelites had in Egypt seen in the closest alliance with its most sacred religious ideas. Now they were to see them associated with their own. Thus the images which had before their eyes been emblems of their tyrant's greatness and power, were made to serve the benign purposes of Jehovah in the services rendered by his ransomed children. The oppressor's insignia became the consecrated banner of his fugitive slaves. Even the gods of Egypt transferred their allegiance. Types which had betokened Pharaoh's majesty, now more fitly symbolised the protecting care of Him whose watchful eye was ever on his chosen people.

We do not, however, limit the limitation to the Egyptian sphinx. The phoenix, which takes its place among the oldest and most sacred emblems, was found in the Egyptian mythology, as may appear from these engravings.



THE PHOENIX.



THE PHOENIX.

The legend connected with the symbol is told by Herodotus, in his account of Egypt (ii. 78), to the effect that 'it was a bird which visited Egypt once in every five hundred years, on the death of his father, whose body he bore from Arabia thither to the temple of the sun. This story grew until it came to the statement that the bird ever sprang to life from his own ashes. Clear, however, is it, that the phoenix was an emblem of life,—an effort to represent the constant and ceaseless succession of existence, and thence to foreshadow the hope (for which purpose it was used in the Christian church at a very early day) of a future and endless being. According to the Greek translator of Job in the Septuagint, the phoenix is mentioned in that book (xlix. 18):—

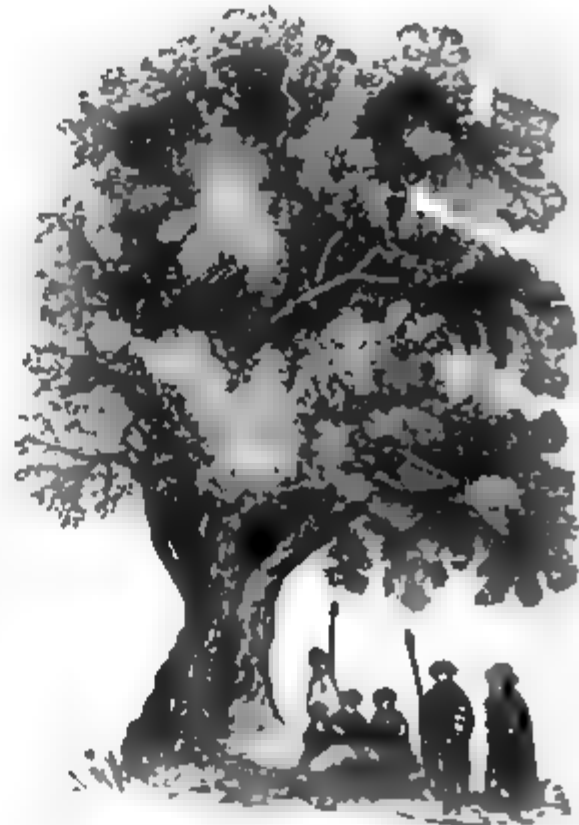
'Then I said, I shall die in my nest,
And I shall multiply days as sand;'

where the word translated 'sand' is rendered phoenix. This translation agrees with the image ('nest') of the passage which 'sand' destroys. It also agrees with the subject spoken of,—namely, life. It, moreover, finds support in Jewish authority. The origin of the word, which has been much debated, may also probably be found in the name of the country, Phœnicia, in which it is not impossible that the symbol first took its rise. And if, with Bähr ('Symbolik,' i. 341), we regard the cherubim planted at the gate of Eden as figured emblems of life, whose tree they were set to guard, we may find in the phoenix a version of perhaps the most ancient, and by no means the least expressive, symbol in the world. Without, however, going the length of asserting that the heathen mythologies were perverted copies and degenerate transmissions of divine Biblical truths (a view which is not as yet sufficiently supported by solid historical evidence), we may, nevertheless, intimate it as probable, that much of what we find in Egypt regarding the forms of the Hebrew cherubim had an origin common with that of similar oriental representations.

The essential quality in the cherubim, so far as form is concerned, is their consisting of parts of different beings. Now symbolical compositions of this kind existed throughout the East, to say nothing of Western imitations. In great abundance were they found among the Babylonians, who applied them (as did the Hebrews) in adorning the sacred curtains employed in their temples, of which practice no trace is found in Egypt ('Münter, Religion der Babylonier'). The ruins of Persepolis show that the Persians had complex figures of the same kind. The planet-divinities of the Chaldeans were similar in form. The Chinese mythology and the Phœnician offer examples. Among the Arabians they are found. Nor were the Greeks and Romans ignorant of them. On

the whole, therefore, we seem justified in declaring, that, if Moses took the idea of his cherubim from Egypt, he did nothing more than copy that which was a universally recognised symbol of divine Providence; while it may with some feasibility be alleged, that the Hebrews were not unacquainted with the emblem before they fell into Egyptian bondage, but had derived it from their immediate progenitors, the patriarchal stock of the human race. If the last view should be accounted correct, then Moses was a restorer, and not a copyist, purifying and reforming a mode of instruction which had been usual with the earliest generations of man.

OHESNUT-TREE is the rendering, in Gen. xxx. 87. Ezek. xxi. 8, of a word which probably denotes the oriental plane-tree, one of the noblest of its species. Though not common, it is found in Syria, and affords a most pleasing shelter to the traveller.



PLANE-TREE.

Urquhart ('Spirit of the East,' i. 118) thus speaks of it:—'The platanus, the *chamar* of the Persian poets, is a tree so elegant in its form, so docile in its growth, that it gives beauty to all that surrounds it: shooting up like the poplar, when confined; spreading, when at liberty, like the oak; and drooping like the weeping-willow over streams; it adapts itself to every portion of soil, and assimilates itself to every portion of landscape. The foliage, by the broadness of its leaves, and their springing at the extremity of the branches, is bold and massive, without being dense or heavy. Vast and airy vaults are formed within, excluding the strong light and the sun's rays; and through

these verdant domes, the round, long, naked boughs, of a light-green hue and velvety texture, meander like enormous snakes.'

CHILDREN (T.).—It is one of the greatest merits of the Mosaic religion, that it makes God the beginning, centre, and end of all things. This is correct theology. This is the highest philosophical truth. This is the sole exhibition of religion which speculation can acquiesce in, or the heart of man approve. And in this, the leading feature of Mosaism, does that system prove itself to be a suitable schoolmaster to bring men to Christ (Gal. iii. 24), and to aid forward the great consummation of the divine plans, when, through the mediation of his Son, God shall be all in all, and the universe be filled with holiness and bliss.

If the origin and end of all things are thus beheld in God, emphatically are children represented as the workmanship and immediate gift of his power and love:—'Lo, children, an heritage of Jehovah; the fruit of the womb, his reward' (Ps. cxxvii. 3). This representation of the divine origin of children is the more important, because parents are too apt to regard and treat their offspring in an especial sense as their own; an irreligious error which leads in some cases to a low estimate of a child's moral worth, and a parent's responsibility; and, in others, to an undue ascendancy of the human will, which tends to loosen the ties that bind man to God, at the same time that it makes a father or mother act capriciously and harshly, if not with positive neglect and injustice, towards the young. Religion affords the proper altitude from which to take a comprehensive and just view of domestic obligations; and the parent's mind that is not enlightened, softened, and enriched by loving obedience towards God, is little fitted to stand in the stead of God towards the child.

From regarding children as a gift from heaven, and from viewing them through the bright but simple colourings of early ages and unsophisticated manners, flowed the ideas entertained on the subject by the Biblical writers. Hence, to bear children was accounted an honour; religion conspiring with natural feeling and natural reason, to show, that the fulfilment of the intentions of the Creator was no less seemly in the sight of man, than pleasing before God (Gen. xxiv. 60. Ps. cxiii. 9; cxxviii. 3, 6). Accordingly, unfruitfulness was considered a proof of the divine displeasure, and a reproach (1 Sam. i. 6. Gen. xvi. 2; xxx. 1, 23. Luke i. 25). Hence, in ancient times, generally, even legal privileges were conferred on those who had several children, since they were held to have rendered the state good service. Generally in the East, children were deemed a treasure: hence, Haman, when he boasted of the glory of his riches, did not

omit the multitude of his children (Esth. v. 11); and a great number of descendants, especially of males, was esteemed a token of prosperity and good fortune, especially as securing the transmission of the family property and name (Ps. cxxviii. 3, 6. Eccles. vi. 8). The loss of children, in consequence, was the sorest of calamities (Isa. xlvii. 9; xlix. 21). Children, being brought into the world with the aid of midwives (Gen. xxxviii. 28. Exod. i. 15), who sometimes, in these early ages, were not needed (Exod. i. 19), were, among the Hebrews, washed in water, rubbed with salt, and swaddled (Ezek. xvi. 4. Job xxxviii. 9); after eight days they underwent circumcision (Luke ii. 21), and were furnished with a name, which, in the earlier periods, had reference to some event connected with the birth (Gen. xxv. 25). They were suckled by their own mother (1 Sam. i. 23. 1 Kings iii. 21). In royal families (2 Sam. iv. 4. 2 Kings xi. 2), and when the mother was dead or unable, the office was discharged by nurses, who were held in high esteem by their nurslings when grown up (Gen. xxiv. 59; xxxv. 8). On occasion of weaning a child (Gen. xxi. 8), which sometimes took place as late as three, though the Rabbins fix two, years after the birth, there was made an offering (1 Sam. i. 24), with which a joyous feast was connected (25; Gen. xxi. 8). During the early period of their lives, both boys and girls received education from their mother, in the harem or women's apartment (Prov. xxxi. 1. 2 Tim. i. 5). When the males were grown up, they were, in wealthy houses, consigned to the care of tutors (2 Kings x. 1, 5. 1 Chron. xxvii. 22). The chief subject of instruction was doubtless the law; but we possess few particulars respecting Hebrew education. Josephus has an important passage bearing on the subject, which runs as follows ('Against Apion,' ii. 17. 18):—'There are two ways of coming at any sort of learning, and a moral conduct of life: the one is by instruction in words; the other, by practical exercises. Now other lawgivers have separated these two ways in their opinions, and, choosing one of those ways of instruction, or that which best pleased every one of them, neglected the other. Thus did the Lacedemonians and the Cretans teach by practical exercises, but not by words; while the Athenians, and almost all the other Grecians, made laws about what was to be done, or left undone, but had no regard to the exercising them thereto in practice. But for our legislator, he very carefully joined these two methods of instruction together; for he neither left these practical exercises to go on without verbal instruction, nor did he permit the hearing of the law to proceed without the exercises for practice; but, beginning immediately from the earliest infancy, and the appointment of every one's diet, he left

nothing of the very smallest consequence to be done at the pleasure and disposal of the person himself. Accordingly, he made a fixed law as to what sorts of food they should abstain from, and what sorts they should make use of, as also what communion they should have with others; what great diligence they should use in their occupations, and what times of rest should be interposed; that, by living under that law, as under a father and a master, we might be guilty of no sin, neither voluntary, nor out of ignorance; for he did not suffer the sin of ignorance to go on without punishment, but demonstrated the law to be the best, and the most necessary instruction of all others, permitting the people to leave off their other employments, and to assemble together for hearing of the law.' The father of the family was its chief instructor, the rather because instruction lay as much in action as in word; in both of which, each successive master of a family received instruction from his own father (Deut. iv. 10. Prov. i. 8; iv. 4). Yet, in the age of the Saviour, there were schools, at least for young men of eminent families (Joseph. Antiq. xv. 10. 5), which were distinct from the academies of the Rabbins and lawyers (xvii. 6. 2. Acts xxii. 3). In the Mishna, treatise 'Sabath' (3), mention is made of a teacher, whose business it obviously was to superintend the elementary instruction of children, and mention is made in such a way as to show that the practice was common. Maidens lived with their mothers in a very retired manner, until they were married (2 Macc. iii. 19).

The respect shown to the aged by the young was very great, as was the power of parents over their children, which, however, did not extend to their lives; and though there are no express laws against its abuse, yet any excess in its exercise was regarded with the most unqualified aversion. Indeed, Moses appears, and with wisdom, to have trusted parental discipline to the regulation of parental judgment and affection. Civil rulers, however, might, as they too frequently have done, involve children in the punishment inflicted on parents. Moses, therefore, expressly declared — 'The father shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin' (Deut. xxiv. 16; comp. 2 Kings xiv. 6). A custom, unsanctioned by any law (for Lev. xxv. 39 is not in point), came into existence in later and corrupt periods, which gave the creditor power to take as bondmen the sons of his insolvent debtor (2 Kings iv. 1. Isa. l. 1. Neh. v. 5. Matt. xviii. 25).

But with that inferior estimation of the female sex, which is an oriental falsity, and above which Moses could not wholly raise himself, it was permitted for daughters to be sold as maid-servants, who became concu-

bines either to the purchaser or his sons: in the latter case, the maiden was to be treated as a daughter; and if the master failed to accord to his purchased wife in full, her food, her raiment, and her duty of marriage, then she was 'to go out free without money' (Exod. xxi. 7—11).

The general spirit of the Mosaic code in regard to children is mild, considerate, and wise, bearing a comparison very favourable for itself with the laws and usages of other ancient nations; nor can its excellence be accounted for on the supposition that the Hebrews stood low in the scale of civilisation, nor on any thing which excludes the special aid of the great Source of light and goodness.

The tone which prevails in the Biblical writings respecting the happiness of having a numerous family, has for its support and justification essential and ineradicable principles of human nature. A numerous is very frequently a happy family. A single is generally a selfish child. The discipline of home is best conducted on a somewhat large scale; and if much striving and much self-denial are necessary on the part, especially of the parents, 'Verily, verily, I say unto you, they have their reward' in the fresh and perennial fountain of love which every successive child calls up in the heart, and in the habits of self-command, industry, and perseverance, which the supply of family wants can scarcely fail to occasion. A most unhappy state of society must that be, which makes a parent's strength unequal to his day, and converts into a crushing burden what God intended to be the solace of life and the reward of virtue.

In the Bible, however, we find a state of society different from our own, in regard to the means of subsistence. The population in Palestine must, indeed, especially at certain eras, have been very abundant. But the land was productive. It was fully and well cultivated. Its riches were divided with some regard to equality. And though the imposts for the service of religion were large, yet civil taxation was light, and did not clog the wheels of production; while a variety of laws and regulations showed especial favour to the poor. Then, less food, and food of a lighter and less expensive kind, was necessary. The same was true of clothing. Nor were the spontaneous fruits of the earth inconsiderable. Under these circumstances, the bringing-up of a numerous offspring was far less burdensome than it is with us. We may find in Egypt an exemplification of these remarks, where, as in Palestine, the mode of life among the great body of the people was simple, inartificial, free from the lust of gain, and less agitated by the desire to rise to social distinction.

The dresses of children of the lower classes in that country were very simple, and the

expenses incurred in feeding and clothing the young amounted to a trifle. 'They feed them,' says Diodorus, 'very lightly, and at incredibly small cost; giving them a little meal of the coarsest and cheapest kind, the pith of the papyrus, baked under the ashes, with the roots and stalks of some marsh-weeds, either raw, boiled, or roasted; and since most of them are brought up, on account of the mildness of the climate, without shoes, and, indeed, without any other clothing, the whole expense does not exceed twenty drachmæ (about thirteen shillings) each; and this frugality is the true reason of the populousness of Egypt.'

The children of the higher orders were often dressed like grown persons, with a loose robe reaching to the ankles and sandals. Infants do not appear to have been swaddled, as among the Jews, Greeks, and Romans. When too young to walk, if taken out by a mother or nurse, they were carried in a shawl suspended at her back or before her; a custom still retained by the women of the Moghrebbin Arabs; and in Ethiopia, they were carried in baskets supported at the mother's back by a band passing over her forehead.

CHIOS, an island in the Ægean Sea, or Archipelago, lying off the coast of Asia Minor, between Samos and Lesbos, now termed Scio, and by the Turks, Saki. It is hilly, but very fruitful, producing wine and gum mastio. It is also famous for its marble. It had a city of the same name; one of the seven which claimed to have been the birth-place of Homer. These were Smyrna, Rhodes, Colophon, Salamis, Chios, Argos, and Athens. Some make nine competitors: thus Bulwer quotes —

'Nine cities claim him dead,
Through which the living Homer begged his bread.'

Pindar derives the Homeridæ from Scios; and its inhabitants still show, not far from the sea, Homer's school, a rock that has on its summit a circular bench, with a quadrangular stone in the middle, which bears on either side the almost effaced image of a sphinx. Among the celebrated men of Chios are Ion, the tragic poet; Theopompos, the historian; Theocritos, the sophist; and possibly Homer (Acts xx. 15).

CHITTIM (H.), a western coast or island, which some have identified with Greece, others with Italy, and the greater number with Cyprus. In the table of nations (Gen. x. 4. 1 Chron. i. 7), Kittim is mentioned among the sons of Javan, in which word the more modern Ionia is found, and is associated with other western names, such as Tarshish and Dodanim. Numb. xxiv. 24 presents these words: — 'Ships from the coast of Chittim shall afflict Asshur.' Isaiah (xxiii. 1) connects Chittim with Tarshish (the south-western parts of the Mediterranean). In the twelfth verse, he uses

of Tyre words which agree with the supposition of Chittim's being Cyprus: — 'Daughter of Zidon, arise, pass over to Chittim.' In Jer. ii. 10 are these words, addressed to Israel, — 'Pass over (to) the isles of Chittim, and see;' whence we might infer that Chittim was an island lying not far from the seaboard of Palestine. Ezekiel says that Tyre obtained articles of ivory from the isles of Chittim (xxvii. 6), which also accords with the idea of Chittim's being Cyprus. In Dan. xi. 30, it is said, — 'The ships of Chittim shall come against him.' Whom? Probably Antiochus Epiphanes, of Syria, who had seized on Egypt, and against whom Popilius Lænas, with forty Macedonian ships, conquered at the isle of Delos, made an expedition. Hence some have been led to identify Chittim with Macedonia. But the data are very uncertain. We might as well conclude for Italy. In the Maccabees (i. 1), Alexander the Macedonian is expressly said to have come 'out of the land of Chettim;' and in viii. 5, Perseus is denominated 'king of the Citims.' These passages would seem to refer Chittim to the seacoast of Macedon or Greece. Josephus (Antiq. i. 6. 1), however, makes Chittim the same as Cyprus: 'Cethimas possessed the island Cethima: it is now called Cyprus; and from that it is that all islands, and the greatest part of the seacoast, are named Cethim by the Hebrews; and one city there is in Cyprus, that has been able to preserve its denomination: it is called Citius by those who use the language of the Greeks, and has not, by the use of that dialect, escaped the use of Cethim.' This passage contains what we are disposed to think the true explanation, and what will equally agree with the intimations in all the passages bearing on the point; — namely, that the name Chittim, properly denoting the island of Cyprus, was extended by the Hebrews, who had no scientific acquaintance with the western world, to the islands and seacoast of the northern shores of the Mediterranean. The word Chittim came to be with them the representative of a wide indefinite western country lying on the sea. In a not dissimilar manner, the negroes of St. Domingo conceive of Hamburg as a great and powerful European land, in which lie, among others, the cities Saxony, Prussia, &c. whose inhabitants speak the Hamburg tongue

Cyprus was also denominated Gopher, from abounding in cypress-trees. We have no means of determining the periods when the one denomination or the other prevailed. Probably Chittim was the older name. Chittim was one of the towns of Cypress, a Phœnician colony. In this word we may have the remnant of the general name Chittim, originally denoting the whole island, which, at a later period, came to be designated Gopher or Cyprus.

CHIUN (A.), a word which appears to designate the god Saturn. It occurs in Amos v. 26, — 'Ye have borne the tent of your king and Chiun, your image, the star of your god which ye made to yourselves.' Hitzig considers Chiun as not a proper name, but an appellative, translating the word 'carriage,' 'the carriage of your images.' But the Septuagint regarded it as a proper name, rendering it by Remphan (see Acts vii. 48, a passage which shows that the translation of the Seventy was in common use in the days of the apostles), which is said to be the Egyptian name of Saturn. *Chiun* is the Hebrew form of the Arabic or Persian *Kaivan*, denoting the planet Saturn, which the ancient Arabians worshipped as an evil divinity; a relic of which worship still remains in our Saturday, that is, Saturn's day.

The prophet, in the passage, charges on the people of Israel the idolatrous worship of the stars, which, under the name of Sabæism, was spread so widely in the open plains of Mesopotamia, where the planets are of a magnitude and brilliancy of which we, in these parts of the world, can form no conception. The image of Saturn or Chiun was borne in a tent or carriage (see cut, p. 95), having for its emblem a star. Such a portable temple or sanctuary was convenient for a nomad people, and was carried into battle as a means of protection and encouragement. Similar was the Carrocio, of which Sismondi speaks ('Ital. Repub.' 22), as a heavy car drawn by oxen, and covered with flags and armorial bearings of the city, around which the Italian militia fought on foot: — 'A high pole rose in the middle of this car, bearing the colours and a Christ, which seemed to bless the army with both arms extended. A priest said daily mass at an altar placed in the front of the car. The trumpeters of the community, seated on the back part, sounded the charge and the retreat. It was Heribert, archbishop of Milan, contemporary of Conrad the Salic, who invented this car in imitation of the ark of alliance, and caused it to be adopted at Milan. All the free cities of Italy followed the example: this sacred car, intrusted to the guardianship of the militia, gave them weight and confidence.'

CHOLER (G. *bile*), anger which was supposed to result from the rising of the bile. Thus Spencer —

'Trembling through hasty rage, when *choler* in him swell'd.'

The original of which 'choler' is a translation, in Dan. viii. 7; xi. 11, properly signifies *bitterness*, and is so rendered in Isa. xxxviii. 17.

CHORAZIN (H.), a town in the vicinity of Bethsaida, and, according to Jerome, two Roman miles from Capernaum, on the western shore of the Lake of Galilee, and probably in the plain of Genesareth: comp.

Matt. xiv. 34. Mark vi. 45, 53; and John vi. 17, 21. In this vicinity our Saviour spent a large portion of the time devoted to his public ministry, but without corresponding success. Hence the strain of condemnatory pity which he pours forth on Chorazin, Capernaum, and Bethsaida (Matt. xi. 21. Luke x. 13).

CHRIST (G. *anointed*), the Greek equivalent for Messiah. See **JESUS CHRIST**.

CHRISTIAN, — a name derived from *Christus*, Christ, now universally applied to the followers of our Lord. In the Acts of the Apostles (xi. 26), we find an intimation thrown incidentally into the narrative, from which we learn that the disciples were called 'Christians' first in Antioch. The statement has several implications: — I. The name which Christians gave themselves, and by which they were known in the church, was 'disciples.' II. The record here found was made after the name 'Christian' had obtained some prevalence. III. It seems to have been given in consequence of the teachings, if not of Paul and Barnabas, yet of the instructors of the church generally, and, in consequence, is a testimony as to what constituted the substance of that teaching — namely, that Jesus was the Christ. IV. As it was in Antioch — the head-quarters of Christianity to the Heathen — that the name was given, it is clear that the Messiahship of Jesus was urged on the Gentiles as well as on the Jews. The customary appellations, besides 'disciples,' were 'believers,' 'brethren,' 'saints,' all which names indicate the character of the new religion, and the obligations and privileges of its adherents. With especial propriety might they be termed Christians; for thus were they designated, not as the followers of a fellow-man, but as the witnesses of a great truth; so that neither the name of Jesuites (from Jesus), nor Nazarenes (from Nazareth), could so suitably have designated those who, in taking on them the profession of Christianity, declared by the act that God had visited his children, and sent them light, redemption, and safety. The name Christian, however, did not arise in the bosom of the church, as appears from the passages in the New Testament in which it occurs, and from the exclusive prevalence in the Christian community of other appellations. Nor did it come from the Jews, who would by no means give so holy a name as one derived immediately from Christ (Messiah) to the hated sect of Nazarenes, especially since, by so doing, they might appear to concede the great question of the day, — namely, whether Jesus of Nazareth was the expected Messiah. We must, accordingly, look to paganism for the origin of the name; and its Roman form suggests that it originated with the Romans who dwelt at Antioch. The magistrates of that city would consider it their duty to keep an eye on the new, rising,

and troublesome sect. Hence the necessity of a name by which it might be spoken of. Its advocates were always discoursing of Jesus as the *Christ*. 'Christian,' therefore, came to be the denomination employed by heathen lips. As proceeding from Heathens, the name Christian at first could hardly fail to be used in a bad sense. Accordingly, it appears to be with a tone of irony that Agrippa said unto Paul, — 'Almost thou persuadest me to be a Christian' (Acts xxvi. 28). And from 1 Pet. iv. 16, it is obvious that the name itself was an offence and a crime, — 'If any suffer *as a Christian*, let him not be ashamed.' But the appellation was soon adopted by the disciples; for, though originally opprobrious, it was characteristic and descriptive: it was also a denomination, of which, as deduced immediately from 'Christ,' the primitive believers might well be proud. It did not, however, come into general use, till after the period covered by the canonical writings of the New Testament, and seems in some measure to have been forced on the church. In the second century, we find the name generally current. In the pages of the earlier Fathers, it has lost its offensiveness, and not seldom occurs as representing high moral excellence. Thus Theodoret says, — 'This is a new name; for, after the advent of Christ, it was given to those who believed. Men use it as an epitome of all praise; for, when they wish to extol, they, after many laudatory words, are wont to conclude with "truly Christian." And, again, when they exhort, they say, "Act as a Christian;" "Do what becomes a Christian." Thus is the name full of praise and blessing.' Hence, martyrs and other holy men, when interrogated as to who they were, and what their faith, simply replied that they were Christians, though the avowal of the name led to reproach, scorn, torture, and death.

In process of time, the appellation was associated with all the outward advantages that follow a profession of Christianity in a nominally Christian country. Whence the word has come to be a token of honour. As such, its application to themselves is earnestly desired by most persons. This desire is not always founded on personal excellence, nor on such a relation to Jesus generally, as would justify its existence. As an honourable appellation, the name has been withheld by some, as well as coveted by most. The different sects and denominations have denied to each other the right of bearing 'the holy name,' often with singular injustice, and scarcely ever without a breach of that charity which is the essence of the gospel. In consequence, it becomes important to define the exact meaning of the term.

If we look to the derivation, 'Christian' obviously denotes a follower of Christ. Hence, he is a Christian who receives Jesus

as his Lord and Master, in things pertaining to God, duty, and eternal life. More than this is not in substance implied in the term, so that no one has a right to erect his view of Christianity into a test by which to admit or reject the claims of others. Less than this is not implied, so that the name may become vague and loose, parting with all distinctive import, and covering under its broad shelter even those who, calling Jesus, 'Lord, Lord,' indeed, either do not the things which he commanded, or deny his authority while they commend his spirit. The first class err by adding to Christianity their own inventions; the second err by taking away its divine sanctions. Those err by lowering Jesus Christ to their own level; these, by placing him in a class with Socrates and Zoroaster. Both divest religion of its essential character, which lies in the authority, and therefore in the power, with which it reproves the conscience, stirs the heart, sustains hope, gives pardon, teaches duty, and points to immortal life.

Similar must our conclusion be, if we look rather more deeply at the inward import of the words 'Christian' and 'Christ.' A Christian is one who acknowledges Jesus as the Christ, the Messiah, the long-expected teacher sent from God, who, in his doctrine and life, his sufferings and death, his resurrection and ascension, was to enlighten and redeem the world, in the name, and as the representative and servant, of the Creator of human kind.

History confirms this view; for it lies on the surface; it is found in the very word of which we treat, that the disciples were called Christians, and that they received and retained the name, because they had been led to acknowledge Jesus of Nazareth to be the Christ of God, the great truth which occupied all minds in the first century of our era, and to which the world was primarily converted. But if the primitive believers were properly denominated Christians because they held that Jesus was the Christ, then the same conviction justifies him who holds it now in taking the honourable name; but without such a conviction, history seems to show that we have no claim to the title.

On the whole, it is very clear that certain facts and conditions are connected with the adoption of the name, which, accordingly, is not left to arbitrary assumption, the caprices of self-will, or the ceaseless changes of opinion which may ensue from successively rising and perishing philosophies. These facts and conditions we have here endeavoured briefly to unfold. Without pretending that we have been successful, we feel justified to declare one thing, — namely, that history has determined who ought, and who ought not to bear the name. Its lessons we ourselves may not have read correctly. Let others make a more successful effort.

But we cannot think any one warranted to assume the name who disregards the history, as containing the essential conditions; or who denies it as being a trustworthy record of the divine mission of Jesus Christ.

While, however, we state our own views, we judge no man. Let every one be fully persuaded in his own mind. Yet all the facts of the case join with common sense in declaring it wrong for any one to assume or bear the name, who declines the test which history presents; and who, for the Christianity of Christ, substitutes a system of his own.

CHRONICLES (G. *chronos*, time) is the name borne in our Bibles by two connected books, which signifies *time-book*, or *annals*. The term 'annals' may be rendered *year-books*; but the Hebrew designation of the Chronicles is *day-books*, or literally *words of the days*; that is, an account or history of the ages or periods. This, in general, corresponds with the contents of the Chronicles; which, beginning with the earliest times, narrate the leading events of the Israelite race, down to the Babylonish captivity. The Alexandrian translators termed the work *Paraleipomena*, or Supplements (by which it is also designated in the Latin Vulgate), an appellation which seems to have been derived from the relation in which the Chronicles stand to other historical books, in particular to those of Samuel and Kings, by supplying matter which they do not contain, and so completing the line of historical events. In the Arabic translation, the Chronicles bear the name *the Book of Adam*, because they begin with the word Adam. The name Chronicles has Jerome for its author, who says of the Hebrew designation, 'words of the days,' 'which we may more expressively term "a Chronicle of the whole Sacred History."' And originally the work was a Chronicle, forming only one continuous narrative, as, indeed, is still the case in Hebrew MSS. The Greek translators first divided this Chronicle into two parts. They were followed by the Church of Rome, in the Vulgate, by which Bomberg, in his numerous editions, was guided; so that now the division is found also in the printed text of Hebrew Bibles. The Chronicles belong to the class termed Hagiographa, or Sacred Writings, which form the last division of the Old Testament Scriptures; inasmuch as they had for their author no prophet in the actual exercise of the duties of his office. With Ezra and Nehemiah, they are the last book of the canonical Scriptures of the first covenant.

The contents of the books are very various. Of the first book, the first part (i.—ix.) contains genealogical registers of ancient and distinguished races or families, as the descendants of Adam down to Abraham (i. 1—28), the descendants of Abraham and Esau (i. 28—54), of Jacob and his son Judah (ii.), of King David (iii.), of Judah again (iv. 1

—28), of Simeon (iv. 24—48), of Reuben, Gad, and Manasseh, with some historical notices of the place of their abode (v.); two registers of the family of Levi (vi. 1—30), genealogies of Heman and Asaph (vi. 31—48), genealogy of Merari (vi. 44—48), of Aaron, with information regarding the dwelling-places of the Levites (vi. 49—81); list of the sons of Issachar (vii. 1—5), of Benjamin and Naphtali (vii. 6—18), of Manasseh (vii. 14—19), of Ephraim, with historical notices (vii. 20—29), of the sons of Asher (vii. 30—40), a second list of the posterity of Benjamin, with Saul's genealogical table (viii.), a list of the families dwelling at Jerusalem, and of the tribes to which they belonged (ix.).

After these genealogies comes a connected history. It begins with the last unsuccessful war of Saul against the Philistines, in which his sons perished, and he himself fell on his sword. With the remark that this calamity was the punishment of his opposition to Jehovah, and his taking counsel with 'a familiar spirit,' the writer passes on to the history of David, which occupies the remainder of the first book (x.—xxix.). The first nine chapters of the second book contain the history of Solomon; and the rest of this book describes the history of the kingdom of Judah, to the omission of that of the kingdom of Israel, from Rehoboam to the overthrow of the empire by the Chaldeans; mentioning in the two concluding verses the decree of Cyrus, which permitted the tribes to return to their native land.

The age and the author of the book can be ascertained only approximately. That the work was not written before the exile, appears from its narrating the transportation of the Israelites to Babylon, and the permission of Cyrus for their return (2 Chron. xxxvi. 22, 23). This permission Winer dates at 536, A.C. We have thus obtained one fixed point before which the work was not composed. How long after this? Here we have less certainty. The first days after the return were unfavourable to literary pursuits. The exiles had to secure their national existence in the midst of difficulty. Yet, as it was *their* national existence they had to secure, some reference to history was indispensable; for a period of seventy years, two generations, must have done something to efface lines of the genuine Hebrew features; and only by historical aids could those who proposed to re-constitute the Mosaic polity, hope for any success. A model was imperatively required, and that model could be found only in the national Sacred Books. Hence a recourse to them was necessary. But if a recourse to them was to be had at all, then, for the purpose in view, that recourse must have been made at an early period after the return. In short, so soon as the exiles had had breathing time,

and began to think of constituting the state anew, they must have referred to their national records. Hence we cannot fix the date of these books long after the return from the captivity at Babylon. This, indeed, is a vague conclusion, and we have already intimated that some latitude must be allowed. Probably the reference was made in order to commence the rebuilding of the temple (534, A.C.). It may also have been the fact, that the exiles made their first attempts in a hasty, confused, and injudicious manner; being led only by experience, taught by failure, to consult the divine oracles, and proceed orderly and carefully to call back the institutions of their fathers. But whenever the Sacred Books were consulted, then was it, we think, that the Chronicles came into existence. This conclusion refers us to the days of Ezra. And Jewish and Christian tradition, from the earliest times down to the seventeenth century, when an earlier date was asserted, has referred the Chronicles for their age to the days of Ezra, and for their origin to the pen of that great religious renovator. The first who assigned them to a later period was Spinosa; and his opinion that they originated in the time of the Maccabees (168, A.C.), has found a strenuous assertor in Gramberg, to whom De Wette approaches. But indications of a later date are said to exist in the books themselves; for, in 1 Chron. iii. 19—24, a genealogical table of Zerubbabel (contemporary with Ezra) seems to go down to the age of Darius Ochus (cir. 350, A.C.). The genuineness of the register, however, has been denied. Nor is its import clear; but it is only so far as its import is clear, that it can have any weight. That it speaks of the grandsons of Zerubbabel, there is no doubt; but with the words (ver. 21), 'the sons of Rephaiah,' a new subject is unconnectedly introduced, and nothing said of ancestry or posterity. Before the passage can make for the books having been composed so late as above stated, it must be proved that Shechaniah (21) was a descendant of Zerubbabel. We are therefore disposed to adhere to the ancient opinion which ascribes the composition of Chronicles to the times of Ezra, though the evidence that he was the writer of the books wants corroboration. If, however, they were not compiled by Ezra, they probably received his sanction, and may have been written by some one high in station, at his suggestion, and for his patriotic purposes.

What were those purposes? In other words, What was the aim of the writer? what the object of his book? A right understanding on this point is in the present case of special importance, as it of itself furnishes an answer to the objections made against the Chronicles, and which are found concentrated in the Introduction of De Wette (Parker's Translation, ii. p. 253, *seq.*). Now,

when the expatriated Israelites found themselves once more in the land of their people, and had determined to restore the civil and religious constitution, they would of necessity require some guide. Where was the model to be found? In the Sacred Books. But they were numerous, — more numerous than they are at present. Hence an epitome of them would be desirable. This might be even necessary, if the character in which the ancient writings existed had fallen into disuse; for, in such a case, they would be sealed books, at least to the practical men who would have the executive part to perform in the great 'restitution of all things:' but not only had the old characters fallen into disuse, but the spoken tongue had also undergone a change; so that the sacred text was gradually passing into a sort of sacred language. Nothing, therefore, was more natural than that a commission should be appointed to examine the Holy Scriptures, and make from them such a report as would enable the heads of the nation to carry with them at least the most influential of the people, in their restorations. A renovation of the civil and religious constitution, after the model supplied in the Sacred Books, was in itself natural, and had historical precedents to recommend it (2 Chron. xvii. 7, *seq.*; xxxiv. 14, *seq.*). Now, in what spirit would the task of compilation be undertaken? In the first place, the writer would not lose sight of the peculiar position held by his nation in the history of the world. A wise patriotism would dictate the propriety of tracing back the origin of the Hebrews, through the most distinguished men of the world (for, if Egypt had her glory in monuments of stone, Canaan produced great characters), to Solomon, David, Moses, Abraham, Adam. This task is accomplished, not in the vagueness of declamation, nor the fading lights of traditional history, but by the trustworthy documents of genealogical registers, which, at least in primitive times, men do not invent. By the execution of this part of his office, the writer showed to the yet timid and wavering exiles, that *they had a history*, — a noble history, and so raised their courage, and filled their souls with great thoughts. But that history had one most marked peculiarity. It was avowedly a page of recorded Providence, illustrative of the great truth, — 'Them that honour me, I will honour' (1 Sam. ii. 30). And never more than then, was it important that the nation should feel the truth of this; and never, certainly, was the nation more alive to that great truth. Their seventy years' captivity had softened their obdurate hearts, and for ever cured them of idolatry. This, then, was the time to show, by multiplied instances, that their national weal depended exclusively and entirely on the Divine favour, which again depended on their obedience. Accord-

ingly, a religious aim is observable throughout the Chronicles. It meets you in the first narrative,—it continues with you to the last. But the religion of Moses was of a specific nature, having certain rites and observances, and requiring the support of a numerous hierarchy. So that the work could not do otherwise than bear a Levitical character. Such an impress it has. Without such an impress, its credibility would be questionable. Yet the hypercriticism of recent times has tried to turn this its recommendation to our acceptance, into a serious objection against the work.

Experience convinces us, that a careful and unbiassed perusal of the Chronicles will justify the statement of the aim of their author or authors now set forth, and leave a conviction of the good faith which presided at their compilation, and the general credibility of their contents, though some allowance may in strict justice have to be made for the mistakes of a late age, and the colourings of a special and much-cherished object. Any attempt to prove by actual instances that the view we have given is correct, would require this historical epitome to be epitomised. Leaving the proof, therefore, to the books themselves, we allege one or two illustrations. The registers, compared with those in the older books, bear evident marks of being abstracts and compilations. Historical notices appended to them (1 Chron. vi. 49, 54), having more or less a reference to later events, exhibit the diligence and practical aims of the composer. This is especially observable in the recital made of the cities of refuge (54, to the end), which it was important for the new colonists to know well, if the old constitution was to be restored after the land had lain waste for two generations; and when rights of property had been obliterated, transferred, or usurped. There was something approaching to castes (though not the reality itself, and therefore not its evils) in the Hebrew polity. When, therefore, that polity was on the point of being brought back, claimants for offices of all kinds would appear. Hence the necessity for knowing what families had of old discharged the several functions. This knowledge is supplied in a very marked manner: see 1 Chron. iv. 21, 23; vi. 31, *seq.*; ix. 17, *seq.* The patriotic aim is obvious in the large share of the work allotted to the flourishing reigns of David, Solomon, and Hezekiah. The religious aim is evident throughout. Besides these instances (1 Chron. xiii.; xiv. 2, 10, 14; xv. 2; xix. 13; xxii. 13; xxviii. 7. 2 Chron. xii. 1, *seq.*; xiii. 9; xvi. 9, 12; xx. 37), we refer to the historical sketch of Uzziah (2 Chron. xxvi.), who, though a minor when he ascended the throne, enjoyed the most brilliant prosperity so long as he was obedient to Jehovah; but when, in the pride of his heart, he usurped

the priests' office, he was smitten with leprosy, which, to the day of his death, cut him off from his royal honours, the pleasures of society, and the comforts of religion. Still more striking is the splendour which follows the religious zeal of Hezekiah; yet, when his heart was lifted up, there was wrath upon him, and upon Judah and Jerusalem (2 Chron. xxix. xxx. xxxi. xxxii. 25; comp. 26). The general and the designed tendency of the work is found in a brief summary given near the end:—'Moreover, all the chief of the priests, and the people, transgressed very much, after all the abominations of the Heathen; and polluted the house of the Lord, which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them, by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees' (2 Chron. xxxvi. 14—21). Of this remarkable passage we have quoted so much, because it shows that the work was composed in a truthful spirit. If an improper priestly influence had dictated the composition, we should have found no such stern reproof of their chief men as we have here. Other instances might be given. The passage relating to the leprosy of Aza, shows that there was no collusion between the royal power and the priesthood. The same conclusion is justified by the reproof administered to the priests by Hezekiah (2 Chron. xxix. 5, *seq.*).

It has been rashly assumed, that the chief, if not the only, sources whence the compilers drew their materials, were found in the historical works of our present canon, which preceded the Chronicles in point of time. With these books the Chronicles undoubtedly have much in common. And let it be observed, that where the latter cite, they also authenticate the former,—an authentication which is of the more consequence, because it took place at the time of the second birth of the nation, when idolatry and its corruptions had been cast off; when religion and truth had gained an ascendancy in the heart; and when the people were free, if they chose, either to remain in Persia, or to discard for ever the institutions of Moses. The solemn act of the nation in receiving, as of divine origin and authority, the Mosaic institutions, much as by so doing they brought blame on themselves as the sons of those who had disobeyed God and slain the prophets, will weigh with any impartial man, in favour of the value of these institutions, their suitability to the people, and the sanctions by which they were accompanied.

But a far more ample literature was open to the compilers of the Chronicles, than that which is in our hands. The following works are distinctly mentioned:—

- I. The words (or history) of Samuel, the seer; the words of Nathan, the prophet; and the words of Gad, the seer (1 Chron. xxix. 29).
- II. The words of Nathan, the prophet; the prophecy of Ahijah; and the history of Iddo (2 Chron. ix. 29).
- III. The book of the Kings of Judah and Israel (2 Chron. xxv. 26; xxviii. 26).
- IV. The book or words of Jehu, the son of Hanani (2 Chron. xx. 34).
- V. The book of the Kings of Israel (2 Chron. xx. 34; xxxiii. 18).
- VI. The story or commentary of the book of the Kings (2 Chron. xxiv. 27).
- VII. The book of Shemaiah, the prophet; and of Iddo, the seer, concerning genealogies (2 Chron. xii. 15).
- VIII. The acts of Uziah, written by Isaiah, the prophet, the son of Amos (2 Chron. xxvi. 22).
- IX. The vision or history of Isaiah (2 Chron. xxxii. 32).

This suffices to show that the Israelites were a literary and historical people; while, from 1 Chron. xxvii. 24, we find reason to state that like the Latins, only long previously, they kept what were literally annals, recording the events of each successive year. To what remote age this practice extended back, we cannot determine; but it deserves notice, that the references made in Chronicles to books occur for the most part in regard to the later periods of the history. Lest, however, this remark should mislead the reader, we add that the work now under consideration, if, as we have seen reason to believe, it was composed in Ezra's time, perhaps by Ezra himself, dates, though one of the latest of the Biblical histories, full fifty years before the Father of profane history, Herodotus, began his immortal work.

The general tenor of this essay suffices to show, that the conclusions to which its writer has been led are very dissimilar to those which De Wette has put forth, and which in part are echoed by Norton, in his note on the Old Testament, printed in the second volume of his work on the 'Genuineness of the Gospels,' pp. 88, 89. The substance of Norton's objections is found in the following transcript:—

'The compiler of the Chronicles, especially, seems to have given a strong colouring to the ancient history of his nation, derived from the feelings, customs, and institutions of his own age, for the purpose of recommending the Levitical law to his countrymen, by the supposed example and authority of their ancestors. His work appears to have been founded principally on the books of Samuel and the Kings; or, to say the least, there is no probability, that, in the portion of his history coincident with what is contained in those books, he had any other authentic documents than what their authors possessed. But, in comparing

the accounts in those books with the accounts in the Chronicles, we see at once how much the author of this later work has added concerning priests and Levites, and religious ceremonies. As a single illustration of the general character of his work, we may take the narrative of the removal of the ark by David to Jerusalem, in chapters xiii. xv. xvi. of 1 Chron., as compared with the account in 2 Sam. chap. vi. In the Chronicles, the priests and Levites play a principal part. In the book of Samuel, they do not appear at all. The ark is not borne by Levites, as it should have been according to the Levitical law; and, contrary to that law, the sacrifices are offered, not by priests, but by David.'

Here the chronicler is charged with having given such a colouring to the ancient history of his nation, as to render his evidence 'altogether questionable.' Let us allow that some colouring was given. What, then? Would the compilation have been made, had not the compiler had some specific object? And what is the pursuit of a specific object unless giving a colouring? So that the objection goes to say, that the compilation should never have been undertaken. But this is a point on which the compiler was a better judge than any modern critic can be. The writer has a specific object: we have endeavoured to set it forth. If our exposition is right, it is one of which no historian need be ashamed. But, says Mr. Norton, he has added to the history that which served the purposes of priests and Levites. Let it be so. It does not follow that the additions were unwarranted; still less, that his general statements are suspicious. But no authority can be found for them in the books of Samuel and the Kings, his chief, if not his sole authorities. The allegation on which this objection rests, is nothing else than a gratuitous assumption. There is no evidence whatever, that the compiler had no other sources at his command, than what our present canon affords. On the contrary, we know, as shown above, that he had other sources. This fact, so obvious to an unprepossessed mind, the impugnors of the Chronicles have endeavoured to destroy. The titles of the works before given are, it has been asserted, only different denominations for the books called in our Bible by the name of Samuel and Kings. Here, again, we have a gratuitous assumption. This answer might suffice. But the Hebrew was a rich literature. In Eccles. xii. 12, we have evidence of this, — '*Of making many books there is no end, and much study is a weariness of the flesh.*' Who will believe that of these many books, none save what we now have were historical, when the historical character of the Hebrew religion is considered? But the passages cited above, show that historical writers were numerous. 'The words of Samuel, of Nathan, and of

Gad,' can intimate nothing less than three separate historical compositions. Let the reader go over the list (to which additions might be made), and he will find reason to think that it contains more works than our canon presents. Had the writer meant to refer merely to our books, he would have falsified himself; for the allegation is that his statements do not coincide with the statements in those books. But of such an hallucination, who will accuse a writer? — to make references to works which bore witness against himself. But the fact of the references being made, proves not only the existence of the works referred to, but that they contained the verification sought. And here we must add, that this same fact proves also that the chronicler had to do with, not an ignorant public, not credulous men, not readers of implicit faith, but persons who required evidence, could weigh evidence, and who had in their own hands means for coming to a sound conclusion on historical questions. Indeed, the legitimate inference from the facts of the case impartially considered, is, that the chronicler had before him other works than our books of Samuel and the Kings. His references, for instance, are found in the history of the reign of King Asa (2 Chron. xvi. 11); Amaziah (xxv. 26); Jotham (xxvii. 7); Ahaz (xxviii. 26); Hezekiah (xxxii. 32); Josiah (xxxv. 27); and Jehoiakim (xxxvi. 8). Now, in all these cases, the work referred to is 'the book of the Kings of Israel and Judah.' But this is not our book of Kings, for this simple reason, that in most instances the Chronicles contain information which could not be derived from that source, since there it does not exist.

Without pursuing the subject into detail (which the nature of this work does not admit), we offer one remark more. Aware of the force of the references made in Chronicles, De Wette charged the author with making them for display; as if any thing could be gained by referring to authorities that had no existence, save the display of the writer's folly. This imputation, which is utterly groundless, was silently dropped in the fourth edition of De Wette's work. Most persons will think that it should never have been thrown out; or, having been publicly made, should have received an express and public retractation. Such a procedure, however, throws light on the spirit which has had to do with the unsparing hostility manifested against the work we have now passed under review.

CHRYSOLYTE (G. *gold stone*), a gem constituting one of the ornaments of the New Jerusalem (Rev. xxi. 20. Exod. xxviii. 20). Bretschneider assigns to this stone a golden hue; but Winer says it is of a pale green, quite transparent, and crystallised, with a twofold refraction.

CHRYSOPRASUS (G.), a transparent precious stone, mentioned in Rev. xxi. 20, of a pale green colour passing into yellow and brown.

CHUB, — the name of a land or tribe (Ezek. xxx. 5), which stands in connection with African names, and may therefore have been a district of Africa. Some have identified Chub with Cobion, which, according to the Greek geographer Ptolemy, lay on the Lake Mareotis, near the modern Alexandria: others have preferred Cobe, a harbour on the seacoast of Ethiopia. There is, however, reason to think that the reading should be Nub, which would signify Nubia.

CHURCH (T.) is derived from an old German word, which signifies to *choose*. Hence, a 'church' is a chosen body of men, agreeably to a fundamental idea of the New Testament, which represents Christians as 'called saints' (Rom. i. 7), or persons taken out of the great body of the world, — first, for their own salvation; and secondly, that, when converted, they should labour for the salvation of mankind (Luke xxii. 32. John xxi. 15, *seq.* James v. 19). The Greek word (*ekklesia*), of which our 'church' is a translation, has, according to its etymology, a meaning similar to that of 'church;' denoting, as it does, a number of persons called out of a yet greater body, which, in the actual case, is the world at large. Thus, in the essential meaning of the term 'church,' do we find it set forth as a divinely selected instrument for the furtherance of the great purposes of Christ's mission and death. This, of all purposes, is the most benevolent in aim, and the most benign in consequences; comprehending the highest, purest, largest, and most durable good which time and eternity can give. Hence the church is an expression of the divine love, as well as the great channel of the divine grace, and appears in the high character of being the appointed instrument for bringing home to the hearts of men of each successive generation the glad tidings of great joy which constitute the essence of the gospel.

The root-idea, we have intimated, is that of an assembly called out from some place or body. Our word, 'convocation,' nearly approaches to the meaning of the original Greek; only that 'convocation' is merely a calling together, without bringing into prominence the idea of choosing or selection, that is involved in *ekklesia* (whence the English term *ecclesiastic*), or church. As, however, persons may be selected and convened for various purposes, so is it desirable to ascertain from the Scriptures themselves what the purpose is which it recognises. In Acts xix. 32, the word *ekklesia* is rendered 'the assembly,' and is used of the tumultuous meeting which took place in the theatre at Ephesus, at the instigation of Demetrius. In a similar manner, the Hebrew term *Kahal*,

'congregation,' is employed in 2 Chron. xxx. 13, *seq.* *Ecclesia* also denotes a regularly constituted civil assembly, as in Acts xix. 39, where the rendering should be '*the* lawful assembly;' that is, the proper tribunal. In this sense has the passage in Matt. xviii. 17, *seq.* been understood. The term corresponding to 'church' may denote an assembly, without any specific reference to the way in which it takes place, as in Acts vii. 38. Heb. ii. 12; or the specific assembly which statedly met for the performance of religious duties (Ps. xxvi. 12; lxviii. 26; comp. Exod. xii. 6. Numb. xvi. 3, 21). In its more strictly Hebraic use, the idea of selection or calling out has a different reference, since the entire nation of Israel was a chosen people. Among the Jews there was no select body, as among the Gentiles. The church and the nation were the same. But Christ called the members of his church out of every nation under heaven; and so brought into existence an instrument by which his principles of universal love might be made co-extensive in their operation with the family of man.

The general idea of an assembly without any specific reference, seems to be the signification intended in 1 Cor. xi. 18, — 'When ye come together in the church.' There is in the Greek no word to justify the use of the article, 'the.' Literally, Paul says, 'You coming together in an assembly,' which means, 'when you assemble.' The assembly may have been the church-assembly; but the words used by the apostle, just cited, do not, in themselves, convey that meaning.

Frequently, however, the word *ecclesia*, church, is used as denoting an assembly of Christians, dwelling in or near one place, and coming together to celebrate their sacred rites. It is thus used of the Christian church at Jerusalem. The passage in Acts ii. 47 shows that the term 'church' was at a very early period applied to such meetings of Christian believers: comp. Acts v. 11; viii. 1; xi. 22; xv. 4, 22. It has reference to the Christian assembly at Antioch (Acts xi. 26; xiii. 1). It is used also of other Christian communities in single cities and provinces (Rom. xvi. 1, 23. 1 Cor. i. 2. Col. iv. 16. Acts xiv. 23). Sometimes this church was held in the private house of a member (Col. iv. 15. Rom. xvi. 5. 1 Cor. xvi. 19. Philem. 2).

The word 'church' comprehends the entire Christian community, consisting of a number of individual members, or of individual churches. In this sense it is but once unquestionably used in the Gospels (Matt. xvi. 18), — 'Upon this rock I will build my church;' which, however, suffices to show that the Saviour contemplated the formation of a church universal. In Paul's writings, however, this application is not

uncommon; for he lived to see the intention of his Master to a great extent realised (1 Cor. xii. 28; xv. 9. Gal. i. 13. Eph. i. 22; iii. 21. Phil. iii. 6). In Heb. xii. 23, it has been thought to denote the church in heaven, though it may here, too, have reference to the general Christian community on earth, whose high and holy vocation was so to walk, and so to labour, as to obtain everlasting life in the presence of God, his angels, and the just made perfect (Deut. xxxiii. 2. Job iv. 18).

It thus appears that the Scriptures present two churches, the Jewish and the Christian. The first, generally denominated 'congregation,' consisted primarily and properly of the whole nation of Israel; then of that nation as assembled for the celebration of its religious observances; and, thirdly, the idea seems to be sometimes restricted to those persons who were actually engaged in the solemnities of public worship in the national sanctuary. When, however, synagogues came into use, then the term underwent some variation of meaning, and denoted the collected worshippers of Jehovah, whether assembled in Jerusalem, or in other houses of prayer.

Our Lord, therefore, found the mind of his countrymen familiar with the idea of a church; in adopting which, he made such alterations as were necessary to bring it into harmony with the spirit and tendency of his own system. With a characteristic comprehensiveness, he threw down every middle wall of partition, commanding his doctrines to be preached indiscriminately to all nations. The assembly which took place on the day of Pentecost, — when there were together 'Parthians, Medes, Elamites, dwellers in Mesopotamia, and in Judea, Cappadocia, Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians,' — gives, in its miscellaneous character, an appropriate type of what the new church was even immediately to be. And the presence in Jerusalem, at this 'high festival,' of persons from so many distant parts, shows to what a wonderful extent the Jewish prepared the way for the Christian church; for these 'devout men,' who are described as 'out of every nation under heaven,' and certainly were from nearly all the then civilised countries of the world, were either Jews, or proselytes to Judaism; the first owing their existence to the dispersion of Israelites among other nations, which had now been for centuries proceeding; the second being for the most part the fruit of this scattered seed (Acts ii. 1, *seq.*). The dissemination of high religious truth was, however, now to take a freer course, and be abundantly glorified. Christ came into the place of Moses. Paul superseded Gamaliel. Monotheism quitted Judea, to

become the religion of the world. The temple at Jerusalem was destroyed; but a temple was built in the heart of man which will never perish. The church of the world took the place of the Jewish church (Matt. xxviii. 19. Mark xvi. 15. John i. 9). These are facts which the friends of mere civilisation must admit, and cannot but admire. With Christians 'this is the Lord's doing, and it is marvellous in our eyes' (Matt. xxi. 42).

The chief ideas which combine to form his conception of a church, our Lord has himself expressed after his own manner, with brevity, precision, and fulness, in the words found in Matt. xviii. 20, — 'Where two or three are gathered together in my name, there am I in the midst of them.' Here we learn that a Christian church is—I. A gathering, it may be of only two or three persons; who, II. are assembled in the name, that is, for the purposes, of Christ; and, III. who have, as the essentially constituent and sanctifying element of a church, the presence of Jesus, manifested, IV. by the granting of their requests (19), in the communication of 'the fruit of the spirit' (Gal. v. 22—24. Eph. v. 9. Phil. i. 11).

In speaking of the church as being founded by Christ, we have had in our mind the general influence, which, when he had once planted his noble ideas in the world, and been seated at the right hand of power, our Lord exerted through instruments specially appointed for the publication of the gospel. In an inferior sense, it was these instruments, the apostles of Christ, who founded his church in the great centres of civilisation, and so paved the way for its universal spread. Even the apostles, however, did not complete the work; nor can the work be ever fully completed, so long as there remains one soul unreconciled to God. The New Testament, however, continues the line of influence no further than the termination of the apostolic ministry. It is, in truth, merely a fragmentary history of the first planting of the gospel. As such, it is a record of a special operation. That the operation is in many of its features special, appears from the nature of the case, and from distinct Scriptural testimonies. 'The signs of an apostle' were in not only 'patience,' but in 'wonders and mighty deeds' (2 Cor. xii. 12. Mark xvi. 15—18). Paul's enlightenment, specially received by revelation from his Lord, must have terminated with his own life. Derivatively, indeed, all Christians partake of that enlightenment, since results of it are left in his writings. But ours is a derivative enlightenment, and ours is not a miraculously confirmed ministry. Whence it is obvious that the dispensation of the gospel is twofold, extraordinary or apostolic, ordinary or human. In the history of the church, these two ministrations are clearly marked. This being the case, the interpre-

ter of the New Testament must take care not to transfer to the ordinary that which belongs to the extraordinary ministration. The first era had, as a special work, so special qualifications. If we attempt to make that general which God has made special, we shall work against God, and be involved in difficulty.

We give these as general principles, leaving the application of them to the reader. But, as a specimen of their application, we remark that those passages which give to the apostles the large powers of binding and loosing, of forgiving sins, generally 'the power of the keys,' — to use an ecclesiastical phrase (Matt. xvi. 18, 19; xviii. 18. John xx. 22, 23), are to be understood of those persons exclusively, to whom exclusively the needful qualifications were imparted, and the office was specifically assigned. The right to establish ordinances in Christ's church belongs to no disciple now, any more than the ability to work miracles.

The general aim of the Christian church is the visible establishment of the kingdom of God, not for itself, but as a means for the furtherance of the Divine will in the salvation of mankind through Jesus Christ. In other words, the aim is the realisation in the soul of man, of the great family relation which God has been pleased to assume in revealing himself in Christ, as the universal Father of the human race. Hence, the aim is the diffusion of that unity of heart which befits brethren, and that ready, trustful, loving, and devout obedience which befits children. Accordingly, a holy, obedient, and loving, is essentially a Christian heart. The same fact is also set forth as being such a reconciliation of soul to the Divine will, as may make that will supreme in the intelligent universe, cause God's laws to be universally honoured and obeyed, and effect a union between God and Christ on one side, and human kind on the other (John xvii. 17, *seq.* Ephes. v. 25—27; ii. 19—22. Col. i. 28, 29. 1 Pet. ii. 5, 9, *seq.*).

The truth and genuineness of the church rests on the recognition of Jesus as the Christ, the Son of the living God (Matt. xvi. 16, *seq.* Mark xvi. 16. John vi. 69; xvii. 3. Acts ii. 36; viii. 37; xvi. 31. 1 Cor. xii. 3. 1 John iv. 2). This, however, which is an outward test, must, in the sight of God, be approved and manifested by corresponding fruit; for without that charity which is greater than even faith and hope, and which is the essence of the gospel in its practical operation, both churches and individuals are as sounding brass or tinkling cymbals (1 Cor. xiii.). Accordingly, in Christ Jesus, externals, whatever their nature, avail nothing, but 'faith which worketh by love' (Gal. v. 6. 1 Thess. i. 3. James ii. 18).

The means which the Scripture recognises and sanctions for the furtherance of the pur-

poses of the church, are — I. Preaching Christ, or the proclamation of the gospel, by which faith is produced, and from which, under the aid of the Holy Spirit, salvation ensues (Matt. xxviii. 19. Rom. x. 13—18). II. Baptism, as the symbol of faith in Christ, administered originally to persons born of heathen parents, and still appropriate in its application to others (Matt. xxviii. 19. John iii. 22; comp. iv. 2. Acts ii. 38. Eph. iv. 5). III. The Lord's supper, as a perpetual memorial of the Lord Jesus, in his sufferings and death endured for man, as a divinely sanctioned means and channel of grace (1 Cor. xi. 23, *seq.*). IV. Prayer in the name of Christ, as an appointment of the Lord Jesus for the sanctification of his disciples (Matt. vii. 7, *seq.* John xiv. 13, 14. Acts ii. 42; vi. 4).

These means, however, divine as they are in their origin, effectual as they have proved, and important though they still remain, must not be considered as the sole instruments in the hands of Him who worketh as he will; nor need the ministry of the church be restricted to them: but it may receive such changes, and undergo such modifications, as the altered circumstances of the age seem to suggest or require (John iii. 8). Still less ought these to be erected into essentials; for, provided that the new birth take place, which is the great requirement of the gospel, instrumental duties, though by no means to be lightly esteemed, fall into a secondary rank (John iii. 3, 5. 1 John iii. 10, 14, *seq.*; iv. 13, 20; v. 1, *seq.*).

The history of the church of Christ cannot, in a dictionary of the Bible, be carried beyond the date of the events therein recorded; nor within that period will our space allow more than a general summary to be given. That history properly begins with the first meeting of the apostles after the resurrection. The period of Christ's public ministry was of a preparatory nature. The church began when Jesus, having ascended to the right hand of power, became a spiritual, and so a universal king, and commenced a kingdom in human hearts, which shall have no limits on earth, and no end in the eternal world.

In many respects, it is a matter of consequence to fix the date of the ascension. Without an agreement as to the year when the first foundation-stone of the church was laid, it is impossible to come to an exact determination as to the date of other subsequent events. For instance, the years when the Letters of Paul were written can be even approximately ascertained, only after some one fixed point has been agreed upon. But the date of the death, as well as that of the birth, of our Lord, has been variously stated by authorities whose diligence and learning must command respect. This will be seen by the following summary, which gives a comparative view, according to ancient and modern chronologists, respecting the great epochs in the life of Jesus; namely, his birth, baptism, and death:—

<i>Name of the Chronologer.</i>	<i>Birth.</i>	<i>Baptism.</i>	<i>Death.</i>
Eusebius.....	2, A.C. 6th Jan.	29, A.D.....	33, A.D.
Jerome	3, A.C. 25th Dec.	29, A.D.....	32, A.D.
Baronius.....	3, A.C. 25th Dec.	29, A.D. 6th Jan.	32, A.D. in March.
Scaliger	2, A.C. about the end of Feb.....	29, A.D. 6th Jan.	33, A.D. 3d April.
Lamy	4, A.C. 25th Dec.	30, A.D. 8th Nov.	33, A.D. 3d April.
Usher	5, A.C. 25th Dec.	30, A.D.....	33, A.D. 3d April.
Petavius	5, A.C. 25th Dec.	29, A.D.....	31, A.D. 23d Mar.
Calvisius.....	3, A.C. beginning of Oct.	29, A.D.....	33, A.D. 3d April.
Bengel.....	4, A.C. 25th Dec.	27, A.D. 8th Nov.	30, A.D. 7th April.
Hug	1, A.C. Feb.	29, A.D. Feb.	
Ideler	7, A.C. near the end of the year ...	25, A.D. near the end, or in the beginning of 26, A.D.	29, A.D. 15th April.
Paulus.....	3, A.C. Feb.	29, A.D. end of Feb. or beginning of March	31, A.D. 26th April.
Wieseler.....	4, A.C. Feb.	27, A.D. Spring or Summer...	30, A.D. 7th April.
Seyffarth.....	2, A.C. 25th Dec.	29, A.D.....	33, A.D. 19th Mar.

This is not the place to enter on a discussion of the views involved in these dates. We give them as an important piece of information, which may prevent the reader from undue reliance on dates connected with the commencement of Christianity. While, however, the table presents considerable diversities, these variations, it will be noticed, are confined within narrow limits. Not one of our authorities places the birth of Christ in the year when the vulgar era is commonly thought to begin; but they vary only between one year and seven years prior to that epoch. This restricted diversity is a confirmation of the general correctness of the ordinary chronology, the rather that our list presents

divines and learned men, as of very distant ages, so of very dissimilar forms of religious opinions, embracing the credulous Eusebius and the rationalistic Paulus. Hence it will appear that, however desirable it may be for critical purposes to settle which of these claims has the preference, yet practically we cannot go far wrong if we follow the ordinary chronology as given in Bibles which have dates in the margin.

According, then, to this authority,—that of Archbishop Usher,—the year A.D. 33 may be assigned as that in which the church was first founded in the upper room in Jerusalem, to which the apostles returned, after having witnessed the ascension of

their risen Master. This ocular evidence of the risen and ascended Jesus was the great qualification for the apostleship in his church, since it eminently prepared its possessors for being satisfactory witnesses of his resurrection (Acts i. 22, *APOSTLES*); and therefore most naturally was it the first act of the infant church to fill up the original number of twelve, which had been broken in upon by the treachery of Judas, in order that there might be a full, compact, and unanimous body of persons engaged in preaching the gospel, who 'had companied' with each other and with Jesus during the entire period of his public ministry (Acts i. 22).

The crucifixion of Jesus scattered his astounded disciples (Matt. xxvi. 56). The resurrection revived their hopes, but did not immediately put an end to every doubt. Hope and fear, belief and mistrust, were confusedly mingled in their bosoms. They found no safety in Jerusalem, and therefore repaired to their distant Galilean home, and resumed their several callings (John xxi.). Even their misgivings, however, were divinely made to yield an attestation to their Lord, in occasioning a fulfilment of his prophetic words, that they should be scattered every man to his own home (John xvi. 32; comp. xx. 10). Calm reflection, however, combined with recollections of Jesus, with which Galilee, and especially the shores of its lake, were found to teem, awakened steadfast conviction, and led the apostles, after a brief period, to go up to Jerusalem, where the eleven are found with Matthias to make the full number, twelve, on the feast of Pentecost. The community soon reached the number of a hundred and twenty persons, when took place the great event, which, involving the effusion of the Holy Spirit on the assembled church, fulfilled the promise made by Jesus, of another comforter, advocate, or friend (John xiv. 6, *seq.*); gave the true interpretation of the most unlooked-for termination of the labours of the living Jesus; evidenced beyond a question that he had entered into his glory; and so in deep, warm, and lively faith, as well as in the power of speaking various tongues, fitted the disciples for going forth to the world as successful heralds of the word of divine and life-giving truth. It was, however, natural and proper that the mother-church at Jerusalem should be first strengthened; and that the rather, because on its solidity depended the entire structure which the apostles proposed to rear; and the work, moreover, that had to be done in Jerusalem, demanded and engrossed all the resources of the yet youthful community. Two other feelings conduced to restrict the working of the earliest church within the walls of Jerusalem. Its members expected their Lord to return in his own proper

person, misled in this, as they had been in other matters, by the gross earthly conceptions of their minds, which with difficulty entered into the spirituality of the newly founded kingdom. The return was, as they held, to take place in the Jewish metropolis, where accordingly they waited in earnest expectation. Besides, the gospel was intended, as they believed, for the lost sheep of the house of Israel; or, if its blessings were to be extended to others, it was to such only as came to Christ through the gates of the Mosaic temple. Their new faith was nothing more than a Christianised Judaism. It was not so much a new system as an addition to the old one, in which they had been born and educated. Hence, the teachers of mankind had themselves to be taught, even after their Master had for ever quitted their earthly society. The divine spirit, however, operating by the special means of miracle, and the ordinary resources of Providence under the guidance of the now-glorified Redeemer, brought about such an enlightenment of mind, and such an enlargement of heart, as qualified the disciples for the work of their great ministry. But this was a work of years. Meanwhile the church at Jerusalem grew in numbers as well as in grace, and in the knowledge of its Lord and Saviour. At length outward events gave occasion to an essential alteration. A new and very wonderful illustration was to be given of the truth, that, in God's world, evil is never allowed to be unaccompanied by good. The first martyr-blood was shed when the death of Stephen, becoming the signal for a general persecution against the church, caused many of its members to fly in various directions, who, as they went, preached the word of the gospel (Acts vii. viii.). The stability of the community at Jerusalem, however, was secured by the heroic conduct of the apostles, all of whom remained there, and braved the storm (viii. 1). At the same time, the limits of the church were extended; for, wherever the fugitives went, they were led, even by the compulsion of the enemies of their faith, to state and defend their new doctrines.

This advocacy ended in the conversion of some Samaritans and some Heathens. Now, then, a most important question arose. Were Samaritans and Heathens to be received as fellow-disciples? The question brought into activity, in the Jewish-Christian mind, prejudices whose strength we can in these days by no means estimate. However, thus arose the first Christian church out of Jerusalem, which, after some time and no slight contest, was recognised by the parent community. The influences which had thus come into collision, remained in the church in a decided if also in a qualified form. On the one side was there a strong providential bearing, which, operating on not un-

prepared minds, was daily extending the boundaries, and enlarging the spirit, of the church. On the other, the leaven of the old covenant withstood these liberal tendencies, and confounded the cause of Christianity with that of a certain regenerated Judaism. The former prevailed. Happy triumph for the world! But the latter long remained powerful, occasioning discord and trouble in the churches, and setting itself in array against the Apostle to the Gentiles. Nor was it till more than one generation had passed away, that these two were united in one catholic Christian church. The particulars connected with these great changes, and with the further progress of the apostolic church, will be found set forth in the lives of Paul and Peter.

CHURNING (T.) is the translation of a Hebrew word, whose radical meaning is that of *pressure*. It is found in Prov. xxx. 33:— '*The churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood; so the forcing of wrath bringeth forth strife.*' The force of the original is lost in this version. All the words printed in Italics are in the original represented by the same term *Meetz*; and, in each case, 'pressure' should have been used. Strictly speaking, therefore, the passage does not refer to churning, the essence of which consists not in pressure, but in agitation.

CILICIA, the south-eastern province of Asia Minor, separated from Syria by Mount Amanus. In consequence of its proximity, it is often mentioned in connection with Syria (Acts xv. 23, 41. Gal. i. 21). It was divided into two parts:— I. Plain Cilicia, which was distinguished for its fruitfulness; and, II. Rugged Cilicia, which afforded good downs for pasturing goats. Hence the famous Cilician hair, taken from these goats, which was made into tents, and rough articles of clothing. The inhabitants, according to Herodotus, descended from the Syrians and Phœnicians; an opinion which derives support from legends on Cilician coins. That a Syrian population dwelt in the towns cannot be questioned, and the Phœnician navigators would not delay to possess themselves of the seacoast. From the time of Alexander the Great, the Grecian element was predominant in Cilicia. Then Pompey, having subdued its horde of formidable pirates, converted it into a Roman province. The inhabitants of the hill-country, Rugged Cilicia, retained their liberty, and were governed by native princes. Many Jews were settled in Cilicia (Acts vi. 9). Its chief city was Tarsus, the birthplace of the Apostle Paul.

CIRCUMCISION (L. *cutting round*), the removal of the foreskin by cutting. The earliest mention of circumcision is found in the book of Genesis, where it appears as given in command of God to Abraham, in

these words:— 'And God said unto Abraham, Thou shalt keep my covenant, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee: Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant between me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant' (xvii. 9—14). Circumcision is here not instituted, but referred to; and, in consequence, must have existed as an observance, before it was sanctioned as a law to Abraham and his descendants. The reader may become aware of the distinction we have made, if he advert to the law touching the Passover (Exod. xii.), where a new rite was established, and where all the particulars requisite in such a case are given. But the particulars set forth above regard only the time and mode of practising circumcision, not circumcision itself. That is spoken of as already in existence, and as well known. Had circumcision been now for the first time instituted, a description of what it was, of the operation, would have been given. In truth, we seem here to have one of those consuetudinary laws, which, being long prevalent, and associated with the respect of usage, the All-wise saw fit to adopt and recommend by religious sanctions. We refer to 'the bow in the clouds,' selected as the token of the covenant established of God for the assurance of men against the despair which they otherwise must have felt under the not unnatural fear of a second deluge (Gen. ix. 8—17). As the rainbow, so circumcision existed before it was turned to religious uses. The passage which we have above cited at length does not inform us of the place where circumcision was first practised. But Abraham is the party who is addressed as already cognisant of the facts. To Abraham, therefore, and his progenitors must we look for its origin. We are thus referred to Mesopotamia, and have our minds drawn eastward and northward in the direction of those countries where probably the human race had its second cradle in the times of Noah, if not its first with Adam. The extreme antiquity of the rite is hence deducible. And if the observance is thus lost in the shades of primeval times, we seem warrant-

ed in concluding, that the causes which brought it into use were strong, and closely connected with considerations of health, convenience, or necessity, deeply seated in the nature of man, as developed in these eastern climes and early ages. The law, however, thus given of God to Abraham required him to circumcise all his household, including Ishmael and Isaac, born afterwards. The rite would thus pass to the Arabs and the Jews, commencing its historical existence about 1941, A.C. Yet we cannot say, that all other nations, found observing it after that period, borrowed it from these two, because we have already had reason to think, that the observance itself was practised before the days of Abraham. Now, while that patriarch is spoken to as knowing wherein the rite consisted, the language used also implies that he himself was not circumcised (xvii. 26). The omission may have been owing to his emigration from home. Hence, in this and probably in other things, some unintentional neglect; to repair which, and cure or prevent the evil consequences that might ensue, the rite was enjoined on Abraham, and enforced by the strongest sanctions. It is worthy of notice, that the adoption took place in connection with the promised birth of Isaac (the immediate progenitor of the Isaacidæ or Israelites), of a wife who had hitherto been barren.

The rite now passed into a usage, at least with the line of Abraham's descendants that sprung from Sarah, as we find assurance of in the facts recorded in connection with the rape of Dinah, and the revenge which her brothers took. In this transaction it is also clear, that certainly the Hivites in Canaan, and probably the rest of its inhabitants, had not practised circumcision (Gen. xxxiv).

After a considerable interval, we meet with circumcision again in the history of Moses (Exod. iv. 24), when Zipporah, his wife, 'took a sharp stone, and cut off the foreskin of her son. Then she said, A bloody husband thou art to me, because of the circumcision.' The rite had been neglected, though the mother as an Arabian, and the father as one of the Abrahamidæ, were bound to its performance. Moses fell ill, and was on the point of death, when, as we may conjecture from Zipporah's reproachful language, with a religious feeling very natural in him, he found the cause of this sickness in the child's not being circumcised. Impressed with this feeling, he urged on Zipporah the necessity of circumcision, in order to save his life. She seems to have yielded a reluctant assent, and, probably to diminish the pain and abate the danger to her boy, administered the rite herself.

These facts seem, however, to show, that circumcision, though in use and regarded

with religious veneration, was not rigidly and invariably observed, since it had been omitted in a family of such eminence as that of Moses; — an omission which is scarcely to be explained, unless on the supposition of some laxity on the part both of Zipporah and her husband.

The tendency of these events would be to strengthen in the mind of Moses the necessity of circumcision, and make him regard it with a personal as well as a religious feeling. Perhaps Moses had not himself, at least in infancy, undergone the rite; for he was born in servitude, and bereft of parental care soon after he came into the world. If so, there may have been some discipline, such as we have now adverted to, necessary in order to revive and strengthen the endangered sanction of the rite (Exod. ii. 1—4).

In the twelfth chapter of Exodus (48—51), circumcision appears by implication as a test of Hebrew nationality, being already in existence, and to be performed on every one before he could partake of the passover, of which, it is expressly said, 'there shall no stranger eat thereof.' Accordingly, foreigners and hired servants were, as uncircumcised, not to join in the passover, and purchased slaves were to be admitted to its rites through circumcision. Hence it appears, that such slaves became integral members of the state, being admitted to its most sacred religious institutions. Circumcision, then, may be considered as the established and characteristic practice of the Hebrew people at the time of their redemption from Egypt. Only once again in the Pentateuch is it mentioned, and then incidentally, in the law respecting the purification of a woman on having borne a male-child (Lev. xii. 3). From Josh. v. 8, *seq.* we learn that circumcision was omitted in the case of the children born during the forty years of wandering; on which account, Joshua, at the express command of Jehovah, circumcised all the children of Israel with knives of flint, which appear to have become a sort of sacred instrument for the purpose. By the performance of this rite, the covenant with God was renewed, and an important distinction established between the Hebrews and the Philistines, if not the Canaanites in general (1 Sam. xviii. 25). The renewal of this national token of circumcision is said to have 'rolled away the reproach of Egypt;' words which imply, not that the wearing of the foreskin was the practice of the Egyptians, but rather of the Israelites while in bondage to them. Uncircumcision was, with the posterity of Abraham, held in itself a reproach (Gen. xxxiv. 14).

This act on the part of Joshua completed among the Hebrews the establishment of the rite, which went quietly on as a regular practice, needing no law, and finding no record.

With the prophets a new phase of the Mosaic system makes itself manifest; namely, the moral application of ritual observances. Accordingly, we find the phrase 'uncircumcised in heart' as applied (*cir.* 600, A.C.) to the house of Israel, in order to denote their indocility and disobedience (*Jer.* ix. 26). A similar moral use of the phrase is found in *Deut.* xi. 16; xxx. 6. The latter passage is very striking:—'Jehovah thy God will circumcise thine heart, and the heart of thy seed, to love Jehovah thy God with all thine heart and with all thy soul, that thou mayest live.' These words, if delivered by Moses himself, show how intimately he bound up religious edification with ceremonial observances. It might, however, be argued, that this metaphorical language could hardly have been addressed to a people who, as we have seen above, had neglected the rite for many years, at least without calling for an express assertion of its claims; and that such a metaphorical application seems, according to analogy, to require the lapse of ages ere it could come into popular use.

In the revival of the law which took place after the exile, circumcision also received a new sanction. It would appear that many children, offspring of Jewish fathers and Babylonian mothers, had been left uncircumcised; and yet, on the return of the nation to Canaan, they were admitted to the temple. Hence a law was promulgated to the effect, that 'no stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary' (*Ezek.* xlv. 7—9: comp. *Ezra* x. and *1 Macc.* i. 15, 16, where *Epispasmus* is meant).

While speaking of the Biblical writers, we may advert to a passage or two, which tends to show that the Egyptians practised circumcision. The prophet Ezekiel (*cir.* 588) threatened destruction to Egypt by the sword of Nebuchadnezzar. In the language which he uses, he seems to imply that the Egyptians were a circumcised people; for among the calamities which they would have to endure were overthrow and devastation from the hands of uncircumcised victors (*xxx.* 18; *xxxii.* 19, 21, 24). In the first passage are found words—'This is Pharaoh and all his multitude'—which appear to show, that it is of no peculiar caste or rank that circumcision is here implicated, but of the nation at large.

This leads us to the practice of circumcision among non-Hebrew nations. And here we must pass to Heathen authorities, the first of whom, Herodotus, cannot be dated at an earlier period than about 450, A.C. He speaks on the subject in two passages:—'Others leave their privy parts as produced by nature, except those who have learned from the Egyptians, who are circumcised' (*ii.* 36). 'Alone of all the

Colchians and Egyptians and Ethiopians practise circumcision from the beginning. But the Phœnicians and the Syrians in Palestine (that is, the Jews) confess themselves that they learned it from the Egyptians.' After mentioning some others who used circumcision, he gives his reasons for believing that it was originally an Egyptian observance (*ii.* 104). The force of this testimony it has been endeavoured to destroy, by the assertion that it was only of the priests that Herodotus spoke. This is a gratuitous assumption. His language is general, comprising the nation at large. Besides, if what he says is true of the priests, still the Egyptians practised circumcision before Abraham and his offspring; and the passage in the original contains words which undesignedly carry circumcision in Egypt back to the days of that patriarch. Herodotus argues, that the Colchians, who in his time lived near the Black Sea, must have been of Egyptian origin, because they observed circumcision. These Colchians, who thus in the days of the historian continued the practice, appear to have been a colony left in Pontus by the celebrated Egyptian conqueror, Sesostris. But if common Egyptian soldiers were circumcised, then may we affirm, that, in the time of Sesostris (*cir.* 1840, A.C.), the Egyptians generally practised the observance. Hence we may safely conclude, that the rite had already been long in existence. The conclusion agrees with what, in the commencement of this article, has been said of the derivative character borne by the observance in the earliest Biblical notices of it that we possess. Evidence has been adduced from the mummies, that the Egyptians, in at least the earliest and best periods of their history, practised circumcision. To this effect, Kenrick ('Herodotus,' p. 59) cites the authority of the French commissioners. In the work on 'Egyptian Antiquities' which forms part of 'The Library of Useful Knowledge' (*ii.* 110), mention is made of a mummy, 'not embalmed in the best style,' on which 'the operation of circumcision, which was an Egyptian practice, seemed to have been performed.' The testimony of Wilkinson is decisive: it is to this effect, that circumcision was practised by the Egyptians from the earliest times: though very early adopted, no one was compelled to conform to the rite, unless initiated into the mysteries, or belonging to the priestly order. It is said that Pythagoras submitted to it, in order to obtain the privileges it conferred. The omission was a reproach. 'The antiquity of its institution in Egypt is fully established by the monuments of the upper and lower country, at a period long antecedent to the exodus and the arrival of Joseph' (*v.* 317, 318). The same authority says,—'The rite is

practised to the present day by the Moslems of all countries, and by the Christians of Abyssinia, as a salutary precaution well suited to a hot climate' (v. 317).

Among the Moslem Egyptians, circumcision is performed when the boy is about five or six years of age. The Copts, who may be considered as the descendants of the ancient Egyptians, for the most part circumcise their sons — (Lane's 'Modern Egyptians,' ii. 313: see also i. 85, note). The Abyssinians practise also excision on their women, according to Bruce ('Travels,' iii. 341, *seq.*), who describes the manner of circumcision, and states that the Roman missionaries were defeated in an attempt to put an end to the female rite; their missionary college being obliged to give this permission, '*Si modo matrimonii fructus impediret, id omino tollendum esset.*'

The geographical position of the nations declared by Herodotus to observe this rite is not without interest. They may be thus ranged: — Ethiopians (Meroe or Sennar), Egyptians, Israelites, Phœnicians, Syrians on the Thermodon (Cappadocians in Asia Minor lying next to Syria), the Macro-næ, and Colchians. These nations form two groups; — a southern, to which belong the Ethiopians and Egyptians; and a northern, the Cappadocians and Colchians. These two extremes were united by means of the Phœnicians and Israelites, who lay between them. This view exhibits circumcision as taking the course which many evidences show to have lain in lines pursued by human culture in its progress, namely, from south to north; and tends to show, that the rite, in its journey southward, spread over some of the most civilised parts of the world in earliest times.

Later writers, who speak casually on the subject, are of no great value in regard to the origin of circumcision. But it deserves notice, that the rite has been extensively practised in modern times. That this is the case with the Jews scattered throughout the world is well known, though in Germany a strong but partial feeling has been growing up against its observance, which has induced individuals to discontinue it. Circumcision in the case of males, and excision in the case of females, have been found to prevail among various savage or imperfectly civilised races. The rite is said to have been practised by the Mexicans, when the Spaniards first became acquainted with them. Cook found an imperfect species of circumcision in use among the natives of the Friendly Islands. Long before, many of the old voyagers had met with it among the islanders of the Indian Archipelago, the tribes of the west coast of Africa, and elsewhere. While the Jews perform the rite on the eighth day after birth, other nations defer it to a later period. Among the Mo-

hammedans, it is commonly performed in the thirteenth year, because Ishmael, the progenitor of the Arabs, was of that age when he underwent the operation (Gen. xvii. 25). Though not a positive ordinance of the Koran, it extended itself with Islamism. There is, however, a tradition, said to be traceable to Mohammed, which declares that circumcision 'is an ordinance for men, and honourable in women.'

The fact of the existence of circumcision among untutored and half-civilised tribes, to which we have just alluded, seems to warrant the conclusion, that it is characteristic of a comparatively low stage of social culture. Hence we may approximate to the condition of the people with whom it first came into existence in ancient times. And if the nation which was in a state such as to give birth to circumcision, must have made little progress in civilisation, then we are also justified in going back for its date to a very early period in the world's history. These conclusions, though only of a general nature, correspond with others to which we have been already led, and combine with them to show, that the rite sprang up among an oriental people which had not risen high in the scale of human culture. Once introduced, it would easily be extended and perpetuated. The East never changes. The considerations which originated would preserve the ordinance. These inducements must have had utility for their recommendation; and religion never disdained, in the early ages, to throw her powerful sanctions around obvious advantages for man. The considerations, as originating among a not greatly cultivated people, may not have been of the highest nor of the most manifest kind. Enough that they were approved to those whom they primarily concerned. They may also have been more or less of a partial and local nature. Usage is often dictated by clime and country, as well as culture. Peculiarities of conformation also may have had their weight. The person who has carefully studied the ancient world expects to find states of mind and body, and therefore customs and rites, different, to some extent, from that of which his own may be considered the type.

It may be impossible now to seize the exact idea out of which circumcision originally sprang. Herodotus states, that it was performed for the sake of purity or cleanliness. In order to appreciate the motive here intimated, the modern reader must enlarge his notion of cleanliness by reference to Eastern notions and requirements, found in the Mosaic laws. When the touching of a corpse and the involuntary emission of the semen were held to be defilements, the accumulations around the penis might also be easily regarded as uncleanness; and, for their removal or prevention, special means

be taken; and that the rather, if, as seems probable, they were in Eastern countries very copious, and of a nature to become virulent, and detrimental to health. The ancient Jewish writer, Philo, distinctly asserts that circumcision was grounded on considerations such as we have now noticed. It had, he says, a preventive use in guarding against a certain disease, termed anthrax, or carbuncle. His second reason is cleanliness, the securing of which in hot climates necessitates special care. Accordingly, the Egyptian priests were held bound to purify themselves diligently, and to wash the part in question. We find this reason supported by the testimony of modern travellers, especially by that of Niebuhr, who praises circumcision as a useful practice for all who live in the East, where careful washing is neither easy nor usual; and mentions cases in which uncircumcised Europeans, pursuing in the East their own usages, were afflicted with boils. Philo assigns another ground for circumcision, affirming that the nations that practise the rite are more fruitful than others; — a statement, however, on which little stress can be laid, until it has been satisfactorily established by facts. The distinguished French physiologist, Lallemand, holds that the rite is useful in preventing involuntary emissions; and also states, that a recourse to it has been successful in cases of dangerous disease. It is also said to be serviceable in preventing self-pollution. — Structural reasons exist for the performance of the rite on females of some African tribes. On the whole, therefore, we may conclude, that there existed in primitive ages considerations of utility adequate to cause such a rite as circumcision to be introduced.

Once in existence, it would be applicable for purposes still more important. Accordingly, it is set forth as by the Divine Being for a token of his covenant with Abraham and his posterity, and, after some ages, was successfully established. Its efficacy in sundering a race from the rest of the world, is visible in the history of the Jewish people, especially in the preservation of their integrity as a nation in circumstances most fitted to destroy it; and the readiness with which it takes a moral and spiritual import and application, appears from our previous remarks regarding circumcision of the heart. This bearing of the rite is, as might be expected, made prominent in the New Testament (John vii. 22. Rom. ii. 25, 28, 29; iii. 1; iv. 11. Gal. v. 6. Phil. iii. 8. Col. ii. 11; iii. 11). In Christianity, however, this ordinance, and all others of a similarly outward kind, having accomplished their temporary purpose, are for ever abolished: "Neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love" (Gal. v. 6; vi. 15).

CISTERN, a word probably of the same origin as our 'chest' (*kiste* in Greek), denoting a receptacle for water; at present an artificial reservoir for collecting rain-water, but in older English authors a pool of spring-water. Thus Wiclif, in John v. 7, has 'cistern,' where Tyndale has 'pole,' and the authorised version of 1611, 'poole.' The original Hebrew word, *Bohr*, denotes generally a *hole* or *cavity*, and is accordingly put into English by 'pit' (Gen. xxxvii. 20), 'dungeon' (Gen. xl. 15), 'well' (1 Sam. xix. 22), 'cistern' (2 Kings xviii. 31. Prov. v. 15. Eccles. xii. 6).

Cisterns, in the East, are of two kinds: — I. Pools or wells of spring-water, called in Hebrew, 'living water' (comp. John iv. 10, *seq.* imperfectly rendered 'running water' in Lev. xiv. 5; xv. 13. Numb. xix. 17). These cisterns were highly valued in countries subject to long droughts, and where all superficial supplies of water are transient, and often removed almost as suddenly as they are afforded. Hence the force of the imagery in Jer. ii. 13, — 'My people have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.' II. Cisterns or reservoirs were also employed to collect rain-water. Of this kind, says Winer, was Jacob's well, mentioned in John iv. 6, and still shown as lying a little to the south of Nablous (Sychar). The fact of this being a reservoir, rather than what we mean by a well or fountain, gives a point to our Lord's comparison of the living or ever-flowing water he had to give, with the uncertain and disappointing supplies afforded even by 'Jacob's well.'

Reservoirs were necessitated by a deficiency of springs, under which, many other places besides Jerusalem, though the metropolis, seems to have suffered. The Fountain of the Virgin is the only spring of living water in or near the city; for that of Siloam is certainly, and one that exists under the Haram (temple) is in all probability, derived from the same source. Even the Fountain of the Virgin has been thought to be supplied from Gihon, on the western side of Jerusalem. It is, indeed, possible that some ancient fountains have been lost or dried up; yet in a region like that around Jerusalem, where springs of water, if they exist, usually burst out from the bases of the mountains, and are little exposed to be covered or choked up by earthy accumulations, such changes are not likely to occur, and could affect none but weak and inconsiderable sources.

With the exception, then, of a single fountain, and that not very copious, Jerusalem seems always to have been dependant upon artificial means for its supplies of water. These consisted, so far as can now be ascertained, of the Pools of Siloam, beyond

Bethlehem, with the aqueduct which brings their beneficent streams to the city, and of a great number of reservoirs, both within and outside of the walls, for collecting rain-water, of which the upper and lower Pools of Gihon, and that of Hezekiah, were probably the most considerable. Very extensive cisterns are also understood to exist within the enclosure about the Mosque of Omar or the Haram, which are supplied by the rain-water collected from the roofs of the mosques, as well as from the aqueduct, and it may be by the subterranean connection with the ancient Gihon. Everybody at Jerusalem speaks of these reservoirs as well known; and the few travellers who have been allowed to explore this holy ground, and especially the extensive substructions beneath, confirm the current opinion. The ablutions of the Mohammedan worship, no less than the demands of the ancient temple service, render large supplies of water indispensable.

Besides these more public establishments, which taken together furnished an immense quantity of water for ordinary as well as special uses, there are in Jerusalem a vast number of private cisterns, with which, indeed, every family above the condition of absolute indigence is provided. These are constructed under the houses, or in the courts and gardens belonging to them, of stones laid in cement, or, where the mountain-rock rises near enough to the surface, by excavations in the solid mass. The water is conducted into them, not only from the roofs of the houses, but from the paved courts, which usually cover a considerable part of the area embraced within the enclosure of a large habitation. Two, three, or half a dozen capacious reservoirs often belong to a single house of the better sort, and an ample supply of water is commonly secured during the rainy season to last the rest of the year. It is only the poorest class of persons who obtain water for domestic uses from the public cisterns, which are open, and much exposed to dust and filth. Little care seems to be bestowed to keep them in repair, or guard them against abuse and impurities; and the water is commonly discoloured, and of an unwholesome appearance. 'That in the reservoir just west of the lower pool,' says Dr. Olin, 'already mentioned as derived, through the ancient aqueduct, from Solomon's Pools, looked the best of any that I remember to have seen in the public establishments. The water of Siloam, and that of the Fountain of the Virgin, is tolerably transparent, but not very palatable. The rain-water in the private cisterns, on the contrary, so far as I had opportunity to observe, was pure and fresh, and agreeable to the taste.'

Ancient Jerusalem must, like the modern town, have been chiefly dependant upon

these domestic precautions for this indispensable article. This is demonstrated by the multitude of ancient cisterns, which, indeed, are the same now in use, no less than by the inadequate number of springs in the neighbourhood. This natural deficiency was so fully remedied by art and industry, that few places seem to have possessed more ample supplies of water for every purpose, or to have been so completely secured, in this respect, against the casualties of war. Neither violence nor stratagem could stop or divert the fountains which were open for them in the heavens, and the dearth which reigned beyond the walls of the city must always have presented very serious difficulties in the way of a besieging army. It is remarkable, that, in the numerous accounts which we have in the prophets and historical books of the Bible, of the sufferings and desolations produced in this country by drought, we seldom or never hear of any scarcity of water in Jerusalem. Some difficulty of this sort is sometimes, though rarely, experienced in very dry seasons, by families insufficiently provided with cisterns; and water is then brought in goat-skin bottles from a fountain a few miles distant from the city, and sold at a low price to those whose reservoirs are exhausted, or who are disposed to indulge in such a luxury during the warm weather.

The whole mountain region, extending from Jerusalem to Hebron and the borders of Edom, is very sparingly supplied with fountains; and Olin did not remember to have seen a stream of water, small or great, in the whole distance. The inhabitants of the villages and open country are dependant, and must always have been so, upon wells and cisterns. From these they obtained water for drinking and domestic purposes, and also for their flocks and the irrigation of their fields. They are still found excavated in the rock, or constructed of solid masonry along the ancient roads, and near the sites of the ruined towns and villages which are so often met with in every part of the country. Cisterns are much more numerous than wells, which usually had to be sunk to a great depth; and the water of which, so far as Olin had opportunity of judging, is decidedly inferior in quality to that which falls from the clouds. Great pains were formerly taken to preserve the rain-water in a pure state, as is evident from the expensive construction of the cisterns, which were not only built with solidity, and lined with cement, but in many instances covered with immense arches of masonry, so as to secure them against dust and filth, and to exclude the rays of the sun. There are commonly flights of stone-steps, extending from the top quite to the bottom of the reservoirs, which gave easy access to the water in all its stages. This, in the rainy

season, flows from the hills and inclined planes that compose the whole of this mountainous region, to the lower ground, which is always chosen for the cisterns. The number and magnitude of these receptacles afford good data for estimating the size and importance of ancient places, of which they are, in many instances, almost the only remaining memorials; and they are calculated to give us very favourable ideas of the industry and skill of the ancient Jews. No such works are achieved by the present inhabitants of this country, whose resources seem unequal to the task of keeping those in repair which have been bequeathed to them by a better race of men, and a happier era.

Robinson reports that the house of Mr. Lanneau, in which he resided, had no less than four cisterns, the largest of which is thirty feet long, thirty broad, and twenty deep. The Latin convent is so well furnished, that, in seasons of drought, it is able to deal out a sufficiency for all the Christian inhabitants of the city. The cisterns have usually merely a round opening at the top, sometimes built up with stonework above, and furnished with a curb and a wheel for the bucket; so that they have externally much the appearance of an ordinary well. The water is conducted into them from the roofs of the houses during the rainy season, and, with proper care, remains pure and sweet during summer and autumn. In summer, however, water, as a matter of luxury and convenience, is brought to Jerusalem in considerable quantities, from fountains at a distance from the city. The principal of these is Ain Yalo, in Wady el-Werd, several miles south-west of Jerusalem, whence being transported in skins on the backs of asses and mules, it is sold for a trifle to those who prefer it as a beverage.

Cisterns in the desert require to be covered or closed with a stone, if for no other purpose, to protect them against moving sands. Over most of the cisterns that are found at Beni Naim, in the eastern part of the hill-country of Judah, is laid a broad and thick flat stone, with a round hole cut in the middle, forming the mouth of the cistern. This hole is in many cases covered with a heavy stone, which it would require two or three men to roll away. These and other cisterns afford illustrations of the sacred narrative, in Gen. xxix. 2, 3, — 'A great stone was upon the well's mouth; and thither were all the flocks gathered; and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.'

These coverings the Bedonins are very skilful in making very exact, and so managing that a stranger cannot easily find them (2 Sam. xvii. 19). On the approach of an

enemy, or for purposes of revenge, it is still customary to close and stop, if not destroy reservoirs (Gen. xxvi. 15. 2 Kings iii. 25. 2 Chron. xxxii. 3. Isa. xv. 6). To nomad tribes, cisterns are of especial value, constituting an important part of their property, not easily lent to others, and often bearing the name of the tribe or person to whom they owe their origin (Dent. x. 6). Hence, frequently arise disputes (Gen. xxi. 25 : xxvi. 15). In the hot season of the year, and generally when destitute of water, cisterns served for temporary prisons (Gen. xxxvii. 22, 24. Jer. xxxviii. 6); hence poetical imagery (Ps. xl. 2; lxix. 15; lxxxviii. 6); also as places of refuge (2 Sam. xvii. 9, *seq.*).

Frequent mention of cisterns is made in the Talmud. In form they were either round or quadrangular, and covered with a preparation of lime to prevent the escape of the water, and aid in preserving it sweet. They were either covered or surrounded with a barrier. The court-yard of great houses had generally each a cistern (2 Sam. xvii. 18). Such are still found in Palestine, some of which may be derived from ancient times. Cisterns were employed for watering flocks and herds, and were accordingly the ordinary place of resort for herdsmen and young people, in periods when a shepherd's life was held in honour (Gen. xxiv. 11, 13; xxix. 3, 8. 1 Sam. ix. 11); and young maidens repaired thither to draw water for domestic purposes. Cisterns and wells would naturally influence the march and encampment of armies, as well as caravans and wandering herds (1 Sam. xxix. 1. 2 Sam. ii. 13).

Instances of individual cisterns are numerous in oriental travellers. Large public reservoirs were built in and around most cities by the Jews, for public use. Such tanks are now found at Hebron, Bethel, Gibeon, Bireh, &c.; sometimes still in use, as at Hebron, but more commonly in ruins. They are built up mostly of massive stones, and are situated chiefly in valleys, where the rains of winter could easily flow, or be conducted. These reservoirs form one of the least doubtful vestiges of antiquity in all Palestine.

A reservoir is mentioned by Robinson, as found in an interesting spot at Kurmul, near Hebron. 'The bottom of the amphitheatre is a beautiful grass-plat, with an artificial reservoir in the middle, measuring a hundred and seventy feet long, by seventy-four broad. The spring from which it is supplied is in the rocks on the north-west, where a chamber has been excavated. The water is brought out by an under-ground channel, first to a small basin near the rocks, and then five or six rods further to the reservoir.'

A cistern, fifteen minutes from Seilun, was visited by Robinson, when travelling from

Jerusalem to Nablous (iii. 86). The water, which is excellent, issues from the rocks in a close valley, falling first into a sort of artificial well eight or ten feet deep, and thence into a reservoir lower down. 'Many flocks and herds were waiting around.'

But the most important are the Pools of Solomon, to which we have already referred, which, lying near Bethlehem, sent their water in an aqueduct to Jerusalem. A reference to them may be found in the words of David, when he 'longed, and said — Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!' (2 Sam. xiii. 15. 1 Chron. xi. 17.)



A CISTERN AT HEBRON.

The cisterns near Hebron have a peculiar interest. They are thus spoken of by Olin: — 'A large basin, forty-seven paces square, stands outside the gate. It is of very solid workmanship, and may be eighteen or twenty feet deep. The descent is by flights of stairs situated at the four corners, by which the water is brought up in vessels and skins, and poured into troughs for the flocks, or carried away for domestic uses. This pool is at the southern extremity of the town, in the bottom of the valley.'

'Another of smaller dimensions occupies higher ground on the north side of the city. These reservoirs are filled by the rains, and are unconnected with any perennial fountain. In ascending a hill south of the city, I came to a smaller pool, situated among some fine olive-trees, sheltered by an ancient arch, with a flight of steps leading down to the water.'

'It was probably over one of these ancient reservoirs that David caused the heads of the sons of Rimmon, Rechab and Baanah, the murderers of Ishbosheth, to be exposed (2 Sam. iv. 12). I happened to stand near the large reservoir a little before sunset, when the flocks of sheep and goats were descending from the mountains which surround the city, and assembling in immense

numbers around the walls. They were in a fine condition, and presented a beautiful spectacle, which carried back the thoughts to former days, when Abraham and Isaac fed their flocks upon the same hills, brought them down by the same paths into 'the plain of Mamre, which is Hebron, and perhaps watered them at the same fountain' (ii. 84, 86).

Schubert thus describes the method taken to draw water from these wells or reservoirs: — 'We came to a walled cistern, which our Bedouins called Bir Melakh. Here some persons were drawing water in the buckets, which hung with their ropes on long poles, fastened at the lower end. This water they poured into a reservoir for the cattle to drink. Flocks of lambs, separated one from another, each herd under its own keeper, stood now patiently waiting for its turn. When the long trough was full, the shepherd whose flock came next, gave a sign with his staff and his voice, and the ram ran frolicking to the water, followed by the rest. When one set had taken their fill, they withdrew, and another came in their place. We were reminded of many interesting passages of Scripture, by these dancing and frisking lambs, and their ready obedience to the voice of the shepherd. We fancied we here saw a picture of one portion of the patriarch's life.'

CITIES OF REFUGE were certain places expressly appointed by the law of Moses, as a refuge for such as had committed accidental homicide, being a wise and benevolent proceeding on the part of that truly great man to mitigate the evils of the thirst for revenge, and specially of the eagerness of the blood-avenger to slay him who had slain his kinsman, which prevailed throughout Western Asia, and still in substance prevails in the less civilised parts of the world.

These cities, six in number, chosen out of those which belonged to the priests or the Levites, lying in different parts of the land, in order that a place of refuge might be found in every district, were Bezer, among the Reubenites; Ramoth, among the Gadites; Golan, among the children of Manasseh; these three being on the east of Jordan; while on its western side were Kadesh, in Naphtali; Shechem, in Ephraim; and Kirjath-arba, which is Hebron, in Judah (Deut. iv. 43. Josh. xi. 7). The right of asylum extended to a thousand yards round each city, and during the period of the office of the high-priest, under whom the manslaughter was committed. If the homicide left the city before the expiration of that time, or ventured beyond its bounds, he exposed himself to the fury of the Goel, or avenger of blood. In order to facilitate the escape of the innocent, and secure from momentary vengeance even those who were possibly guilty, it was expressly required by law that the roads leading to these places should be

kept in good repair. Jewish tradition asserts that, at every turn in the road, there stood posts bearing the directing and warning word, *Refuge, Refuge*. It also affirms that the comfort and convenience of the fugitives were studied in the cities of refuge, and that they were each taught some trade, or so occupied and trained as to possess the means of gaining a livelihood when the period of detention had elapsed. But the immunity could be gained only as a consequence of a formal verdict of acquittal, pronounced after due legal inquiry, in which the exercise of pity was forbidden, and no pecuniary ransom allowed. The murderer was put to death (Exod. xxi. 18. Numb. xxxv. 6, *seq.* Deut. xix. 2, *seq.* Joseph. Antiq. iv. 7. 4).

This right of asylum was an extension of that which was afforded, first in the tabernacle, and afterwards in the temple (Exod. xxi. 14), the altar in which afforded a place of refuge for the unintentional homicide, from the shelter of which, however, the manifest murderer might be dragged and put to death; a permission which might easily be abused for purposes of private or party revenge (Exod. xxi. 14. 1 Kings i. 50; ii. 28, *seq.* 2 Kings xi. 15).

Wisdom and mercy are combined in this system of law. Here was protection for the innocent homicide; time secured for a legal investigation; personal revenge hindered or counteracted, yet no impunity conceded to the guilty; while, in order to uphold a sense of human life, and prevent carelessness, the manslayer, guiltless though he might be of actual crime, was yet properly made to suffer loss in his liberty, and, of course, in his enjoyments.

The wisest legal provisions may be perverted. That the right of asylum among the Jews was, in later and degenerate periods, so extended as to open a door to great abuses, may be inferred from 1 Macc. x. 43, where Demetrius proclaims, — ‘Whosoever they be that flee unto the temple at Jerusalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.’ The abuse, however, was engendered from political considerations and pagan influence.

Greek and Roman antiquity knew the right of asylum, not only in temples and holy places, but also in cities. It was established for insolvent debtors, for slaves against the cruelty of their masters, and for murder. A specially distinguished asylum was found at Daphne, near Antioch, in Syria (2 Macc. iv. 33), and in Diana’s temple at Ephesus. The abuses of the right of asylum were very great. Tiberius found himself compelled to diminish the number of places, and to lessen the immunities.

The right of asylum passed into Christianity. For ages something of the kind

existed in what is termed ‘the benefit of clergy.’ Refuge, also, against vengeance, and the law was afforded in Christian churches, and other holy places, which may have been of service in rude and barbarous ages, but which, as tending to transfer civil power from the magistrate to the priest, and to make punishment dependent on casualties, has in modern times been almost universally abrogated.

CITIZEN (*L. civis*), one who has the rights and immunities that belong to a city; which may be either of the city, considered merely in itself, or as forming a member of a civil organisation, — a state or commonwealth. Abstract ideas are not common in the literature of the Hebrews; and, accordingly, though there was ‘the commonwealth of Israel,’ it remained for Paul, under the influence of a more artificial culture, to originate this designation (Eph. ii. 12). The same writer has also used, disguised under ‘freedom,’ the word ‘citizenship,’ by which the privileges of a citizen, whether municipal or national, are denoted (Acts xxii. 28). This word is *politeia*, from the Greek *polis*, a city, and is the source of our terms ‘polity,’ ‘policy,’ ‘politic,’ ‘political,’ &c.

Among the Hebrews, citizenship was derived by birth of Israelite parents; yet strangers, under certain limits, could attain the honour. The general nature of the rights which it involved may be gathered from several parts of this work. In general, it may suffice to remark, that, in the best periods of the Israelite polity, no sharply defined, permanent, and invidious distinctions of rank are found. The descendants of Levi were chosen for the sacred order. The rest of the tribes stood on a footing of equality. And when we consider the strong tendency which appears in oriental nations to divide into castes, by which the great body of the people are sunk in social and personal degradation, the absence of such an evil in the Mosaic institutions is a merit no less satisfactory than it is striking.

A general equality prevailed in the original constitution of the Hebrew nation, arising out of the division of the land of Canaan, by tribe, family, and head. Doubtless, the Israelites brought property into the country, and its diversities would occasion a difference of condition in individuals when settled in Palestine. Yet great inequalities were guarded against both by the general bearing of the Hebrew polity, and the special provisions established in favour of the poor and needy. A species of slavery also existed, but of a mild and lenient character, and qualified so as not to be a perpetual state of personal bondage. In the latter periods of Jewish history, slavery would seem to have disappeared. General civil distinctions also existed: there were elders, captains, princes, kings. Still a practical equality prevailed,

not unlike what is enjoyed under the British constitution, only yet more liberal. These distinctions were founded partly on age, partly on merit, and, as such, worked for the advantage of the governed; all of whom had generally an opportunity to rise in social esteem and position. The people were not oppressed by any ruling caste; not dwarfed and degraded under the shadow of a haughty and selfish aristocracy; nor employed as purchasable tools for the furtherance of priestcraft or statecraft. The government of the country, whether local or general, was simple in its nature, inexpensive and liberal. In proportion as the religious ordinances of Moses were observed, coercion was unnecessary; and their general effect was such as, in the better eras, to make the tone of government mild and paternal.

In the New Testament, 'citizens of another country,' namely, Rome, come on the scene; which leads us to add a few words on the subject of Roman citizenship. According to the Roman idea, freemen were those who lived in the Roman states, whether citizens (*cives*) or foreigners (*peregrini*). Between both stood the Latins, as a sort of middle class. The citizen, as such, enjoyed several high rights and privileges, which came gradually into existence with the growing importance of the state. Till the age of Servius Tullius, the patricians alone were properly citizens; and it required a long time and much effort for the plebeians to gain equal rights. These rights (*jus civitatis*, citizenship) are I. In reference to public life: (a), *jus suffragii*, the right of voting in the comitia, or public assemblies; (b), *jus honorum*, the right of aspiring to magistracies and public posts; (c), *jus provocationis*, the right of appeal from magistrates to the people; (d), exemption from all dishonouring punishments. II. In regard to private life: (a), *connubium*, the right of forming legal marriages; (b), *commercium*, the right to acquire property, and to sue and be sued at law; on which all property in a civilised state depends. The Roman civic rights were held in the highest estimation during the times of the republic; but they sank in value and in repute as imperial power gained the upper hand.

As, however, the arms of Rome extended her empire over the world, so did participation in her citizenship become an object of desire as a ground of honour, a source of protection, and a means of advancement. The right was variously acquired, by descent, merit, and manumission: — I. By birth from parents who were Roman citizens, thus in the Acts (xxii. 28), — 'I was free born;' the rule being, that citizens beget citizens, but only in *matrimonium justum*, or where both parents were Romans; for, in *matrimonium injustum*, mixed marriages between Roman citizens and foreign females, the

children followed the mother, being, in such a case, considered as having in a legal sense no father. II. The citizenship was also conferred as a reward of good service, first by kings, then the people, or by magistrates, as Marius, Pompey, Cæsar, &c. provided they had received authority for the purpose. The emperors possessed the power in their own hands, and were sometimes very liberal, at others very sparing, in bestowing the right of citizenship. In the period of regal government, those only received the franchise who removed to and dwelt at Rome. By degrees, others, both individuals and corporations, though not residing in Rome, were presented with the liberties of citizenship. The citizens who lived at a distance were so in name rather than in substance, since they formed part of no tribe, and could ordinarily exercise no civic rights. The case of the Apostle Paul is in point, though it shows also to how useful a purpose the honour might in need be turned. States and nations were adopted into the great Roman corporation, as Latium, Italy, Gaul. In the provinces, both private persons and whole states were presented with the citizenship by the Cæsars. Among others, many Jews were Roman citizens (Joseph. Antiq. xiv. 10. 16, and 19).

III. The favour was also obtained through manumission, by which a master set a slave at liberty under certain prescribed conditions and forms. IV. In the imperial times, slaves who had enjoyed liberty for twenty years were, in virtue of that fact, free men by right. The purchase of citizenship, of which an instance is found in the captain who rescued Paul from the violence of the Sanhedrim (Acts xxii. 28), was not a distinct and peculiar manner of obtaining the immunities, but a species of donation.

The most important for the Scriptural student of the prerogatives conferred by Roman citizenship, was that of exemption from being beaten or put to death before a Roman tribunal (Acts xvi. 37). This exemption was secured by the Porcian law, which, under heavy penalties, forbade that a Roman citizen should be beaten or put to death; an enactment which was sanctioned and enforced by the Sempronian law; by which a Roman citizen was not to be put to death unless by the authority of the people. These laws, indeed, seem to have had a wider compass of influence, so as generally to protect the citizen of Rome from legal injustice, though some allowance may have to be made for oratorical exaggeration in the passages in Cicero, which are the chief authorities in the case.

CLAUDA (L.), a very small island lying near the south-western shore of Crete (Acts xxvii. 18). It is now called Gozzo.

CLAUDIUS (L.), the fourth emperor of Rome. — See CÆSAR

CLAY. — This well-known substance, being in ancient times employed in making bricks and pottery ware, served the use of wax, to receive an impression of a seal. This may be illustrated by the ancient Babylonian bricks, and cylinders of clay, the characters on which were impressed while the clay was yet soft (comp. Gen. xlviii. 14). Clay is still employed in the East for a seal, as, for instance, on the door which gives entrance to a room where treasures are deposited (Matt. xxvii. 66).

CLEANLINESS. — In the hot climate of the East, want of cleanliness is both more common and more detrimental than with us. The evidence of travellers to this effect is abundant and decisive. At the present day, dirtiness prevails in Palestine to such a degree as to constitute one of the chief annoyances which a traveller is subject to. And the absence of cleanliness, always injurious to health, and now known to be so, far more than was formerly suspected, tends to engender painful disorders, especially the dysentery, which is at once so deadly and so contagious. In oriental countries, consequently, cleanliness was regarded as of great importance: in order to secure it, practices were consolidated into customs and usages, and religion interposed its authority, and religion gave its very powerful sanction; and if some of the observances which hence ensued, and which still in a measure retain their hold on the East, whatever their religious opinions, appear to us inexplicable, or even absurd, we must call to mind the difference of our climate, as well as our age, the great power of influences derived from climate, and the duty we labour under of rightly conceiving the state of human existence so dissimilar to our own, as that, for instance, of the Hebrews in the days of Moses.

regard to cleanliness caused among the Jews: the frequent use of the bath, especially after a visit of ceremony had to be paid (Lev. xiii. 3). But this regard affected not only social and civil, but also religious observances. Hence the use of water as a symbol of purity, and the minute and ceremonious practices of the Pharisees, in the observance of which, the spirit of religion was sometimes totally lost (Matt. xv. 2. Luke vii. 3. Luke xi. 38). Tradition, which, in a few instances, first becomes more powerful than religion its parent, and then finally supersedes it, made it a law among the Jews, that no one should appear in the temple or the synagogue, or join in any part of the sacred service, such as prayer and sacrifices, without having previously washed himself, or, if the importance of the occasion was greater than ordinary, without having washed three times (1 Sam. xvi. 5; comp. Josh. iii. 5. 1 Chron. xxx. 17. Exod. xix. 10). Unclean persons were not allowed to enter religious

assemblies, or to join in the national festivals. Leprous persons might, indeed, visit the temple; but they were confined to a separate part. He who had become impure before the Passover must travel to Jerusalem some days earlier, in order to purify himself before its advent (John xi. 55); or he had to wait for what the Talmudists call 'the Lesser Passover,' which took place a month later, and was designed for such as, through Levitical impurity, had not taken part in the festival itself.

The members of the priestly order were specially required to keep themselves clean, in order that they might suitably fulfil their duty in the public worship of God. They were, accordingly, subjected to special and symbolical washings when they first entered on their office (Exod. xxix. 4. Lev. viii. 6); and, in the discharge of their obligations, were required to 'purify themselves from all defilement;' for which purpose, water was provided in the outer court of the sanctuary. That these washings originally recognised the intimate connection there is between cleanliness of body and purity of mind, and that the outward act was meant to symbolise inward holiness, appears from a remarkable passage in Deut. xxi. 6. *seq.* — See **ABLUTION**.

But the notions of pure and impure were carried among the ancient Hebrews much farther than what is customary in these days. In the legislation of Moses, purity and impurity were predicated of both *things* and *persons*. Generally that was denominated unclean, into contact with which an Israelite was not to come. In a state of uncleanness were—**I. Persons**; whose bodies were in certain conditions, as lepers; those who suffered from an issue of the seed, or the stoppage from the natural issue (Lev. xv. 2, *seq.*; 16); women in childbirth (Lev. xii.); women during the menses (Lev. xv. 19); persons who had performed conjugal rites (Lev. xv. 18). **II. Things**; among which we reckon generally certain animals, to be presently specified; the dead bodies of unclean animals in all cases, and of the clean, except they had been duly slaughtered (see **CORPSES**), the dead bodies of human beings (Numb. xix. 11, *seq.*); houses, and garments, in which was 'the plague of leprosy' (Lev. xiii. 47, *seq.*; xiv. 33, *seq.*). All these objects, with the exception of unclean animals, rendered unclean for a shorter or longer time all who touched them, which impurity might in part extend to things without life, such as furniture or rooms (Lev. xv. 12; xi. 32. Numb. xix. 15). Articles of wood, having become unclean, were washed; articles of earthenware were broken. Of metal articles, no express mention is made: they appear to have been merely washed. A special kind of uncleanness was that which ensued from the red heifer, and the water of sprinkling or

separation (Lev. xv.) A partial uncleanness was contracted by the person who let go the scape-goat (Lev. xvi. 26).

If we now enter a little more into particulars, we find that the leprous were obliged to live apart (Lev. xiii. 46. Numb. v. 2, *seq.*; comp. 2 Kings xv. 5). If, however, a leper came where he was likely to be touched by others, he was to bear evident signs of warning: — 'His clothes shall be rent, and his head bare; and he shall put a covering upon his upper lip, and shall cry, "Unclean, unclean!"' (Lev. xiii. 45.) According to Rabbinical authority, even the entrance of a leper into a house rendered it, and all that it contained, unclean. It was the special function of the priests, after certain strictly specified curative measures, to pronounce the leprous cleansed (Lev. xiv.). He who had a flow of seed communicated of his own uncleanness to those whom he touched, and to whatever he lay or sat upon; and those that touched any of these unclean objects became unclean till evening. Even his spittle made unclean those on whom it might fall. After eight days, the sick person, who, according to the Rabbins, was not allowed to come into the temple, was accounted pure, and had to make a special offering (Lev. xv. 2—15). A woman who had been put to bed was in the first period, that is, so long as the *lochia rubra* lasted, accounted unclean. The duration of this period was determined, in the case of a son, to be seven days; if the child were a daughter, fourteen days, — a difference which had its reason in the opinion held also by the Greeks, that the immediate consequences of lying-in were in the latter instance of longer duration: in the second period, or during the mitigated flow termed *lochia alba*, she was to remain in the house, if her offspring was a male, for thirty-three days; if a female, for sixty-six days; without, however, being accounted legally unclean. At the close of this time of separation, an offering of purification had to be made. The menstrua of females, which, in the East, make their appearance as early as the age of from seven to nine years, and last in healthy persons for seven or eight days, rendered a female unclean for seven days, during which she was not allowed to enter the temple. If 'the issue of blood' lasted longer than usual, or took place irregularly, it was accounted a disorder, and a female so afflicted was unclean during the whole of its duration; when the evil was cured, she was, on the eighth day afterwards, to offer an oblation (Matt. ix. 20. Luke viii. 43). The impurity in these cases communicated itself to place and seat, as well as to those persons whose bodies came in contact therewith. Many refinements and much casuistry fastened themselves on this part of the Mosaic ritual, which may be still read in Rab-

binical works. The great cause of the strict and minute regulations given in the law in regard to these natural occurrences lay in a notion which Pliny exhibits in full force, that the menstruous blood acquired a specially infectious, virulent, and poisonous character.

The touching of a corpse, as among the Arabs it still does, made the person unclean, and that for seven days; on the first and last of which, the unclean person had, under pain of death, to purify himself by the water of sprinkling. Impurity accrued also to the dwelling wherein a corpse lay, and to all its furniture. He who entered it was in the same way unclean for seven days (Numb. xix. 11). The partaking of feasts at funerals involved uncleanness (Hos. ix. 4). Those were unclean who touched a grave, or a dead man's bone. This fact gave an opportunity for a display of ill-feeling on the part of the Samaritans, who, in the procuratorship of Coponius, threw, during the Passover, dead men's bodies into the cloisters of the temple, which, in consequence, the Jews could not enter (Joseph. Antiq. xviii. 2. 2). These laws and observances had, beyond a doubt, for their object the avoidance of infection and pollution of the air from putrid matter, leading, as they did, to the speedy removal and interment of dead bodies, which in the East is of far greater consequence than in colder climates.

The carcase of an unclean animal brought, until the evening, uncleanness on those who touched it (Lev. xi. 24, *seq.*). The carcase of certain small animals, as lizards and mice, made unclean, till the evening, clothes and furniture which were required to be washed. If a carcase of such an animal fell into a vessel, the vessel had to be broken, and its contents became unclean. But cisterns and reservoirs were not thus polluted, probably because the bulk of the water was sufficient to prevent infection.

Leprous houses were at the first closed by the priests for seven days; then the stones to which the leprosy had attached itself were taken out, and replaced by others; but, if the evil was not thus put an end to, the entire building was demolished (Lev. xiv. 34, *seq.*). Leprous clothes were shut up for seven days. If the leprosy still proceeded, they were cast into the fire; otherwise they were washed, and again laid by for a week. If, however, the stain remained, the garment was burnt; if it had disappeared, the part only where it had been was torn out, did the practised eye of the priest detect even a suspicious shade.

The red heifer brought, till evening, uncleanness on the priest who killed it, on him who burnt it, as well as on him who removed the ashes (Numb. xix. 7). He who touched the water of purification made from

these ashes, or who with that water cleansed another, was himself unclean till the evening, and made unclean whatever he touched (Numb. xix. 18, *seq.*).

The lightest impurity was that which accrued from conducting the scape-goat into the wilderness, and from the carrying out and burning the pieces of flesh of the two sin-offerings on the day of atonement. This uncleanness vanished on bathing, and washing the garments (Lev. xvi. 26, *seq.*).

The impurity which any one had brought on himself lasted, according to the above, for either the current day, or an entire week. In both cases, after the uncleanness was contracted, a washing of the clothes (Lev. xv. 5, *seq.*; 10, *seq.* Numb. xix. 21), or bathing (Lev. xv. 13, 21, *seq.* Numb. xix. 19), was required. In certain natural states of impurity of longer duration, purifying oblations were ordained (Lev. xii. 6—8; xv. 14, *seq.*; 29).

In the eleventh chapter of Leviticus it may be seen, that certain living animals were accounted clean, which might be eaten, and others unclean, which might not be eaten. The first great rule of distinction laid down in respect of quadrupeds is this, — that all beasts that have their feet completely cloven, above as well as below, and at the same time chew the cud, were to be accounted clean; those which had neither, or, indeed, were wanting in one of these distinguishing marks, were to be held unclean. The parting of the hoof must be perfect. A division of the hoof contrary to that required is to be seen in the foot of the dog, the cat, and the lion, where, though there are several distinct toes or claws on the upper side, yet they are united by a membrane on the lower side. The parting is not perfect. Whereas, in the foot of the ox, the sheep, and the goat, the cleaving extends quite through the foot. Animals of hoofs, solid and unparted, as the horse, were of course unclean. — See CAMEL.

In regard to fishes, all that have scales and fins were to be accounted clean; the rest, unclean; — a distinction equally clear, simple, and systematic. Even to this day, fish with fins and scales are generally regarded as wholesome, and often delicious; while others, that differ in these particulars, are not unusually looked upon with distaste and aversion.

The ordinance respecting birds differs from the others, in the absence of any particular distinction of clean and unclean. It merely specifies, for the sake of prohibiting certain species of known birds, leaving it to be understood that all others were allowed.

Of insects, all those that fly and creep, such as flies, wasps, and bees, together with all that leap, were declared unclean, save the locust.

Among animals that have legs so short that they appear to creep on the earth, cer-

tain species were pronounced unclean. The members of the creeping kind may be ranged under three classes: — I. Those which move by the aid of the under part of the stomach and belly, as serpents. II. Those which, though they have four legs, nevertheless move like reptiles, as lizards and moles. III. Those which move by short and almost imperceptible feet, as caterpillars, centipedes, &c.

The restrictions imposed upon the Hebrews by the laws of Moses were, in their general results, as follows: — With the exception of locusts, the whole of the *invertebrate* class of animals were declared unclean; of the *vertebrate*, the whole of the order of reptiles; of the orders *mammalia* and *pisces*, that is, quadrupeds and fishes, a classification is made, restricting the clean quadrupeds to such as parted the hoof, and chewed the cud; and the clean fishes, to such as had fins and scales. These definitions are so precise and comprehensive, that there could not be much difficulty in determining what was excluded by them. They permitted the eating of only a few of the graminivorous quadrupeds, such as oxen, deer, and sheep; and such fishes, whether from salt and fresh water, as had the obvious characteristics of fins and scales.

Linnaeus divides the birds (*aves*) into seventy-eight genera. Not more than eleven of these are pronounced unclean by Moses. The sixty-seven remaining genera include the whole of the *anseræ*, or goose and duck tribe; the whole of the *gallinæ*, or grain-eating tribe, as peacocks, pheasants, partridges, quails, and common fowls; the whole of the *passeræ*, comprising doves, pigeons, and numerous genera of small fruit and seed-eating birds. It is well known also, that geese, ducks, quails, and pigeons, abound in Egypt and Palestine.

The distinction of clean and unclean, in regard to animals, though carried to a very great extent in the Mosaic polity, has, it would almost seem, a foundation in nature; for few, if any, persons are there, who are free from aversions and preferences in respect to food-animals. To some extent our modern feelings on the point may be ascribed to prescriptive usage, and the Jewish law may have had a large share in their formation. Yet this cause leaves unexplained some undoubted facts. Prejudices on the point are national. An animal which on one side the English channel is considered a luxury, is on the other regarded with disgust. What, from our ignorance of the cause, may be termed accidental associations, have obviously had an influence in the formation of our likings and dislikes. Even individuals have their peculiar feelings. Eels, which this man holds to be a delicacy, another views with unconquerable distaste. Nor will those who have studied the subject deny,

that the appearance, shape, and habits of animals themselves, have much to do in creating our aversions. How far influences of this general nature may have lain at the bottom of the Mosaic ordinances, it is now far too late to inquire; but their existence and operation can scarcely be denied, unless on the assumption that human nature of old was dissimilar to what it is now. We seem, therefore, justified in believing, that, as preferences and dislikes must have existed long before Moses, that legislator found a large mass of consuetudinary law, whose existence he was obliged to recognise, and whose operation and influence he judged it proper to direct. But Moses was a religious law-giver: therefore, these established customs, being modified as seemed best, received from him a religious guidance, sanction, and application.

Now, since 'clean' and 'unclean' were tantamount to what may and what may not be eaten, Moses saw in this distinction a favourable opportunity for effecting that severance of his people from all other nations which was indispensable for the great religious objects he had in view. Of all sundering influences, none perhaps are so strong as diverse observances in eating. This is exemplified every day in our own homes. Polite usage has established the fork as a distinction of good breeding. The single word 'vulgar' is a wall of brass in social life. If, then, Moses wished to keep his people from mingling in intercourse with the idolatrous Canaanites, the Levitical laws touching food were most effectual. When an Israelite saw one of the old inhabitants of the land eating of that which he held to be unclean, he would start back with antipathy, or even horror. That Moses had such an object is clearly intimated: see Lev. xx. 25, 26. On this point, Dr. Kitto's testimony is as decided as it is valuable: — while in Asia, 'he had almost daily occasion to be convinced of the incalculable efficacy of such distinctions in keeping men apart from strangers. A Mohanmedan, for instance, might be kind, liberal, and indulgent; but the recurrence of a meal, or any eating, threw him back upon his own distinctive practices and habits, reminding him that you were an unclean person, from your habits of indulgence in food and drinks forbidden to him, and that his own purity was endangered by communication with you. Your own perception of this feeling in him is not to you less painful and discouraging to intercourse, than its existence is to him who entertains it. It is a mutual repulsion, continually operating; and its effect may be estimated from the fact, that no nation in which a distinction of meats was rigidly enforced, has ever changed its religion.' Doubtless it is, in no small degree, owing to this food-ritual, that the Jews have, under the most power-

ful of dissolving influences, preserved their individuality; and, if their continued existence to the present hour offers, as it does, a living evidence of the reality of their ancient history and religion, as well as of the certainty and constant operation of divine Providence, we have, in that existence and that evidence, another effect, and another advantage of the distinction established between clean and unclean in the book of Leviticus.

The time, however, came when this distinction was to give way before the liberal and humanising spirit of a universal religion. Among the means for accomplishing the removal of the distinction was the vision which Peter underwent in Joppa, the lesson taught by which was, — 'What God hath cleansed, call not thou common' (Acts xi.). Yet the heads of the primitive church saw it to be their duty to require its members to 'abstain from meats offered to idols,' lest they should be defiled, or even seduced by idolatry (Acts xv. 29). The abolition of these distinctions in food occasioned division and disturbance in the early church (Rom. xiv.), and has not failed to leave a no inconsiderable remnant in the usages of the Catholic church, whose severance from the rest of professed Christians finds therein effectual support.

Moses may also have had a regard to health in the distinctions of food which he recognised and sanctioned. That the grounds of this regard should in many instances not appear obvious to us, in no way makes against their existence; for the lapse of centuries, and difference of climate, may well have caused his reasons to be faint or imperceptible to us. It seems to be admitted, that the prohibition of swine's flesh may be accounted for on dietetic considerations, inasmuch as the eating of it has a strong tendency to produce diseases of the skin.

Moral considerations may have had some weight with Moses. The habits of animals produce a corresponding impression on the human mind. Hence, animals come to have a symbolical meaning. The tiger typifies rage and revenge; the lamb, gentleness and peace. To affix the epithet 'unclean' on the first, and 'clean' on the second, was an effectual way to discourage malevolent and foster kind emotions. Accordingly, Leviticus (xi.) presents, on the good and peaceable side, the ox, the sheep, the goat, the lamb; all fishes and birds whose habits are agreeable. On the other side, we find the dog, the swine, the wolf, the fox, the lion, the tiger; birds of prey; the serpent tribe, and insects and worms.

These ordinances finally conduced to form and keep alive in the mind of the Israelites that grand idea which pervaded the whole of their religious system, but which received its full development only in Christianity, — namely, that Israel was a *holy* people, and

that holiness was the primary aim and final result of all religious instruction and observances. See especially Lev. xi. 44, where this purpose of the food-ritual is declared in very emphatic terms.

The subject over which we have now gone presents the great Hebrew legislator as intimately acquainted with natural history. This acquaintance he doubtless derived in part from predecessors; but the laws given are too exact, well considered, and well founded, not to have been the result of a special inquiry, made for the express purpose. To us they wear the appearance of comprising a digest of the best and most advanced state of knowledge of the day. The beautifully simple and scientific division of quadrupeds here given, is one which, after all the progress made in natural history, is not yet become obsolete. Michaelis declares this 'wonderful.' But if this is a correct description, then how erroneous is any account of the ancient Hebrews, which sets them forth as standing, even in the days of Moses, low in the scale of civilisation! There are, it is true, many animals spoken of in the ritual which we cannot now identify with certainty. This our ignorance may be a reason against any attempt minutely to observe the law in these latter times, and so may be of service in helping forward its final abrogation in the conversion of Israel, but can warrant, on our parts, no other feeling than that of modesty, in regard to its original claims and merits. In a case where our knowledge discloses so much that is good, and even something wonderful, it may be presumed, that, were our knowledge more minute and exact, our admiration would be greater.

The entire system of ordinances of which we have spoken, has been abrogated. Yet does it bear a divine sanction. Hence it is evident that Revelation may contain, not absolute, but relative truth; and at one time enjoin, as duties, things which at another time it prohibits. We might hence infer the general truth, that Revelation bears a constant relation to the wants of successive ages, and so proves an effectual educator of the human race.

The abrogation spoken of took place without any express repeal of the ancient ritual: it took place, in the main, by the gradual operation of the higher principles and nobler sympathies brought into the world by its Saviour, Jesus Christ. Thus always does a superior extinguish an inferior light, and the greater supersedes the less.

CLEMENT (L. *merciful*), — a fellow-labourer of the Apostle Paul (Phil. iv. 3). In church history, he is identified, perhaps without sufficient reason (for the name of Clement was common), with Clement, accounted the fourth Bishop of Rome, who is

reputed to have written two epistles (still extant) to the Corinthians, and to have suffered martyrdom under the Emperor Trajan.

CLOTH, CLOTHING, — Teutonic words, whose cognates may be found in *clothe*, *clad*; G. *kleid*, the original of our word 'clothes': cloth signifies the material of which clothing or garments are made. 'Cloth' is the representative of the Hebrew — I. *Behged*, from a Semitico-Sanscrit root, meaning *to cover*: hence, 'raiment' (Gen. xxiv. 53); 'garment' (Gen. xxxviii. 19); 'clothes' (Gen. xxxvii. 29); 'cloth' (1 Sam. xix. 13); 'apparel' (1 Sam. xxvii. 9). II. *Simlah*, from a root, meaning *to cover*, or *veil*; whence the Arabic *Samlah* denotes a large flowing garment with which the body is enwrapped, particularly such as is used for a covering by night: hence it is rendered in our version by 'garment' (Gen. ix. 23); 'clothes' (Gen. xlv. 13); 'raiment' (Gen. xlv. 22); 'cloth' (Deut. xxii. 17). It is used of a woman's *garment*, in Deut. xxii. 5. III. *Mad* (Lat. *metiri*), to measure, used in Lev. vi. 10, of the priest's linen *garment*: comp. Jer. xiii. 25. IV. But the most common word for 'clothes,' in general, is *Lervoosh*, signifying *to cover*; and hence a 'covering,' 'clothes,' or 'raiment' (Gen. xlix. 11. 2 Kings x. 22. Job xxxi. 19).

As to the materials of which garments were made in Palestine, our information is very imperfect; for it happens in this, as in many other questions of antiquarian interest, that the things which were best known to the ancients are least known to us, partly from the fact, that, being well known, no description of them was ever thought of, and partly also because, being things and not ideas, the mere mention of them is not descriptive, unless the terms speak for themselves, which is rarely found to be the case after the lapse of many centuries. In the Scriptures we find mention of linen, woollen, and silk, the chief substances whence raiment is still made; — but do the originals of these words correspond with the articles for which the words are now employed? The subject is one of the most difficult in Biblical antiquities, and can here be only glanced over.

'Silk' is the rendering of two Hebrew words, *Mehshee* (Ezek. xvi. 10, 13) and *Shesh* (Gen. xli. 42, margin); but it is very doubtful if silk was known to the Hebrews in the more ancient periods of their history. In the time of the Egyptian Ptolemies, silk, whose native country is China and Thibet, formed a very important article of commerce in the hands of Alexandrian merchants, and was, at a later period, accounted worth its weight in gold. In Isa. xix. 9, occurs a word, *Shereekoth*, translated in our Bible 'fine flax,' but which has been thought to

denote silk, from its resemblance to the oriental name for silk, *Serica*.

The great difficulty, however, is to distinguish between cotton and linen cloth, since they are both vegetable products, and seem to be designated at least sometimes by the same Greek word *bysos*. Cotton—an Arabic word—is a woolly-looking substance, which covers the seeds, and is contained within the fruit of the cotton plant. It is produced by two plants—I. *Gossypium herbaceum*, or the cotton-shrub, which has spread from India, westward, as far as Africa;



COTTON PLANT.

and the *Gossypium arboreum*, cotton-tree, which is also a native of India, and does not differ essentially from the preceding. Cotton, originally grown in India, was also in ancient times produced in Egypt and Cyprus, as well as in Syria and Palestine. Northern Syria now produces cotton, though, being an annual plant, the crops are exposed to great vicissitudes. The quality, though generally fine, is of a short staple. The cultivation of the cotton-plant is the chief occupation of the agricultural population of the provinces and plains of Adana. The districts of Nablous, Acre, and Jaffa, produce cotton. The cotton thus produced is either made into coarse garments, or exported. The export was reported (Bowring), in 1840, to be of the annual value of £350,000.

The Indian name of cotton is *Karpas*, which has been found in the similar Hebrew term, rendered 'green' in Esther i. 6. The name, as well as the substance, may easily have passed from India to the Persian court.

Indeed, long before the time implied in the book of Esther, a commercial intercourse existed between Eastern and Western Asia. And not improbably, cotton may in very early times have been grown in Syria, Egypt, or some neighbouring lands. Winer, after Rosenmüller, finds for cotton a name of a much earlier (western) origin than *Karpas*. This name is *Shesh*, the word rendered 'silk' in the margin, Gen. xli. 42. This word, which is found as early as the passage just cited, is generally rendered 'fine linen.' The *Shesh* was employed for the curtains of the tabernacle, and entered into the fabric of the high priest's coat and mitre (Exod. xxv. 4; xxviii. 39; xxxix. 28). Before this, however, it was used in Egypt for vestures of ceremony (Gen. xli. 42). The name *bysos* has been recognised in the Hebrew *Boatz*, found in 1 Chron. iv. 21; xv. 27. 2 Chron. ii. 14; iii. 14; v. 12. Esther i. 6; viii. 15. Ezek. xxvii. 16; and supposed to be a later designation for the same substance, cotton cloth of some kind (comp. Luke xvi. 19).

Linen is denoted by an appropriate name, *Pishtek* (Lev. xiii. 47, 48, 52. Ezek. xlii. 17, 18), which is rendered 'flax' in Joab. ii. 6. Judg. xv. 14. Prov. xxxi. 13. Isa. xix. 9. Hos. ii. 5, showing that linen was made of flax; which grows in Egypt, especially in the Delta, and the vicinity of Pelusium, as well as in Palestine. Garments of flax seem to have been anciently in common wear in the latter country. Flax was wrought especially by women (Prov. xxxi. 13) into garments (see passage just given), girdles (Jer. xiii. 1), lines and ropes (Ezek. xl. 3. Judg. xv. 18), grave clothes or shrouds (Luke xxiv. 12. John xix. 40), also flambeaux or torches (Isa. xlii. 3; xliii. 17).

For raiment, men of substance and position chose the finest linen, mentioned above under the name of *Behged*, which seems to have been chiefly obtained from Egypt. The poor wore inferior garments of coarse flax.

It was hoped that the preservation of the cloth in which the mummies are enveloped would have thrown light on this difficult subject. This cloth was till recently held to be cotton; but a microscopic investigation of it by Thomson, of Clithero, in Lancashire, is said to have proved its substance to be flax. This cloth, however, Herodotus terms *bysos*: hence, the inference has been drawn, that whatever cloth bears the name *bysos* or *bysos* must have been linen. The conclusion is hasty, and far too wide. *Bysos* may have been a generic name, descriptive, not of the material out of which a piece of cloth was made, but its general quality. Thus our Lord speaks of Dives, as 'clothed in purple and fine linen,' evidently without intending to characterise his apparel any further than that it was sumptuous. Our modern scholars should remember that ancient writers

were less critical than themselves, and wrote from and to popular impressions.

Linen, however, is the product of flax, an annual plant cultivated from the earliest periods for its fibres, which are spun into thread, and woven into cloth. It has a green stem, from a foot and a half to two feet high, and a blue flower, which is succeeded by a capsule containing seeds, whence oil is obtained. Flax is found in every quarter of the globe.

Of woollen garments we need not speak. It is obvious that vegetable coverings and dried skins (Gen. iii. 7, 21) would be the earliest human clothing; and, when society had made some progress, the first resources for manufacturing garments were the hair and wool afforded by the hides and skins of slaughtered animals.

The clothing of the Hebrews, generally, as the climate required, was loose, easy, and flowing. Of the exact formation of the garments, nothing is found in the Bible, except so far as relates to sacred vestments. But fashion scarcely ever changes among Orientals. The mode of one generation is that of the ensuing; and so the ordinary form of raiment is kept the same from remotest ages.



Hence we may behold, in modern Eastern dress, a picture of that which was customary thousands of years ago. In particular among the Arabs, the native population of Palestine, and in adjacent countries, may we find almost exact representations of the apparel worn in the days of Jesus, Ezra, David, and even Moses.

There did not exist in Palestine that decided difference which now prevails among most civilised peoples, between the dress of

men and that of women, though there was a distinction which Moses wisely bade to be observed, lest a neglect of it should prove favourable to vicious indulgences (Deut. xxii. 5). Female attire was distinguished by particular articles of clothing, and by a special regard to ornament and beauty, as well as to costliness of material.

The making of clothes was in all ages the business of females, and even women of rank did not deem the employment beneath them (1 Sam. ii. 19. Prov. xxxi. 22. Acts ix. 39). The only prohibition to be observed was, that linen and woollen should not enter into the same garment (Lev. xix. 19); a prohibition which Josephus (Antiq. iv. 8. 11) says was appointed for the priests only, but which was analogous to other provisions in the law, in regard to the putting together of heterogeneous things (Lev. xix. 19).



The clothes which were common to men and women were — I. *An under garment*; *Kotmeth*, the Greek *chiton*, translated 'coat' (Gen. iii. 21; xxxvii. 3. Exod. xxviii. 4. Ezra ii. 69); which was held together by the girdle. With this coat was sometimes worn a linen shirt, *Sakdeen* (Judg. xiv. 12, margin. Isa. iii. 23. Prov. xxxi. 24). The latter was worn not merely by persons of eminence, but also by workmen, e.g. fishermen, who used it in order, for freedom in working, to be able to throw off the under garment (John xxi. 7, 'fisher's coat,' rather *under coat*), without being absolutely naked. Yet, in the phraseology of the ancients, the person who had on only the under garment was said to be naked (1 Sam. xix. 24. 2 Sam. vi. 20. Isa. xx. 2), which explains the passage in John xxi. 7. It was different when distinguished persons or travellers (comp. Joseph. Antiq. xvii. 5. 7) wore two under garments, of which the upper, always longer than the under, was named either *Megeel*, without sleeves (1 Sam. xviii. 4), or *Megathphoth*, which had sleeves (Isa. iii. 23, 'mantles'). But the custom appears to have been regarded as luxurious (Matt. x. 10. Luke ix. 3). II. *An upper garment*; which was thrown around the person, the *Simlah*, mentioned before; especially in the case of females, *Mupageth* (Ruth iii. 15, 'vail.' Isa. iii. 23, 'wimples'). There was also the *Adebreth* (Gen. xiv. 25.

Josh. vii. 21. 1 Kings xix. 19), a peculiarly large flowing robe or cloak.



Both sexes, on throwing their large upper robe over the left arm, made of its folds a pocket, a capacious receptacle termed 'bosom' (Ruth iv. 16. Ps. lxxix. 12. Luke vi. 38).



Many-coloured and embroidered robes were in high estimation (2 Sam. i. 24; xiii. 18. Prov. xxxi. 22. Esther viii. 15. Ezek.

xvi. 10), with which children also were bedecked (Gen. xxxvii. 3); and which, being in part of foreign make, were regarded as unnational and luxurious (Zeph. i. 8). The many-coloured robes which were made of strips of cloth of diverse hues, sewed together, are still used by persons of distinction in the East.

White garments of linen and cotton were also highly thought of (Luke xxiii. 11. Joseph. Jew. War, ii. 1. 1). Splendour in dress came much into vogue under the later kings (Jer. iv. 30. Zeph. i. 8), and prevailed till the days of the apostles (1 Tim. ii. 9. 1 Pet. iii. 3). The scribes were proved 'to walk in long robes' (Luke xx. 46; comp. Matt. xxiii. 5), doubtless in imitation of the ample, long, and flowing robes of the luxurious Romans.



Stockings were worn only by priests. Both sexes covered the head with a turban, or with caps made sometimes of leather or plates of metal (see BOWER). Women wore also hoods, frontlets, and veils. Their shoes may more properly be termed sandals, since they consisted merely of soles bound over the feet. Gloves were not unknown; but they were used, not for ornament, but a protection to the hand. Changes of raiment were rendered desirable by the heat of the climate, and were much in practice as they are at the present day (Gen. xli. 14. 1 Sam. xxviii. 8. 2 Sam. xii. 20). Sumptuous clothing was kept ready for great occasions, such as appearance at court, and marriage festivities: rich wardrobes were acquired and kept up by the great and opulent, out of which their visitors were supplied (Isa. iii. 6. Job xxvii. 16. Luke xv. 22); and whose treasures served for great and royal personages to make presents from (1 Sam. xviii. 4. 2 Kings v. 5. Esther iv. 4; vi. 8, 11). From religious considerations, the clothes were changed when a person became levitically impure (Lev. vi. 11, 27; xi. 25; xv. 13). Mourning clothes consisted of coarse materials, as still in the East, scanty, and without sleeves. Such attire was in some cases adopted as symbolical by prophets and ascetics. A species of uniform was worn by courtiers and court

officers (1 Kings x. 5. Isa. xxii. 21). The dress of the priests was peculiar.

Of Greek and Roman articles of dress, we find mention made of — I. *The chlamys* (2 Macc. xii. 35, 'coat'), which was a large cloak or upper covering, worn by hunters, soldiers, and especially horsemen. II. *A travelling coat* (2 Tim. iv. 13, *phenoles*, *pænula*, 'cloak'), which the Romans wore over their tunic, and which was provided with a cape for sheltering the head. And, III. The military 'purple robe,' *chlamys kokkine* (Matt. xxvii. 28), a woollen scarlet-coloured mantle, edged with purple, which the Roman generals and high officers wore, and, before Diocletian, the emperors also.

These scanty indications of Greek and Roman vestments are such as we should expect to find. Had there been none in the Scriptures, this would have occasioned difficulty, under the consideration of the influence which the Græco-Roman civilisation possessed throughout the East, from the days of Alexander. Had these notices been more direct, they might have been suspected of fabrication: had they been more numerous, they would have occasioned trouble to the sacred expositor, who would have had to explain how the clothing of colder climes could force itself on unchanging Easterns.

Shaw has given an account of the general dress of the Arabs ('Travels,' 224, *seq.*), the substance of which we here lay before the reader. The chief branch of their manufacture is the making of *hykes*, or blankets as we should call them. In this work are employed only women, who do not use the shuttle, but conduct every thread of the woof with their fingers. These *hykes* are of different sizes, and of different qualities and fineness. The usual size of them is six yards long, and five or six feet broad, serving for a complete dress in the day; and as they sleep in their raiment, as the Israelites did of old (Deut. xxiv. 13), it serves likewise for a bed and covering by night. It is a loose but troublesome garment, being frequently disconcerted, and falling to the ground; so that the person who wears it, is every moment obliged to tuck it up, and fold it anew about his body. This shows the great use there is of a girdle, whenever the Arabs are concerned in any active employment; and, in consequence, the force of the Scripture injunction of having our loins girded. Ruth's veil, which held six measures of barley (Ruth iii. 15), might be of the same make, as were also the clothes, the upper garment of the Israelites (Exod. xii. 34), wherein they enwrapped their kneading troughs: the Moors and Arabs still enfold in their *hykes*, things of like burden and incumbrance. The plaid of the highlanders in Scotland is of the same nature.

Instead of the *fibula* (buckle), that was

used by the Romans, the Arabs join together with thread, or with a wooden bodkin, the two upper corners of this garment; and, after having placed them first over one of their shoulders, they then fold the rest of it about their bodies. The outer fold serves them frequently instead of an apron, wherein they carry herbs, loaves, corn, &c.; which practice may illustrate several Scriptural allusions, as gathering the lap full of wild gourds (2 Kings iv. 39), rendering sevenfold, giving good measure into the bosom (Ps. lxxix. 12. Luke vi. 38), and shaking the lap (Neh. v. 13).

The *burnoose*, which answers to our cloak, is often for warmth worn over these *hykes*. This, too, is another great branch of their woollen manufactory. It is woven in one piece, with a cape for a cover to the head, and wide below like a cloak. Some are fringed round the bottom. If we except the cape of the *burnoose*, which is used only occasionally, and during a shower of rain, or in very cold weather, Arabs often go bare-headed all the year long, only binding their temples with a narrow fillet, to prevent the hair from being troublesome. But the Moors and Turks, with some of the principal Arabs, wear upon the crown of the head a small hemispherical cap of scarlet cloth, another great branch of their woollen manufactory. The turban, as they call a long narrow web of linen, silk, or muslin, is folded round the bottom of these caps; and, by the number and fashion of the folds, distinguishes the several orders and degrees of soldiers, and sometimes of citizens, one from another.

Under the *hyke* some wear a close-bodied frock or tunic (a *jillebba* they call it), with or without sleeves. This, too, no less than the *hyke*, is to be girded about their bodies, especially when they are engaged in any labour, exercise, or employment; at which times they usually throw off their *burnooses* and their *hykes*, and remain only in these *tunics*. And of this kind probably was the garment wherewith our Saviour might still be clothed, when he laid aside his garments (*hyke* and *burnoose*), and took a towel and girded himself (John xiii. 4; comp. xxi. 7. Acts xii. 8). 'Now the *hyke* or *burnoose*, or both, being probably at that time the proper dress of the Eastern nations, when a person had taken them off, he might be said to be naked,' that is, according to the import of the word, *undressed*. The convenient and uniform shape of these garments may illustrate a variety of expressions and occurrences in Scripture. Thus, among other instances, we read that the goodly raiment of Esau was put upon Jacob; that the best robe was brought out and put upon the prodigal son; and that raiment, and changes of raiment, are often given, and immediately put on.

Girdles are usually of worsted, very artfully

woven into a variety of figures, such as the rich girdles may be supposed to have been, mentioned in Prov. xxxi. 24. They are made to fold several times about the body, one end of which, being doubled back and sewed along the edges, serves them for a purse, agreeable to the acceptation of the word *zone* (girdle) in the Scriptures, rendered 'purse' in Matt. x. 9. Mark vi. 8. The Turks fix their knives and poniards in the girdle, while the writers or secretaries suspend on them their ink-horns, a custom as old as the prophet Ezekiel (ix. 2).

It is customary for the Turks and Moors to wear shirts of linen, cotton, or gauze, underneath the tunic; but the Arabs wear woollen only. The sleeves of these shirts are wide and open, without folds at the neck or wrist. Those of the women are often of the richest gauze, adorned with different-coloured ribands, interchangeably sewed to each other.

Those of both sexes who live in cities wear drawers, especially when they go abroad or receive visits. But when women are at home, and in private, they lay aside their *hykes*, and sometimes their tunics; and, instead of drawers, they bind only a towel about their loins.

When females appear in public, they always fold themselves up so closely in their *hykes*, that, even without their veils, you can discover very little of their faces. But in summer months, when ladies retire to their country seats, they walk abroad with less caution; though even then, on the approach of a stranger, they always veil themselves, as Rebekah did on sight of Isaac (Gen. xxiv. 65). They are fond of having their hair long, extending even to the ground: it is the great object of their pride (Isa. xxii. 12): collecting it into one lock, they bind and plait it with ribands, a piece of ornament disapproved by the apostle (1 Pet. iii. 3). When nature has been less liberal, the defect is supplied by art, foreign hair being interwoven with the natural. Absalom's hair, which was sold for 200 shekels, might have been applied to this use (2 Sam. xiv. 26). After the hair is thus plaited, they dress their heads by tying, above the lock, a triangular piece of linen, adorned with various figures in needle work. This, among persons of fashion, is covered with a *sarmah* (a word of like sound with that rendered 'round tires like the moon,' in Isa. iii. 18), which is made in the same triangular shape, of thin flexible plates of gold or silver, artificially cut through, and engraven in imitation of lace. A handkerchief of crape, gauze, silk, or painted linen, bound close over the *sarmah*, and falling carelessly on the favourite lock of hair, completes the head-dress of the Moorish ladies.

But the personal adornment is not finished till the eye-lids are tinged with *al-kahol*, i.e.

'the powder of lead ore.' And as this is performed by first dipping into the powder a small wooden bodkin, of the thickness of a quill, and then drawing it through the eye-lids, over the ball of the eye, we have a lively image of what the prophet (Jer. iv. 30, 'Though thou rendest thy face with painting,' or 'lead ore') intended to convey. The sooty colour which is thus communicated to the eyes is thought to add a wonderful gracefulness to persons of all complexions. The practice is of the greatest antiquity.

The ordinary garments of Orientals produce very marked effects, especially on strangers. The following is the description of a preacher and his audience in the Holy Sepulchre:—'The scene was such as Rembrandt would have exulted in, and such as Rembrandt alone could have painted. The lights and shadows cast by the numerous torches were equal to the finest efforts of his imagination. In the centre stood the prominent figure of the group, the preacher,—a tall, handsome, but austere-looking Spaniard, whose eyes, of the darkest hue, flashed fire as he warmed on his subject. His Franciscan garb, bound, not indeed with a leathern girdle about his loins, but with the knotted cord of his order,—the oriental tongue in which he spoke,—his vehement, impassioned, but not ungraceful action,—all combined to bring the Baptist vividly before the fancy. His audience, too, were strictly in keeping; and, in costume and appearance, admirably represented those who flocked to hear the voice of him that cried in the wilderness. The turbaned heads, the bearded faces, the flowing robes; the wealthy Maronite and Armenian, in garments of fine cloth and rich silks, standing beside the wild Arab in his simple shirt of blue cotton, and the fierce-looking Bethlehemite, clad in his woollen burnoose, alternately striped white and brown,—the Greek caloyer, with his raven locks flowing over his shoulders from beneath a quadrangular black cap, and a noble beard; and his lay-countryman, in his close red skull-cap, ornamented with a blue tassel, surmounting the same profusion of hair, richly embroidered vest and jacket, white petticoat, and scarlet greaves, still the 'full-haired and well-greaved Greeks,' with various others, formed a group at once diversified and harmonious, with which our angular and scanty European habiliments did not at all assimilate' ('Three Weeks in Palestine,' pp. 27, 28).

CNIDUS, — a peninsula in the Ægean Sea (the Archipelago), between the islands Cos and Rhodes, forming the south-western point of Caria, and having a chief city of the same name. It was distinguished for the worship of Venus. Paul, in his voyage to Rome, came near to Cnidus (Acts xxvii. 7).

COAL is a word which may be traced in the Hebrew *gehol*, the Persian *ghal*, the Sanscrit *gwal*, the Latin *calere*, and the German *kohle*; the root-meaning of which is to be hot; hence, as a noun, a combustible. When we attempt to determine what kind of a combustible was intended, we find ourselves in difficulty, arising from a want of materials for forming a conclusion. As the science of fossil botany, and of fossils in general, is of modern origin, we cannot expect to find any satisfactory information in ancient writers, though one or two passages have been suggested which wear some appearance of referring to mineral coal. We have not, however, met with any facts which prove that such coal was known to the Greeks or Romans. In this island, coal is said to have been in use as early as the Roman era; for some have held that cinders and pieces of coal have been found in Roman roads and walls, and Roman coins in beds of cinders. Similar evidence has been adduced to carry fossil coal back to the age of our British aborigines. That coal exists in Syria was put beyond a doubt by Bowering, in his Report on that country. In Lebanon there are many indications of this fossil. Seams of it crop out in various parts. We give an extract from the valuable document to which we have referred (p. 20):—‘I visited the coal-mines on Mount Lebanon, which the Pacha is working. The difficulty of access, and consequent cost of transport, must make the undertaking one of very doubtful result. The descent is long and precipitous from the village of Cornail, and the mines appear in a very unsafe state; for our candles were frequently extinguished, and the oppression of the atmosphere was great. The galleries enter the mountain horizontally. The quantity of coal is considerable, but rather of a sulphureous quality. The number of workmen is 114. The operations were under the direction of an Englishman; but he has been superseded by a Turk, who appeared to have but little knowledge or experience to fit him for the discharge of his duties. The quantity of coal extracted in 1837 was about four thousand tons.’ Russiger also, in his extensive travels, visited the coal-mine near Cornail, and another at Mar Henna.

It cannot, however, be safely inferred that mineral coal was known to the ancient Syrians; and if it were, its transport down into Palestine, in sufficient quantities to be used for fuel, would have been difficult. Wood, indeed, was any thing but abundant in Palestine, but the winter was short and little artificial heat was needed. As far as our knowledge extends, fuel was found, not in fossil coal, but, besides wood (Gen. xxii. 7. 1 Kings xviii. 23. Prov. xxvi. 20), in dried grass (Matt. vi. 30. Luke xii. 28), light vegetable substances, such as straw and chaff

(Matt. iii. 12), and animal dung (Ezek. iv. 12, 15).

We will now advert to the words rendered ‘coal’ in the common version, premising that the use of that term does not prove that the mineral so called is intended. First, *pegahm*, which Föerster, deriving it from a root signifying ‘black,’ takes to mean coal in general, and others consider to be unignited coal. The passages in which it occurs do not seem to give aid in determining what kind of coal was intended (Prov. xxvi. 21. Is. xlv. 12; liv. 16).

In 1 Kings xix. 6, a word which occurs nowhere else, *retzeph*, translated ‘coal,’ seems to mean a heated stone for baking on, still called by the Arabs by a similar name and used for a similar purpose.

A fourth term, *resheph*, is translated ‘coals’ in Canticles viii. 6. Habbakuk iii. 5, where ‘flames’ would be more correct. Finally, *shegor*, in Lamentations iv. 8, is rendered by ‘coal,’ which may probably be accounted correct.

In John xviii. 18, comp. 25, a word is employed (from the Greek *anthrax*) which signified charcoal, no passage having been produced in which the word or any of its derivatives necessarily means fossil coal.

The word most frequently used in the Hebrew is one derived from *gehol*, which we have mentioned above. This combustible, we find from Lev. xvi. 12, was used in censers, for which purpose charcoal would be best suited, a view that is supported by Psalm cxx. 4 (‘coals of juniper’ (broom)). Other passages, however, have been pointed out where some have thought mineral coal was meant; and had it been proved that mineral coal was anciently known in Western Asia, the language might be understood to refer to that substance. In Ps. xviii. 12, we find ‘hail and coals of fire’ put together in a manner that is accordant with the supposition of fossil coal being intended. In 2 Sam. xiv. 7, the extinction of a family is likened to the quenching of the remains of burning coal—a metaphor the expressiveness of which may in part depend on mineral coal being meant. The same may be said of Job xli. 21, where, with great boldness and force of imagery, the breath of Leviathan is made to set on fire coals (beds of coal in situ? Comp. Ps. xviii. 8).

‘His breath kindleth coals,
And a flame goeth out of his mouth.’

The operations of the smith are described by Isaiah so as to bring the smithy before the eye, and in terms that are compatible with the supposition that the fuel was mineral coal:—‘The smith with the tongs both worketh in the coals and fashioneth it with hammers, and worketh it with the strength of his arms’ (xlv. 12). Again—‘Behold, I have created the smith that bloweth the coals in

the fire, and that bringeth forth an instrument for his work' (liv. 16).

COCK (the name given from the sound), the male of the common domestic fowl, *gallus gallinaceus*. Cockcrowing is mentioned in the New Testament (Mark xiii. 35): — 'Watch ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning.' Reference is here made to the four watches, each of three hours, into which the Romans — and, when subject to them, the Jews — divided the twelve hours in the night, from six in the evening to six the next morning. The watches would run thus: — I. 6—9; II. 9—12; III. 12—3; IV. 3—6. These watches were announced by the blowing of military horns. The cockcrowing, then, was the third watch, from 12—3. We are now in a condition to understand our Lord's prediction, — 'This night, before the cock crow, thou shalt deny me thrice' (Matt. xxvi. 34). In ver. 74, the fulfilment is recorded, — 'Immediately the cock crew.' The prediction in effect said, that, in a few hours, by daybreak, Peter, so confident, so lavish in promises, would even deny Christ.

This event seems to have strongly impressed the minds of the evangelists, as they all record it (Mark xiv. 30. Luke xxii. 34. John xiii. 38). And undoubtedly it is striking and forcible. It had also on the heart of Peter very marked effects. The cockcrowing, as announced by his Master, happening at the moment that he had thrice denied his Lord; and brought to his ears, and echoed in his bosom, by the horns of the Romans, announcing the change of guard and the hour of the night, — startled and shook him, and occasioned a deep-felt conviction of his weakness, treachery, and guilt. Matthew has recorded the consequent state of his soul in words which are characteristic of Scriptural brevity and point: — 'And he went out, and wept bitterly' (75). The recollection of that moment would never leave the heart of Peter, and would plead very powerfully in the perils, duties, and trials of after-life, on behalf of that Saviour whom he had basely denied; and the narrative of the event, as it passed from the contrite Peter's lips, in his ministry of the word of life, would speak with effect to the minds and hearts of his auditors, aiding forward his great purpose, — the conversion of his brethren to Jesus the Christ.

With an entire agreement as to substance, the four evangelical narrators exhibit some variations in unessential points, thus presenting an instance of occurrence not uncommon, not only in the Gospels, but other histories; and affording us an evidence, that the evangelists were not copyists of each other, but independent witnesses. —

Matthew speaks merely of the cockcrowing; Mark, of the cock crowing twice: Luke agrees with Matthew; so does John. Matthew predicts that Peter should deny Jesus thrice before the cock crew, and records a threefold denial. Mark's words are, 'Before the cock crow twice, thou shalt deny me thrice:' in accordance with this, he makes Peter deny thrice, and the cock crow twice. Luke has only one denial and one cockcrowing. John has two denials and one cockcrowing. Now, it is easy to see, that Peter would be led to deny his Master several times; and as, whether once or more than once, he still denied him, — so a writer might say either, 'Peter denied Christ,' or 'Peter denied Christ three times.' There is no difficulty here. But Mark's narrative does create a difficulty in the alleged two crowings; for a second cockcrowing would not occur till three o'clock in the morning of the next day. It may, indeed, be supposed, but with little probability, that the third watch was introduced, as well as terminated, by a cockcrowing; that is, a blast of trumpets, announcing the watch and the hour. In this case, there would be two crowings; one at twelve o'clock, or midnight, and the other at three o'clock in the morning. But we cannot easily imagine, that the bugle at or near midnight could have been in any way termed cockcrowing; a designation which obviously originated in the early rising and crowing of the cock. Besides, this hypothesis would set Mark in opposition to himself; for he very distinctly fixes the time to the then coming day, — 'This day, in this night' (xiv. 30). Milton has well defined the time of cockcrowing, in his 'Allegro': —

'While the cock, with lively din,
Scatters the rear of darkness thin,
And to the stack, or the barn-door,
Stoutly struts his dames before.'

Under these circumstances, we are led to think that Mark's text has been tampered with, — probably by some in a later age, who in ignorance took the cockcrowing literally, and thought there was point and force in the antithetical 'Before the cock crow twice, thou shalt deny me thrice.' Certainly the word 'twice,' *dis*, is omitted in some Greek manuscripts, among which is that of Beza, of high authority, and written as early as the seventh century, A.D. The manuscript termed *Regius*, about the same age, omits also the corresponding words — 'a second time' (ver. 72). That superstition soon laid hold of the event here spoken of is evident from the fact, that, so early as in the fourth century, cockcrowing came to be considered as of power to dispel evil spirits; for Prudentius thus sang: —

'Ferunt vagantes dæmones,
Lætos tenebris noctium,
Gallo canente exterritos
Sparsim timere et cedere.'

'They say that wandering demons, who delight in the darkness of night, are frightened at cockcrow, and hurriedly take to flight.'

Poultry was very common in Egypt, where it was hatched, as it still is, on a very large scale, by artificial means. But there is little evidence to show, that the ordinary domestic fowl was common in Palestine. And yet it could not be unknown, since our Lord hence derived a metaphor whose pertinency and beauty depended on the habits of the hen being under the eye of the people (Luke xiii. 34).

COCKATRICE is a word said to be compounded of two words, — *cock*, the bird termed cock, and *adder*, an adder; for the cockatrice was held to be a serpent generated from an egg laid by a cock, and hatched under a serpent (or toad). 'Many opinions,' says Sir Thomas Browne, in his 'Vulgar Errors' (iii. 6), 'are passant concerning the basilisk, or little king of serpents, commonly called the cockatrice; others denying, most doubting, the relations thereof.' He then proceeds to show the difference between the basilisk of older writers, and the modern cockatrice. The first was in all respects a serpent: the other is generally described with legs, wings, a serpentine and winding tail, and a crest or comb, somewhat like a cock. The poison of the cockatrice was held to be very venomous, —

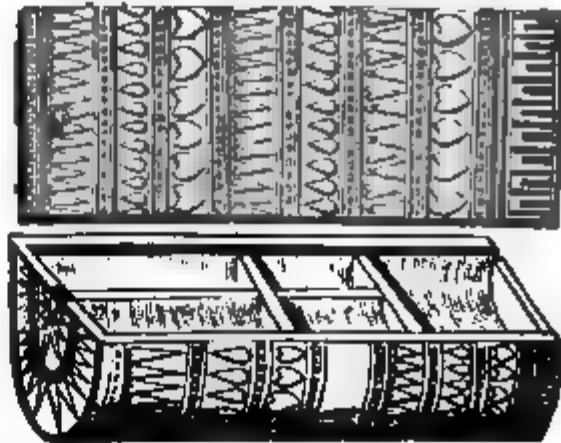
'I saw how envy it did raise, and bear the greatest price;
Ye greater poison is not found within the cockatrice;' —

and having the power to kill at a distance, by the eye and by priority of vision; so that, if it got the first look, the effect was instant death.

It is not easy to determine what particular species of the serpent tribe is intended in the passages in which the word *Tzekphaz* is found (Isa. xiv. 29; see also Prov. xxiii. 33. Isa. xi. 8; lix. 5. Jer. viii. 17). The language employed, however, makes it clear that a venomous and destructive serpent is meant. From the roots with which it is connected, the name, which has not been satisfactorily fixed on any identified reptile, denotes to hiss when in an extended and protruded form. The appellations *Basilisk* and *Regulus*, given to the animal, afford little aid, except in showing that it was large and imposing in its appearance. In works on heraldry, the cockatrice is figured with a crest; but no really crested serpent is known to exist.

COFFER comes immediately from the French *couverir*, and is connected with *coffin* and *cope*. 'Coffer' signifies that which covers; hence a cupboard (formed under a false notion from 'coffer:' comp. *co-opperire*), chest, or box, employed generally for the safe keeping of articles of value. See 1 Sam. vi. 8, 11, 15.

Small boxes, or coffers, of various kinds, have been discovered in the Egyptian tombs.



The engraving shows one with devices, — carved in relief, and divided into cells — above is the lid which slides into a groove. They are frequently of costly materials; and their forms are diverse, and sometimes grotesque: a goose is represented, ready for table, or swimming on the water, and pluming itself; a fish, with scales and fins, holds a dish in his mouth. The carved devices represent the favourite lotus-flower, a gazelle, fox, or other animal. Many are of considerable length.



This specimen exhibits, with other carving, a female playing on a guitar. The lid of

the box is open. This coffer, or case, may have once contained cosmetics, and aided its possessor in her *toilette*.

COGITATIONS, — a Latin word, from *cogito*, I reflect, — equivalent to the Saxon term 'thoughts' or 'musings.' It is (in Dan. vii. 28) the representative of a Chaldee word, which, in other passages of the same book (ii. 29; iv. 19), is rendered 'thoughts.' The same term is also translated by 'vexation' in Eccles. i. 17; ii. 22; iv. 16.

COLLEGE (L. *a place of meeting*) is the rendering (in 2 Kings xxii. 14, and 2 Chron. xxxiv. 22) of a Hebrew word, *Mishneh*, which is generally translated 'second' (Gen. xli. 43. 2 Kings xxiii. 4); while, in the margin of 2 Kings xxii. 14, we read, 'in the second part;' and, in the margin of 2 Chron. xxxiv. 22, we read, 'in the school, or in the second part.' Our translators seem to have had the idea, that *Mishneh* denoted a place of education, probably a school of the prophets. That the word might have this import appears probable from the fact, that it is in substance the same as *Mishnah*, used to denote the oral tradition taught by the Jewish doctors, and so transmitted from age to age. As the teaching was called *Mishnah*, so the place where it was taught might have had a similar name. If this were so, we should then possess a sufficient reason why the place where 'Huldah the prophetess' abode should be mentioned; for it would enhance her authority if she were thus declared to be one of a recognised learned class. We are not, however, aware of any independent evidence to prove the existence at the time (cir. 600, A.C.) of any such class, or of any established school or college, in Jerusalem; though, at a later period, distinguished rabbins were accustomed to teach in the courts of the temple.

The word *Mishneh*, coming from a root which signifies *repetition*, generally means *second*; and is here understood by many to indicate 'the second city,' or the 'new town'; that is, *the lower city*, which was built posterior to the *upper city* on Mount Zion. But this interpretation is open to the objection,—Why should such an insignificant fact be mentioned by the writer of the Books of Kings, and repeated in the Chronicles?

COLLOPS, a word representing the Hebrew *Peemah*, in Job xv. 27, —

'He covereth his face with fatness,
And maketh collops of fat on his flanks;'

where it obviously denotes *layers*, and probably *thick layers of fat*. The word is found in our old writers as signifying *slices* or *lumps of fat*. Dryden has these words: —

'To involve the lean in cauls, and mend the lard,
Sweetbreads and collops were with skewers pricked
About the sides.'

COLONY (L.), — an epithet given to Philippi, in Macedonia (Acts xvi. 12), which, in the Roman import, signifies a community of

persons, in virtue of law, sent from Rome, and settled on a certain inhabited spot of a conquered land, where, in their constitution, they imitated their mother city, on which they remained dependent. The root-meaning of the term, *to till*, shows that Roman colonists were originally tillers or cultivators of the ground. This character, however, sank in prominence, as the boundaries of Italy were passed, and the limits of the empire began to be extended over the face of the earth; when colonies came to be desired and regarded as outposts and means of defence, as well as points of aggression. The military objects of colonisation soon became paramount, which was in consequence carried on with a view of securing subjugated lands, adding to the strength, and carrying forward the bounds, of the empire, as well as rewarding a meritorious soldiery. Colonisation also afforded to the Roman governors a way for relieving the city and the state from a troublesome populace, ready in their poverty for any insurrectionary movement, and by no means indisposed to be provided with land and food in a distant yet eligible part of the empire. After the battle of Philippi, that city received an infusion of Romans, and became a colony of Rome, enjoying what was termed the *Jus Italicum*; which, when fully shared, erected a place into a free municipal corporation, having its own magistrates, with immunity from land and poll tax, and with liberty to possess and cultivate the soil.

COLOSSÆ — at present a village bearing the name of Khonos — was, in the days of Paul, a city of Phrygia, to whose existence and name coins still bear witness. It lay near the source of the Lycus, somewhat to the north-east of Laodicea, having Laodicea between itself and the famous city of Ephesus, which was on the seacoast of Lydia. More distinguished in ancient times, it was still in the first century a flourishing city; owing its prosperity to its happy position in a well-watered and exceedingly fruitful plain. The rapid Lycus, which sends its waters into the Meander, as it passes on between Ephesus and Miletus, to fall into the Ægean Sea, flowed through Colossæ. One of those highways, marked out by nature, by means of which Ephesus and other neighbouring cities on the coast were connected with the interior of Asia, ran from an ancient period along the Lycus, over the plain in which Colossæ stood; and to this road, as well as to the natural fertility of the region, Colossæ, as well as its neighbouring cities Laodicea and Hierapolis, owed both their existence and their prosperity. To the same cause, these cities, under divine Providence, were indebted for a far greater blessing, — namely, the gospel. As, in general, it was in the chief centres of civilisation, where thought was most active, intercourse with distant parts

most free and large, and where commerce had produced liberality of mind, as well as abundance, that Christianity found its earliest welcome; so in Colossæ was founded, at a very early period, a church of Christ, consisting of both Heathen and Jewish converts. We thus have before us one out of many evidences, that Christianity sought the light, and was received by the higher intelligence and more advanced culture, of the day; and also that, within some twenty or thirty years after the death of its founder, it had gained a firm foot-hold in the principal cities of the then civilised world.

We have no reason to think that Paul had visited Colossæ, the church at which, may have owed its formation, if not its existence, to Epaphras (Col. i. 7; ii. 1; iv. 12, seq.); though we cannot doubt that the seed which the apostle in person sowed in this district of Asia Minor had some considerable effect in the city of Colossæ.

Very shortly after the Christians at Colossæ had received the Epistle which bears their name, the city, together with Hierapolis and Laodicea, were (A.D. 62) destroyed by an earthquake; thus showing that persons who are most highly favoured with spiritual privileges are not exempted from the destructive workings of natural laws, and giving a marked warning to those who are apt to term judgments those misfortunes that fall on worldly or wicked men. The place was afterwards rebuilt, and was a prosperous town in the twelfth century.

The date of the earthquake marks the latest limit for the composition of the Epistle to the Colossians. Before A.D. 62, then, a Christian writing was in existence, which implicates the great facts on which Christianity is built, and the great truths and noble sympathies that constitute its essence.

Colossæ, as a commercial entrepôt, and a centre of the mental culture of the day, presented that curious mixture both of men and of opinions, which was characteristic of the period. Here were individuals from very distant nations; here were modes of thought the most heterogeneous. The severe learning of Athens was softened by Asiatic refinements; the disdainful valour of the Roman conqueror was tempered, and eventually broken down, by oriental fascinations. Even Judaism, with its lofty monotheism, found acceptance here, after having long been treated with scorn and contempt; while the teeming and almost grotesque fancies of the remote East, coming into contact with western philosophy, both received and gave an influence which diminished what they had of absurd, and inoculated the disciples of the academy with the spirit of a system no less speculative, but more wild and capricious, than their own. From these united elements arose a philosophy of the day, which combined in itself most of the ideas that

would go together and amalgamate, whether produced on the banks of the Ganges, the borders of the Nile, or in the groves of Academus. This eclecticism set itself in hostile array against the gospel, professing to teach a species of lofty knowledge which solved the great questions respecting the origin and government of the world. It had two aspects — one in which the Jewish, the other in which the philosophic, element predominated. These two influences made common cause against Christianity; and though they could not hinder men from receiving the gospel, and taking the name of Christ, they had but too much power within the visible church, in adulterating its doctrines, and perverting its effects.



KNOSOS, THE ANCIENT COLOSSÆ.

COLOSSIANS, EPISTLE TO THE. —

To any one who is acquainted with the leading events in the history of Paul, and with his general manner of thought and expression, there would be no difficulty in gathering from the Letter to the Colossians itself, the chief facts which it concerns the Biblical student to have in his mind regarding it. That the letter emanated from Paul, is attested in the last verse by his own avowal, — 'The salutation by the hand of me, Paul.' Yet, though there is no reason to doubt that these are the apostle's words, still, words standing in this position may have been appended by a later hand. The doctrine, however, of the Epistle is Paul's, the general train of thought is Paul's, the style is Paul's. These are points on which successful falsification is next to impossible. Who can mistake the affectionate earnest-

ness, the deep and glowing religious feeling, the eminently practical bearing, the rapid and abrupt logic of the Apostle Paul? — all which are found in this Epistle, if in somewhat a subdued and softened manner, as though age had now tempered the writer's emotions, yet in a way which is as decided as it is engaging. To give particulars, in order to show that in doctrine the Epistle corresponds with the type observed by the apostle, would be to cite a large portion of the letter: we must be content with referring to other parts of this article, and to the following passages: — i. 25—27; comp. Rom. xvi. 25. 1 Cor. ii. 7. Ephes. iii. 2—11; specially adverting, however, to that which may, in a peculiar manner, be termed a Pauline doctrine, — namely, the extension of the grace of God to the Gentiles, according to an original but hidden determination on the part of God, for the publication and furtherance of which Paul had been called and delegated by Jesus himself. Of this most important view, the carrying of which into effect renders the apostle next to his Lord the greatest benefactor of mankind, the passage just referred to in the Ephesians (iii. 2—9) gives a very full and distinct statement, corresponding in substance with the doctrine of the Letter in question. And if assuming this doctrine as essentially Paul's, the reader will study the Epistle to the Colossians generally, he will find that the several views which it gives, and the implications which it contains, entirely harmonise with that doctrine; and so, being assured that every part is in accordance with the keynote, both of the Epistle and of the apostle's mind, he will be led to the conviction that the entire Letter is Paul's.

There is, however, a special resemblance between this Letter and that to the Ephesians. The resemblance is greater than exists between any other of the Epistles of Paul, — a resemblance which relates to the course of thought, the structure of the argument, the peculiar teachings, and to some phrases which do not occur elsewhere. The following portions of the two Epistles will be seen to correspond: —

EPHESIANS.		COLOSSIANS.
i. 15—19	with	i. 9—11.
i. 20—23	"	i. 15—19.
i. 10	"	i. 20.
ii. 1—10	"	i. 21—23.
iii. 7	"	i. 25.
iii. 9—10	"	i. 26—27
iii. 17	"	ii. 7.
iv. 15, 16	"	ii. 19.
iv. 25	"	iii. 9.
iv. 22—24	"	iii. 9, 10.
iv. 32	"	iii. 12.
v. 19, 20	"	iii. 16, 17.
v. 21; vi. 6—9	"	iii. 18—22; iv. 1.
v. 16	"	iv. 5.
vi. 19	"	iv. 3.
vi. 21	"	iv. 7.

This resemblance is a remarkable fact, which speaks strongly for the genuineness

of these Epistles. Colossæ and Ephesus lay near each other, were similarly circumstanced, and must have had prevailing in them similar modes of thought and similar customs, faults, and vices (comp. Eph. iv. 25 with Col. iii. 9). The agreement of the two Letters in substance, in minute trains of thought, and in manner, is a quality which we should have antecedently expected, — which a logician might have required, and the absence of which it would not have been easy to account for, with satisfaction. When, therefore, we find so close and so constant a resemblance as we have here, we are irresistibly led to think that the similarity arose naturally from the position in which the apostle stood to the two neighbouring churches.

Dr. Paley ('Horæ Paul.') has successfully made use of a particular instance of this general resemblance, which consists in this, that, in these two Epistles, Paul attributes his imprisonment, not to his preaching Christianity in general, but to his asserting the right of the Gentiles to be admitted into the church on an equal footing with the Jews, and without being obliged to conform themselves to the Jewish law. This was the doctrine to which he considered himself a martyr. Thus, in i. 24, he says, — 'Who now rejoice in my sufferings for *you*' (Gentiles): comp. ii. 1, and Eph. iii. 1; also Col. iv. 3, with Eph. vi. 20. Now in the Acts of the Apostles, the same statement occurs (Acts xxi. 28; xxii. 21, 22). From these passages, it appears that the offence which drew down on Paul the vengeance of his countrymen was his mission to the Gentiles, and his maintaining that they were to be admitted to the privileges of salvation on the same terms as the Jews. This resemblance, Dr. Paley remarks, is too close to be accounted for from accident, and yet too indirect and latent to be imputed to design, and is one which cannot easily be resolved into any other source than truth.

Indeed, after perusing the Epistle, it is difficult, if not impossible, to see a reason why any one should fabricate such a composition, or append to such a composition, bring his own work, the name of the Apostle Paul. From first to last, the Letter is free from every trace of a selfish or narrow purpose. No personal ends could be answered by its composition. No fame would ensue, no honours would be gained, no power acquired. The piece is purely a religious exhortation, most fitted to proceed from the apostle to the Gentiles, but which could in no way serve the purposes of fraud. It is equally difficult to believe, that an impostor could have written this brief Epistle. This is not the tone, these are not the sentiments, of a fabricator. Falsehood and truth are broadly distinguished, like night and day. Deceit must always have a cloak, which

she cannot make so thick, but it may be seen through. Those who know the human heart, will, after reading the Letter, acquit the writer of all deceit; and recognise in his composition a truthful, as well as very interesting transcript of his own mind. The Epistle is a reality, not a fabrication. As evidence of this assertion, we refer to the Letter itself; holding as we do, that, in other cases as well as in this, the diligent perusal of the writings of the New Testament is a very sure means of arriving at a conviction of their genuineness.

The Epistle bears tokens also of the condition in which the apostle was when he wrote it. There is, indeed, no express mention made of that condition. But we find that which for our purpose is much better. An express statement might have been interpolated. Implications, wrought into the very texture of the Letter, must have flowed from the pen by which it was written. It is in very clear implications that we are presented with evidence of the apostle's condition at the time of his composing this Epistle. In i. 24 we find the writer in a state of suffering; in iv. 3, 'in bonds;' in iv. 10, 'a prisoner;' in iv. 18, in 'bonds.' At what time of life was this bondage? We have already intimated, that the Letter bears tokens of the mellowness of age. This opinion is confirmed by the peculiar language used in i. 24, in which Paul thus speaks; we translate literally from the original: — 'How I rejoice in the sufferings (I endure) on your account, and fill up the remainder of the afflictions of Christ in my flesh on behalf of his body, which is the church.' The verb, rendered 'fill up,' signifies to supply a deficiency, to make good something wanting to a whole. The idea seems to be, that there was a certain amount of suffering, which, in the ordinations of Providence, the apostle had to pass through, of which he was now enduring the residue. This implies that he had endured suffering before, and that he had endured the greater portion of his sufferings before. Consequently, he had now arrived at the last act of the tragedy, and was near both the end of his sufferings, and of his days.

We are thus directed to the apostle's imprisonment in Rome, in which the termination of the Acts of the Apostles leaves him. This is a conclusion that is confirmed by i. 29, in which we find, that, though a prisoner, the apostle was not prevented from carrying forward the great labour of his life, — 'Whereunto I also labour, striving according to his working, who worketh in me mightily.' Such a condition was that in which Paul is described as being, in Acts xxviii. 30, 31: — 'And Paul ('bound with this chain,' 20) dwelt two whole years in his own hired house, and received all that came unto him; preaching the kingdom of God, and teaching

those things which concern the Lord Jesus, with all confidence, no man forbidding him.' From the concluding verses of the Epistle it also appears that, though in bonds, the apostle had many friends about him, of whom he mentions Tychicus, Onesimus, Aristarchus, Marcus, Jesus Justus, Epaphras, Luke, and Demas. Hence, his was not in this case a strict and severe bondage. Nor was the place in which the apostle dwelt small or obscure, otherwise so many fellow-believers of eminence would not have been found with Paul. Of these, Tychicus was a fellow-servant; Aristarchus, a fellow-prisoner; and others were fellow-workers.

We thus learn that the apostle was, while in bonds, surrounded by other distinguished Christians, who were with him, when an old man, labouring and suffering in the common cause of Christ. All these are circumstances which point to Rome as the place where, and his last imprisonment as the time when, the Epistle to the Colossians was written by Paul.

It may serve to corroborate this conclusion, which has been drawn from considering the Epistle itself, if we add that nearly all of the best critics place the Letter to the Colossians, together with that to the Ephesians, and that to Philemon, in the period during which the apostle was a prisoner in Rome for the cause of Christ, *cir.* A.D. 60.

If this Epistle did not bear internal evidence of having been in existence within the first century, nay, of having been contemporaneous with the events of which it speaks, — had we not this internal and intrinsic evidence of its Pauline origin, which is the best evidence we can have, we might think it desirable to enlarge on the testimony to its age and authorship, that is borne by Christian antiquity. Under the circumstances, it is enough to state, that it is expressly mentioned as Paul's; and quotations are made from it, as of authority, by Irenæus, who lived in the beginning of the second century.

The occasion, also, on which the Epistle was written, may be learnt from its contents.

In ii. 1, Paul classes the Colossians and the Laodiceans with persons whom he had not seen in the flesh. The Colossians had not, therefore, enjoyed the benefit of his personal instructions. On this account, while absent (5), he felt the more deeply concerned for their spiritual welfare. They had indeed been truly converted to Christ, probably by 'Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ' (i. 7), who was now with Paul, 'labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God' (iv. 12). From Epaphras the apostle had received a very favourable report of the spiritual condition of the Colossians (i. 8, 9); in consequence of which, Paul, with a characteristic boldness of imagery, declares,

— 'I am with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ' (ii. 5). Yet did the information which he received, induce him to pen this Letter in order, 'lest any man should beguile you with enticing words' (ii. 4). The errors, to guard against which the benevolent and watchful guardian of the churches wrote this Letter, seem to have been of two kinds — I. 'Philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ' (ii. 8; comp. 4, 18, 20, 23). And, II. Doctrines as to the necessity of circumcision, and the observance of outward ordinances (ii. 11—17). These two classes represent the errors which were generally prevalent at the time, and were found to offer constant and sometimes very decided opposition to the existence and spread of the pure gospel of Christ. The first class of error was a corrupt compound of eastern and western philosophy, and is well characterised by the apostle in his Letter. This system eventually led to the brood of gnostic fancies which infested the church, and went far in many cases to overlay and destroy the truth in its infancy. In opposition to these phantasms, which were as high in their pretensions as they were seductive even by their fancifulness, and still more by their agreement with marked tendencies of the Asiatic mind, Paul asserts the all-sufficiency of Jesus as the visible representative of God, and the divinely appointed instrument of making his disciples complete; by holding fast of whom, as the head, the whole body, supplied and connected by means of joints and ligaments, increases with a divine increase (ii. 8, 19). The other class were the errors of the Judaizers, who wished to subject the Colossians, as being Gentiles, to circumcision and other Jewish observances, against whom Paul asserts the spirituality of the religion of Christ; and, in effect, exhorts the Colossians, as he had exhorted the Galatians, to stand fast in the liberty wherewith Christ had made them free (Gal. v. 1. Col. ii. 11, *seq.*). Independently of the general doctrinal implications that pervade the Letter, the apostle grounds on his exposure of these specific errors the leading doctrines which he wishes to convey, so making his confutation of falsehood conducive to the establishment of truth. These doctrines are two, in contradistinction to the two classes of condemned errors; namely, the sufficiency and majesty of Christ, and the spiritual equality in him of all families and tribes of men (i. 15, *seq.*; ii. 5, *seq.*; iii. 10, *seq.*). And, with the skill of a master's hand, does this wise teacher connect, with his exposure of error, and his assertion of truth, the privileges, duties, and hopes of the Christian life; to excel in which, he exhorts the church at Colossæ with all the eloquence, ardour, and elevation of his soul.

Not only was this Letter sent in consequence of what Paul had heard, but in order also to learn more of the condition of the Colossians, as well as to comfort their hearts. For this purpose, it was entrusted to the hands of Tychicus, 'a beloved brother, and a faithful minister and fellow-servant in the Lord' (iv. 7). With a delicate regard to the feelings of the Colossians, the apostle makes the more prominent reason for his sending Tychicus to Colossæ, to lie in his readiness to gratify what he supposes to be an earnest wish on the part of the church, — who, doubtless, had heard of his bonds, — namely, to receive information respecting his actual condition (iv. 7).

With Tychicus, the apostle states that he sends also Onesimus (iv. 9); the mention of whom affords us an opportunity of bringing into relief one of those latent evidences of truth which lie far too deep for the arts of the impostor. Who is Onesimus? The Letter to the Colossians merely mentions him as a member of the church at Colossæ, and 'a faithful and beloved brother.' By turning to the Epistle to Philemon, we learn that he was a slave who had run away from his master, Philemon, a prominent member of the Colossian church. This slave Paul had converted, and was now sending back to Philemon, in the full confidence that Onesimus would be received, 'not now as a slave, but as a brother beloved' (Philem. 16). The Letter, then, to Philemon was borne by Onesimus; and must, in consequence, have been composed at the same time as the Letter to the Colossians. We have already seen reason to think that the Letter was written by Paul when a prisoner at Rome, near the end of his days. Now, mark, the substance of this deduction is expressly stated by Paul with his own hand (19), in his Letter to Philemon, — 'Paul the aged, and now also a prisoner of Jesus Christ' (9; comp. 18).

Another confirmation of the reality of these things. The Letter to the church sends greetings from the same persons as the Letter to an individual member of that church. These persons are Aristarchus, Marcus, Epaphras, Lucas, Demas. This also serves to show that these Letters were written at the same time, and by the same hand; for the same persons were with the apostle, and his position, in consequence, was substantially the same.

Then let us observe how these persons are characterised. If we turn to the Letter to the Colossians, we find Epaphras styled 'our dear fellow-servant' (i. 7), 'a servant of Christ' (iv. 12); while, in that to Philemon, he is designated 'my fellow-prisoner in Christ Jesus.' Here we have the same fact set forth, with that slight diversity of language to which two Letters would naturally give rise. Epaphras is in one case 'a fellow-slave;' in the other, 'a fellow-prisoner.'

Aristarchus, too, is in Colossians (iv. 10) styled 'my fellow-prisoner,' and in Philemon (24), one of 'my fellow-labourers.'

We must point out another minute coincidence. From Col. iv. 15, — 'Salute Nymphas, and the church which is in his house,' we should infer that in this part of Asia a building had not yet been obtained of sufficient size to allow the disciples to meet all together in the same place; who, in consequence, were wont to assemble in one or more private houses. By referring to Philemon (2), we find the same practice; for it appears that a church was held in Philemon's house. This coincidence becomes the more striking, if, as is possible, Nymphas, as well as Philemon, was a member of the general church at Colossæ.

There is yet another confirmatory remark. From the Letter to the Colossians, it does not appear why Tychicus was chosen as bearer of the Letter. From a passage in the Letter to the Ephesians (vi. 22), we might, indeed, have inferred that, as he was sent by Paul with a Letter to the church at Ephesus, so might he on that account have been sent with the Letter intended for the neighbouring church at Colossæ. But why sent to Ephesus? The reason appears from the Book of Acts (xx. 4), where it is incidentally mentioned that he was of Asia, that is Asia Minor. With good reason was Tychicus chosen. He was a fellow-countryman with the Ephesians and the Colossians. They, in all probability, knew him; and from him, consequently, could they, in confidence and in safety, receive Letters from Paul. At Colossæ the apostle had never been; but, in Tychicus, the disciples there had a neighbour who came directly from Paul, to deliver to them a Letter which he had received for them from the great teacher. Good reason, therefore, had they, independently of its contents, to receive this Epistle; and in perfect security might they lay it up among the treasures of their church.

But the Letter was not to be hoarded. Paul enjoins that their neighbours, the Laodiceans, should be permitted to read the Epistle, after it had been read in the church meetings of the Colossians (iv. 16). In return, a Letter, which had been sent to Laodicea (some think this was our Letter to the Ephesians), was to be read in presence of the Colossian Christians. And thus we learn how intimately these neighbouring churches were united together, and may see how difficult it would have been for an impostor to induce them to receive a fabrication. We are also taught, that thus early was a foundation laid for a collection of Christian writings. These two Epistles, which were thus to be exchanged, would in a short time be transcribed, and copies of both be preserved in each of these churches.

We ask the reader to put together these

numerous considerations, to weigh their character, to consider how scattered are the elements of which they are made up, and yet how clear and striking is the evidence which they give,—and then to say whether such testimonies could exist, were the Scriptures, of which we have spoken, any thing else than genuine documents. But if one Letter — if the Letter to the Colossians — is proved to have been written not long after the middle of the first century, and by the hand of the apostle Paul, — then does Christianity rest on a solid historical foundation, and 'we have not followed cunningly devised fables' (2 Pet. i. 16).

COMFORTER (*comfort*, M. L. *cum* and *fortis*, to strengthen), the English rendering of the Greek *Paraclete*, which, according to its formation, is equivalent to the Latin *advocatus*, our 'advocate,' — one, that is, who is called to (give aid); hence, an assistant, helper, or defender, — one who stands by your side for your succour. It is applied by the apostle John (to whom the use of the term is confined), — I. To the Lord Jesus, being translated 'advocate' (2 John ii. 1), one who supplicates the Almighty for the pardon of sin. II. To the Holy Spirit, promised to his apostles, by Jesus, as his substitute (John xiv. 16, 26; xv. 26; xvi. 7). In these passages some explain *comforter* as meaning *teacher*, *interpreter*; others, as simply *helper*. Bretschneider prefers the general signification of *defender*, — one who should conduct the cause of the apostles, by instructing them what to do, to teach, and how to defend themselves before ecclesiastical and civil powers. This interpretation is not only recommended by the parallel passages in the other Gospels (Matt. x. 19, 20. Mark xiii. 11. Luke xii. 11, *seq.*; xxi. 15), but also by the use of the word among the rabbins (Buxtorf, *Lex.* p. 1483), who translate the correspondent Hebrew word by *defender*, one who deprecates (Job xvi. 21; xxxiii. 23).

COMPANIES TRAVELLING is the English rendering in Isa. xxi. 13 ('O ye travelling companies of Dedanim') of a Hebrew word which is appropriately represented by the Arabic term *caravan* (*Kar revan* 'travelling merchandise'), or large bodies of men and cattle organised under certain strict regulations, and travelling for commercial, religious, and other purposes, from one part of the east to another. The passage in Isaiah, which supplies us with the title of this article, presents a lively picture, in which may be seen a collection of Arab merchants, who, travelling through the woody deserts of Arabia, are set upon by a horde of Arab robbers, and put to flight. They take refuge in a neighbouring village, Tema, where they are received with characteristic hospitality; shelter being given to the fugitive, water to the thirsty, and bread to the famishing. Permanency is one great characteristic of

the East. The scene here depicted is from time to time still enacted in the countries surrounding Palestine; and, till lately, in that country itself, only there on a smaller scale.

In Gen. xxxvii. 25, mention is made of another caravan,—a company of Ishmaelites engaged in the spice trade, conveying down into Egypt ‘spicery, balm, and myrrh’ from Gilead, which, being on the east of Jordan, lay on a great commercial highway that united eastern products with western markets (comp. Gen. i. 9. Job vi. 19. 2 Chron. ix. 1. Jer. xxxi. 8). This caravan of Bedouins dealt in slaves as well as in aromatics; and they accordingly purchased Joseph, took him to Egypt, and sold him.

The term *caravan* is applied also to a migratory band of Arabs. Thus Robinson, speaking in reference to the northern end of the Gulf of Akabah:—‘Just at this point we met a large caravan of the Haweitah coming from the eastern desert, whence they had been driven out by the drought. They were now wandering towards the south of Palestine, and had with them about seventy camels and many asses, but no flocks. These were real Arabs of the desert, decorated with the kefiyeh,—a handkerchief of yellow or some glaring colour,—thrown over the head, and bound fast with a skin of woollen yarn,—the corners being let loose, and hanging down the sides of the face and neck. They were wild savage hungry-looking fellows.’

In caravans was most of the travelling done in the times of the Bible. The Mosaic journeyings in the wilderness and to the borders of Palestine were performed in one very large caravan. It was in caravans that the Jews returned from their exile in Assyria. By caravans the staple trades of ancient days were carried on in a direction from east to west. The periodical visits made from all parts of the Holy Land, on the great festivals, to Jerusalem, were accomplished in lesser caravans; and, when the reader has finished this article, he will readily see how easy it was for the child Jesus to be lost from the sight of his parents. The Galilean caravan, mustering on the north side of the metropolis, proceeded homewards without Jesus; for all was bustle, confusion, and joy. The first day’s journey was, in all cases, short. When nightfall came, the tents were erected, and families assembled; then, for the first time, as was natural, Jesus was missed. Joseph and his mother, supposing him to be ‘in the company’ (caravan), sought him among kinsfolk and acquaintance. Not finding him, they hastened to retrace their steps; and, after three days (that is, on the third day from their departure from Jerusalem, the day of departure being reckoned one), they found him in the temple. All this is perfectly in keeping with what we know of caravans from other sources.

Yet, though travelling generally was conducted in caravans, the Scriptures contain no direct information on, and few allusions to, the subject. They employ language, indeed, which implies the existence of caravans; and, for the right and full understanding of which, a knowledge of this mode of travelling is necessary: but they give no professed instruction on the matter, and their reference to it is only incidental. Here was a whole world of active life, by which commerce, religion, and social intercourse, were chiefly sustained, proceeding under the eyes of the Biblical writers, without their doing more than allude to small and individual portions of it, in the most casual and vague manner.

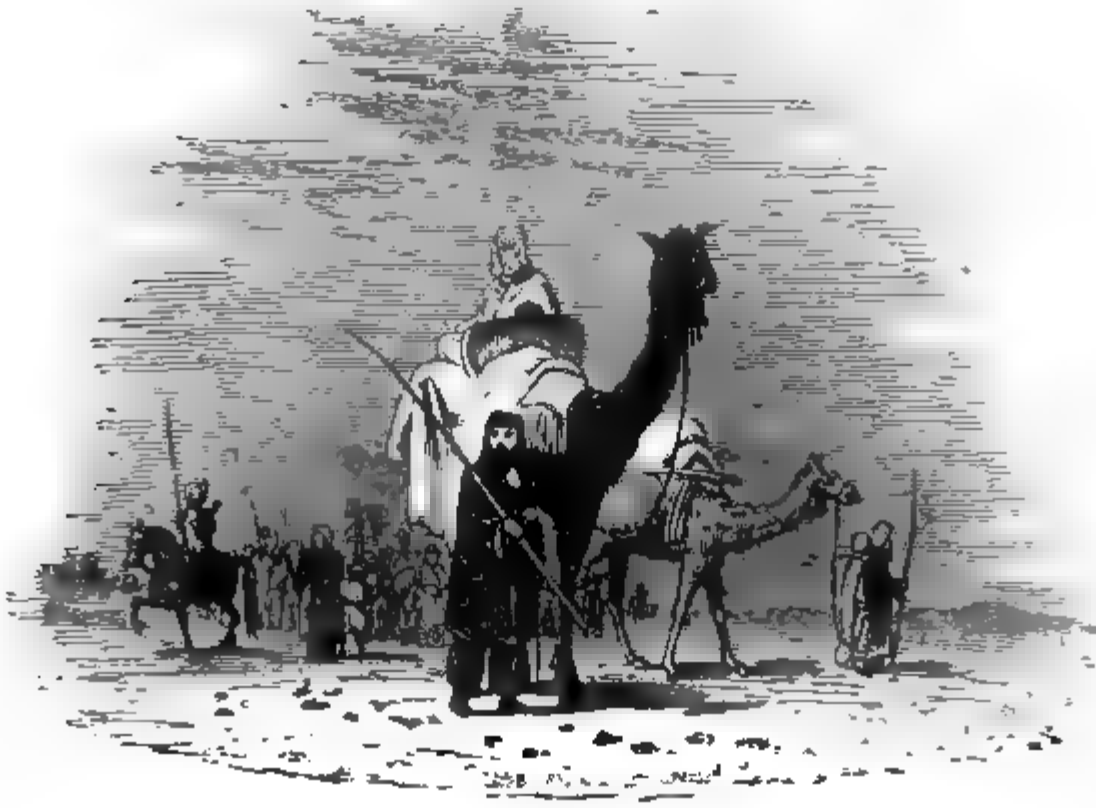
The remark is made in order to aid the student of Holy Writ to form a right conception of its character. First, it does not follow that a thing had no existence in the ancient times of Sacred history, because it is not expressly mentioned in the Bible. Secondly, the object of that Sacred Volume was clearly not of a scientific nature. Its penmen did not intend to compose history, or describe scenes, or construct treatises. They simply narrated such events as had a religious impress and tendency. And in their narratives they were either unconscious and unassuming chroniclers, or inspired prophets; concerned alike, in both characters, to advance at once the will of God, and the good of man. Speculation and disquisition were alien to their habits, and remote from their thoughts. If ever they indulged in abstract inquiries, it was to moralize; on religion and Providence only, that is, on their own appropriate subjects, did they venture to rise on the wings of thought and meditation.

The use of ‘travelling companies’ arose from peculiarities of Oriental life, which have not yet come to a period. Cities in the East, the great marts of commerce, lay very remote from each other. Nor were they united by any artificial roads. To go from one to another, the traveller had to pass hundreds or thousands of miles, through sands and deserts, over hills and mountains, aided only by a general track gradually formed by his predecessors; exposed constantly to attacks from predatory hordes; succoured by the hand of no general government; welcomed, when night came, by no refreshing services; and, in a word, dependent exclusively on his own resources. Hence the formation of a ‘travelling company,’ which, consisting of many persons under proper discipline and supervision, could, with the aid of the horse and the camel, convey, in safety with themselves, merchandise, food, and shelter; and, under the care of a few professed soldiers, were able to act as convoy to others,—whether they were bent on purposes of ceremony and pleasure, or filled with the pious design of visiting some distant sanctuary of religion.

Such caravans were under the conduct of persons well acquainted with the formation of the country, and the customary road. Hence, Moses entreated his father-in-law, Hobab, — 'Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes' (Numb. x. 31).

The annual pilgrimages to Jerusalem drew immense crowds into that city. A vivid description of a caravan, travelling on occasion

of the Passover from Alexandria in Egypt to the great religious metropolis of the Jews, is given in 'Helon's Pilgrimage to Jerusalem' (vol. i. 197, seq.). The picture, though a creation of the author's own mind, has the essential features of truth and reality; and is the more worthy to be studied, because it speaks of some of the moral, religious, and political effects, which these periodical pilgrimages were fitted to produce.



CARAVAN.

Caravans are frequently in these days parties travelling for information, curiosity, or pleasure. Such, in the main, was that which Olin thus describes (i. 422), namely, the caravan with which he left Mount Sinai:—

'Our departure from the convent created a scene of indescribable confusion. Several hundred Bedouins were assembled below the window through which we had entered, and by which our cumbrous baggage, as well as our persons, must be lowered to the earth. This employed the greater part of the day. Some mistakes would unavoidably occur. Trunks, water, &c. were placed on the wrong camels, and must be re-assorted, and properly distributed at the outset. On such occasions, the Bedouins are filled with excitement. They do not speak to explain, inquire, or remonstrate, but at the top of their voices; and their gestures are all violent and even furious. I was compelled to plunge into the midst of the throng, in order, as far as possible, to give to my efforts the right direction. I never dwelt an hour in the midst of such bewildering and unutterable confusion, and have seldom felt more pleasure

than I did when I mounted my dromedary, after having seen my baggage made fast to the packsaddles with ropes. — Our encampment this morning (March 19) presented a very picturesque and imposing aspect. We were reinforced at the convent, and now number eight tents, and are in all fifteen travellers; of whom six are English, four Americans, three Austrians; one is Scotch, and one a Venetian. This is the largest party of Franks who have ever passed the desert to Petra.

'Our repose during the night had been disturbed by much loud and angry debate; and now a fierce quarrel arose, which threatened the most serious consequences. After very high words, the Bedouins drew their swords; and I was drawn out of my tent, where I sat writing, by the clashing of weapons. This was the signal for those who had taken no part in the quarrel, and were attending to their camels outside of the camp, or sitting under the shelving rock of the mountains, to rush to the scene of action. They ran from all directions, drawing their swords as they advanced; and the few who

had none, brandished heavy clubs. I never saw such fury expressed in the human countenance, to which their violent words and gestures were well suited. A frightful conflict appeared unavoidable. The matter reached its crisis, the moment the combatants had assembled, and a few in the midst of the crowd had crossed their swords. I believe not a drop of blood was shed. The clamour gradually subsided, and in ten minutes the angry multitude was again dispersed through the valley. Threatening words were now and then heard from small groups of three or four, like the pattering that follows a storm; and it was not till the ensuing evening, that perfect quietness was restored.

‘When every thing was ready for our departure, a new difficulty arose with the Bedouins. The loading of the camels for the first time, at the beginning of a journey, never fails to produce a scene of wrangling and confusion. Every guide tries to get away with the lightest load possible, as what he now consents to take he is likely to be required to carry to the end of the journey. Consequently, before one third of the customary burden is laid on his camel, he begins to protest against receiving another pound, and declares that the beast will never be able to rise with such a mountain on his back. The traveller who does not wish to pay for half a dozen useless animals, remonstrates as well as he can in broken Arabic. His dragoman (interpreter) raves and threatens; and probably the Bedouin, in a soaring passion, seizes another bag or bundle, and throws it with violence on the load, protesting that nothing shall induce him to take any more. The sheikh must now be sent for, who raises another louder and more furious tempest of words. It is all in vain: the guide is immovable. The sheikh or dragoman, however, lays on another article of baggage in spite of him, which he indignantly seizes, and throws on the ground. Then he consents to add this last item to the burden of his already doomed beast, and so on till, at the end of an hour or more, he has perhaps got a reasonable load. The next, and a few subsequent mornings, there is complaining and wrangling enough; but no serious difficulty is experienced after the initiatory controversy.’

‘We are now,’ says the same author, in proceeding to pass from Suez to Sinai, ‘a large caravan, numbering nearly fifty camels, and about as many Egyptian servants and Bedouin guides. Our movements are rendered rather more tardy by the length of our train; but it gives additional interest to the scene. The Bedouins are full of glee and animation, and talk, sing, and quarrel with inconceivable vivacity. Their step is light and elastic; and they seem utter strangers to fatigue. We usually travel nine hours in the

day, without making any stop. The little refreshment which our time and circumstances allow us, is taken on the backs of the camels. It is no trifling matter to descend from one of these formal and awkwardly-limbed animals, besides the disagreeable jolting occasioned by his kneeling, and by the abruptness, and even violence, with which he rises, as soon as he feels the additional weight upon his back. To avoid these inconveniencies, as well as loss of time, the traveller is provided with a small leathern bottle of water, and, if his taste require it, with brandy or wine, to quench his thirst, and a bag or basket of eatables. Those who make elaborate provision for the appetite, often manifest much skill and good taste in a variety of fruits and viands, and in their convenient arrangement upon the camel. I usually walk an hour or two in the morning, and again before stopping for the night. This is a great relief from the fatigue of incessant riding; and, besides, affords interesting opportunities for minute and leisurely observations.’

In obedience to a law of the Koran, which requires every Mussulman to perform a pilgrimage to Mecca, once at least in his life, vast numbers of pilgrims flock thither every year from different parts of the world. The regular pilgrim caravans are six or seven in number. That from Syria, which used to be accompanied by the caliphs in person, sets out from Constantinople, and collects the pilgrims from Northern Asia, until it reaches Damascus. During the whole route, for the sake of safety and convenience, it is attended from town to town by the armed force of the district. From Damascus to Medina, it moves with great pomp across the desert, a journey of thirty days. The Pacha of Damascus, or one of his principal officers, always attends it, and gives the signal for encamping and departing by firing a musket. The different classes of pilgrims know their exact stations, and always place their tents according to their town or province. At every stage is a castle or storehouse for provisions, with a small garrison, and a large tank at which the camels water. These stations are seldom farther distant from each other, than a march of eleven or twelve hours. The usual time of travelling is from three o'clock in the afternoon, to an hour or two after sunrise next day; torches being lighted during the night.

Among the pilgrims are to be found dervises of every sect and order in the Turkish empire: many of them are madmen, or at least assume the appearance of insanity; and as the Mohammedans regard them as saints or inspired beings, sent as a blessing to them from heaven, they are much respected by the devotees, who scruple not to fill their pockets with money. The behaviour of some of them is indecent, and so violent that many

willingly give them a trifle to escape from their importunities. Most of the pilgrims that arrive in detachments, and before the caravans, are professed merchants, who occupy the interval very pleasantly, in disposing of their wares, praying, smoking, reading the Koran, enjoying the gratifications of sense, and anticipating the happiness of futurity. Except mendicants, almost every haji or pilgrim combines with his religious duties some little mercantile adventure, with a view to lessen his expenses. The Mogrebins, for example, bring their red bonnets and woollen cloaks; the western Turks, shoes and slippers, hardware, embroidered stuffs, sweetmeats, amber, trinkets of European manufacture, knit silk purses, and other small wares; the Anatolians bring carpets, silks, and Angora shawls; the Persians, Cashmere shawls, and large silk handkerchiefs; the Afghans, tooth-brushes made of the spongy boughs of a tree in Bokhara, yellow beads, and plain coarse shawls of their own manufacture; the Indians import the numerous productions of their rich and extensive regions; and the people of Yemen bring snakes for the Persian pipes, sandals, and various articles in leather.

In general, the regular caravans have fixed periods for their arrival. Those from Syria and Egypt unite their routes at Bedr, whence they proceed to Mecca at a short distance from each other. The approach of the foremost is announced by a horseman, who comes galloping through the town to the governor's house;—a prize being always awarded to him who brings the first tidings of its approach. So severe are the efforts made, that the horse has been known to drop down dead the moment that it had reached the holy place.

The pomp and magnificence of this moving solemnity are still considerable, though much diminished since the time of the caliphs, both in point of splendour and attendance. When Solyman performed the pilgrimage (A.D. 716), nine hundred camels were employed in transporting his wardrobe alone. Mahadi, besides the vast sums he expended in presents, built fine houses at every station between Bagdad and Mecca, and caused them to be splendidly furnished. He was the first caliph that carried snow-water with him to cool his sherbet on the road; a luxury in which he was imitated by many of his successors. Haroun al Raschid, who performed the pilgrimage nine times, spent in one of his visits nearly a million and a half of gold dinars, equal to £693,750, in presents; in another, he and his wife Zobeide, accomplished the journey from Bagdad, nearly a thousand miles, on foot; but the merit, if there was any, was lessened, as the whole road was covered daily with fine carpets, on which they walked. The retinue of the mother of Mostasem, who visited

Mecca in 1231, contained twelve thousand camels. On a similar occasion, the equipage of the sultan of Egypt consisted of five hundred camels, used solely for transporting sweetmeats and confectionary; two hundred and eighty for pomegranates, almonds, and other fruits: his travelling larder was provided with one thousand geese, and three thousand fowls.

In 1814, the Syrian caravan, which was reckoned small, amounted only to four or five thousand persons, and was attended by fifteen thousand camels. The Barbary caravan sometimes contained forty thousand men; but of late it has not exceeded six or eight thousand. That from Egypt used to be extremely numerous. Barthema states, that, when he was at Mecca, it had sixty-four thousand camels. In 1814, it consisted principally of Mohammed Ali's troops, with very few pilgrims; but in 1816, a single grandee of Cairo joined the haj, with a hundred and ten camels, for the transport of his baggage and retinue; and his travelling expenses alone, Burckhardt supposes, could not have been less than £10,000. The wife of Ali had a truly royal equipage, comprehending five hundred beasts of burden. The tents of the public women and dancing girls were among the most splendid in this caravan. Females are not excluded from performing the pilgrimage; but the law prescribes that they shall be married women, and accompanied by their husbands, or some very near relation.

There was one distinction formerly common to all large caravans, but now used only by the Syrian and Egyptian. Each of these has its holy camel, carrying on its back the *mahmal*, with presents for the Kaabah, and which also serves the purpose of a sign or banner. This appendage is described as a high, hollow, wooden frame, in the shape of a cone, having a pyramidal top covered with a fine silk brocade, and adorned with ostrich feathers. A small book of prayers and charms is placed in the middle, wrapped up in a piece of silk.

Kerbela, which lies beyond the Euphrates, a holy city like Mecca, still attracts every year from fifty to a hundred thousand pilgrims, among whom are long files of horsemen, clad in picturesque costume, women hidden beneath their thick veils, and dervises of every shade, mingled with the Moukaris, who conduct the famous caravan of the dead. The corpses, embalmed with camphor, which is the sacred scent of the Persians, are wrapped in shrouds covered with inscriptions, near Bagdad. They are then laid in rude coffins, and placed on mules. 'A Turkoman,' says our authority, 'whom I questioned, said he had been on his journey a hundred and ten days. He came from Kokhand, on the frontiers of Eastern China. Each sectary well-to-do in Persia or India,

leaves a portion of his wealth to the Mosques of Kerbela, that his body may be received there.' There is a tariff regulated by the place sought to be occupied by the body; the maximum having to be paid by those who desire to lie near the tomb of the Imaum Hussein. The air of Kerbela is very unwholesome, owing to the stagnant waters, and the great number of corpses of the dead brought thither by the caravan.

The ensuing is from Maundrell (p. 173): 'Very early this morning, we went to see the yearly great pomp of the Hadgus, setting out on their pilgrimage to Mecca; Ostan, basha of Tripoli, being appointed their emir or conductor for this year. For our better security from the insolences of the over-zealous votaries, we hired a shop in one of the bazaars through which they were to pass. In this famous cavalcade, there came first forty-six dellees, that is, religious madmen, carrying each a silk streamer, mixed either of red and green, or of yellow and green; after these came three troops of segmen, an order of soldiers among the Turks; and next to them, some troops of spahees, another order of soldiery. These were followed by eight companies of mugrubines (so the Turks call the Barbaroses) on foot: these were fellows of a very formidable aspect, and were designed to be left in a garrison, maintained by the Turks, somewhere in the desert of Arabia, and relieved every year with fresh men. In the midst of the mugrubines, there passed six small pieces of ordinance. In the next place came on foot the soldiers of the castle of Damascus, fantastically armed with coats of mail, gauntlets, and other pieces of old armour. These were followed by troops of janizaries, and their aga, all mounted. Next were brought the basha's two horse tails, ushered by the aga of the court; and next after the tails, followed six led horses, all of excellent shape, and nobly furnished. Over the saddle there was a girt upon each led horse, and a large silver target, gilded with gold. After these horses came the mahmal. This is a large pavilion of black silk, pitched upon the back of a very great camel, and spreading its curtains all round about the beast, down to the ground. The pavilion is adorned at top with a gold ball, and with gold fringes round about. The camel that carries it, wants not also his ornaments of large ropes of beads, fish-shells, fox-tails, and other such fantastical finery hanged upon his head, neck, and legs. All this is designed for the Alcoran, which is placed with great reverence under the pavilion, where it rides in state both to and from Mecca. The Alcoran is accompanied with a rich new carpet, which the grand signieur sends every year for the covering of Mahomet's tomb, having the old one brought back in return for it, which is esteemed of inestimable value, after having been so long

next neighbour to the prophet's rotten bones. The beast which carries this sacred load has the privilege to be exempted from all other burdens ever after. After the mahmal came another troop, and with them the basha himself; and last of all, twenty loaded camels, with which the train ended, having been three quarters of an hour in passing.'

CONCUBINE (L. from *cum*, with, and *cubitus*, a bed) is a word that points to a practice which was, and still to a great extent is, universal in the East — namely, that of polygamy, of which concubinage is an almost necessary attendant; for when once the strict oneness of sexual intercourse is interfered with, there is nothing but passion to set limits to indulgence. The passage, therefore, especially in an age of semi-barbarism, from polygamy to concubinage, is easy and rapid. Among the Hebrews, as well as other Eastern peoples, every husband might, in addition to one wife or several (2 Sam. v. 13. 1 Kings xi. 3. 2 Chron. xi. 21. Cant. vi. 8), especially when these were childless (Gen. xvi. 3; xxx. 3), have a concubine or concubines, which were generally selected from his own slaves, or those of his wife (Gen. xxi. 24; xxxvi. 12. Judg. viii. 31. 2 Sam. iii. 7. 1 Chron. i. 32; comp. Exod. xxi. 8). The sons of these concubines stood in regard to the patrimony, after the children born of the wife (Gen. xxi. 10; xxiv. 36), and could look only to free-will presents from the father in the disposal of his property (Gen. xxv. 6). But while this extreme latitude was conceded to the male, the female concubine was restricted to her master (Judg. xix. 2. 2 Sam. iii. 7. Lev. xix. 20). It was not unusual for fathers to give to an unmarried son a slave as his concubine, who was to be treated as a child of the family; and, in the event of the son's marriage, she still retained her rights of concubinage (Exod. xxi. 9, 10). But if a son slept with his father's concubine, he lost his right of inheritance (Gen. xxxv. 22. 1 Chron. v. 1). Some Rabbins find the distinction between a wife and a concubine, in the absence, in the latter case, of espousals and right of dower; others, only in the want of the latter. It is evident, however, that the rank and position from which the two were taken, were very dissimilar; and this dissimilarity of rank, and of (to some extent) consequent culture, would aid the wife, on whose side the advantage lay, in maintaining her position as mistress of the family. At the same time, the presence of more than one female in a family, standing in the most intimate relation to its head, cannot have conduced to any thing but domestic confusion, though custom has great power in modifying social influences, and the necessity of order strongly tends to produce it.

The whole sphere of thought and act, into which we have now taken a glance, is very

foreign to the views and habits of the present day, and seems to us utterly inconsistent with domestic peace and high personal culture. Whence we may learn the impropriety of confounding the Old with the New Testament, by which, in truth, we reduce the latter to the level of the former. As the record of a revealed system of religious polity, the Old Testament is of undecaying value; but our morality must be learned from Jesus Christ exclusively.

CONCUPISCENCE (L. *an earnest desire*) is the representative of a Greek word which denotes a *vehement emotion*, by which we are borne on towards an object, and is hence equivalent to our 'long for,' or 'lust after.' The original is accordingly rendered, in our version, 'lusts' (Mark iv. 19), 'desires' (Luke xxi. 15), as well as 'concupiscences' (1 Thess. iv. 5. Col. iii. 5).

CONDUIT (L. *compare conduct*), a word which occurs in the English Bible, in 2 Kings xx. 20, &c.; and is explained by the rendering given in Job xxxviii. 25, namely, *water-course*.

CONEY, from the Latin *cuniculus*, a rabbit, stands for the Hebrew *Shaphan*, which, from a root signifying to *leap*, denotes the *mus montanus*, or Jerboa. Some, however, prefer understanding by *Shaphan* the *Hyrax Syriacus*, or Gnaman, from whose flesh the Mohammedans and Eastern Christians abstain: the *Shaphan* was classed among unclean animals (Levit. xi. 5). Its other characteristics, as far as they are made known in Scripture, may be found in the following passages, Deut. xiv. 7. Ps. civ. 18. Prov. xxx. 26; from which it appears that conies ruminated, frequented rocky places, which were their ordinary abode, and were 'a feeble folk.' The Syrian hyrax, however, is said to be neither rodent like rabbits, nor ruminant, but anomalous.



HYRAX SYRIACUS.

The failure of identity in this particular makes seriously against the hyrax *Syriacus* being the animal intended by *Shaphan*, though the hyrax may reside in clefts of

rocks, and be of gentle and timid habits. The Jerboa, on the other hand, whose jumping mode of locomotion corresponds with the root-meaning of *Shaphan*, and who prefers high and rocky haunts, is reported to 'chew the cud.' It is also in favour of this view that Jerome explains the rendering of the Septuagint by a word which is found to signify the Jerboa. This is a small animal, of the size of a rat, but rather resembling a hare in shape, above seven inches long, with a broad flat head, short stumpy nose, and long bald ears. The fore feet, which are short, are placed near the neck. The hinder feet are three times their length, and half as long as the whole body; so that the animal springs or leaps like grasshoppers, and with great swiftness. The colour of the head and back is a bright brown: that of the belly and sides is white. The tail, said to be three times the length of the whole animal, is furnished at the end with a tuft of hair, and serves its owner, in jumping, for a rudder.



JERBOA.

CONFECTION is a word of Latin origin, equivalent to the Saxon term *making*, or something made. It represents a Hebrew word, which signifies to compound or put together aromatic or highly seasoned materials, such as fragrant herbs: hence come the several meanings ascribed to the word (*Rak-ahat*) in the Bible, as 'to compound' (Exod. xxx. 33); 'apothecary' (Exod. xxx. 35); 'spice' (Ezek. xxiv. 10); 'ointment' (Exod. xxx. 25); 'confection' (Exod. xxx. 35); 'confectionaries' (1 Sam. viii. 18). The word 'confection' stands for the holy anointing oil, which was to be made of certain specified sweet spices, and appropriated exclusively to sacred purposes (Exod. xxx. 34, seq.). 'Confection,' in Sheridan's Dictionary, is said to mean a sweetmeat; hence our *confectioner*, and the corrupt word *confects*.

CONFEDERACY (L. *cum*, with, and *fœdus*, a treaty), an agreement generally for political purposes (Gen. xiv. 13. Obad. 7). The original word is for the most part rendered 'covenant' (see the article); also, 'league' (2 Sam. iii. 12; v. 8).

CONFIRMATION (L. *cum*, and *firmus*, firm, strong) is the rendering of a Greek word of similar import, which signifies *strengthening, establishing, or ratifying* (Phil. i. 7. Heb. vi. 16).

CONFISCATION,—a compound Latin word, which means the taking away of the property of a person, and putting it into the public treasury (*cum* and *fiscus*). It is the rendering, in Ezra vii. 26, of a Hebrew word, *Ganash*, which, in other passages, is translated by 'amerce' (Deut. xxii. 19); and 'punish' (Prov. xvii. 26).

CONFOUND (L. *cum*, with, and *fundo*, I pour) signifies *to pour together, as metals under the influence of fire, and so, to mingle confusedly; hence, to disarrange, disappoint, put to shame*. The tongues at Babel are said to have been 'confounded' (Gen. xi. 9; comp. 'mingled,' in Exod. xxix. 40). The enemies of the Psalmist 'are confounded,' which is immediately explained by the words, 'for they are brought unto shame' (Ps. lxxi. 24; comp. Jer. xiv. 3, 4).

CONGEALED (L. *cum*, with, and *gelu*, frost), *hardened as by the action of frost, frozen*. The epithet is applied in Exod. xv. 8, to the waters of the Red Sea, made solid like a wall on either side of the Israelites, in their passage, when flying from Pharaoh.

CONGREGATION (L. *cum*, with, and *oræx*, a flock), *a flocking together, a meeting, or assembly*. It is used of the assembled Israelites, as *church* is the appropriate name for an assembly of Christians (Numb. x. 7. 1 Kings viii. 14). The original is sometimes rendered 'multitude' (Gen. xxviii. 8); 'assembly' (Deut. v. 22); and sometimes 'company' (Ezek. xxiii. 46).

CONSCIENCE (L. *cum*, with, and *scio*, I know), according to its etymology, denotes *self-knowledge*; and hence the feeling of our moral condition, which self-contemplation occasions. This feeling is accompanied by approbation or disapprobation. From these moral sentiments comes a sense of merit or demerit, or right and wrong, in relation to our feelings, motives, and conduct. Hence, 'conscience,' in its more general import, signifies the complex feeling we have of right and wrong, both in the abstract, or as measured by some ideal standard, and relatively to our own moral condition at any particular moment. 'Conscience' is the translation of a Greek word of a similar derivative signification in John viii. 9. Acts xxiii. 1; xxiv. 16, and other places.

CONSECRATE (*cum*, with, and *sacer*, sacred), *to appropriate to sacred purposes*. See ANATHEMA.

CONSORTED (L. *cum*, with, and *sorts*, lot), is the representative of a Greek word of the same etymological formation, denoting *to cast in one's lot with another*, as the husband in wedlock takes his wife 'for better for worse, for richer for poorer.' In a similar manner, some believers at Thessalonica, 'consorted with Paul and Silas' (Acts xvii. 4).

CONVERSATION (L.) signifies, at present, *verbal communication between two or more persons*; but, in the early periods of our language, its meaning, more in accordance with the derivation of the word (*cum*, and *versor*, to turn or have intercourse with), denoted *the general bearing and conduct of a person with his fellow-men*. Hence it came to signify 'manner of life.' It is used in this import by Chaucer, in these words:—
'If so be that he falle into thy compaignie, enquire of his conversation and of his lif beforne.'

'Conversation' is once (Ps. xxxvii. 14, 'such as be of upright conversation') the rendering of a Hebrew word, which signifies, and is generally translated, 'way' (Ps. i. 1; x. 5).

These remarks suffice to show the meaning to be attached to 'conversation,' in the New Testament (Gal. i. 13. Eph. iv. 22, &c.). But there is one passage which seems to need a few additional words. In Phil. iii. 20, the writer says—'Our (Christian's) conversation is in heaven.' The word here employed, *politeuma* (from *polis*, a city), might with more propriety be rendered 'citizenship,' or 'country,' agreeably to the words of the Saviour himself, who declared that in his Father's house or home were many mansions prepared for those who loved and served him (John xiv. 2, 8).

CONVERSION (L. *a turning*) is found but once in the New Testament (Acts xv. 3), where its Greek equivalent is employed of the bringing of the Gentiles into the fold of Christ. Though the word occurs but once, the thing which it represents is the great instrumental aim of the gospel, whose purpose was and is to bring men into union with God by a change of heart and life, through faith in his 'dear Son.' This great and all-important change, without which there can be neither true religion nor durable peace, and without which man's highest good can by no means be wrought out, is frequently spoken of in Scripture by a word (*metanoia*) which literally signifies 'a change of mind,' but is invariably rendered in our version by 'repentance' (Matt. iii. 8, 11; ix. 13. Acts v. 31; xi. 18), though 'repentance' is only an early stage in such a 'change of mind' as the religion of Jesus requires. The prevalence of the word 'repentance' tends to obscure the meaning and impair the force of some passages. Thus John's mission would, from the use

of the word (Matt. iii. 11), appear to have contemplated nothing more than repentance or contrition, — an important feature, and often an essential condition, in a true and lasting conversion; but in truth he aimed at producing 'a change of mind' in his countrymen, in order that they might bring willing ears and docile affections to the great Teacher himself. Sometimes the force of *metanoia* is made more distinct and emphatic by adjuncts, — as in Acts xx. 21, 'Testifying change of mind (conversion) towards God, and faith towards our Lord Jesus Christ' (comp. 2 Tim. ii. 25). In Heb. xii. 17, the term appears to signify repentance properly so called; but this is only a derivative and secondary meaning of *metanoia*.

It is the doctrine of Scripture, that the mode of conversion, in individual cases, varies according to the good pleasure of its author, God, and the peculiar circumstances and condition of those who are its subjects (John iii. 8). The same authority places its necessity beyond a question (John iii. 3), and assigns as the test of its genuineness that 'faith which worketh by love' (John iii. 6; xiii. 35).

'To some hath God his word address'd

'Mid symbols of his ire,

And made his presence manifest

In whirlwind, storm, and fire;

Tracing, with burning lines of flame,

On trembling hearts his holy name.

To some the solemn voice has spoken

In life's serene retreat;

Where, on the still heart, sounds have broken

As from the mercy-seat,

Swelling in the soft harmonies

That float on Evening's tranquil breeze.'

CONVOCAATION (L. *cum* and *voco*, I call), *a calling together; an assembly called or convened by proper authority*. Such is the import of the original Hebrew (Exod. xii. 16. Lev. xxiii. 2; comp. Isa. i. 13, and iv. 5).

COOS (or Cos), a small island in the Ægean Sea, lying off the coast of Caria, to the north-west of the promontory of Cnidus. It was celebrated for its wine, its fine gauze-like vestments, and its costly ointment. Its chief city, of the same name, had a much-frequented temple of Esculapius. Hippocrates was a native of the island. It was visited by Paul on his way to the imperial city (Acts xxi. 1; comp. 1 Macc. xv. 23).

COPPER. — See METALS.

CORAL (C. *rubrum*) was known to the ancients, who classed it among precious stones. Being found in various parts of the Mediterranean and the Red Sea, which is said to have taken its name from the hue derived from its corals, this product of nature could hardly fail to be known to the Israelites. Yet it is only twice that the word occurs in our Bible, as the rendering of the Hebrew *Rahmoth* (Job xxviii. 18. Ezek.

xxvii. 10). In the first passage, King James's translators appear to have been uncertain whether they had given a correct rendering; for they place the original word itself in the margin; nor is it ascertained what species of precious stone the word was intended to denote.

Coral is the product of the coral insect, which, either by a division of its own substance or by throwing out a bud, produces a small mass of gelatinous substance, studded with apertures, inhabited by polypes or worms. This substance speedily attaches itself to a portion of rock, on which it grows, and to which it becomes permanently affixed. The worms obtain their food by the action of their *cilia*, like vibrating hairs, with which they agitate the water, and cause fresh currents, charged with animalculæ, to flow towards themselves. The minute mass gradually secretes an internal nucleus or skeleton of calcareous matter; and having, during its existence, given birth to other and similar colonies of polypes, the animal portion dies, and the gelatinous matter, with its families of polypes or worms, perishes; but the stony skeleton is left to form, by continual accumulations of this nature, coral reefs and islands.

CORBAN, a Hebrew word, found in Mark vii. 11, denoting *a gift, offering, or sacrifice, devoted to God* (Lev. ii. 1; vii. 38). The word occurs in a passage which requires some explanation, and which may be thus freely rendered: — 'But ye (Pharisees) say, If a man shall say to his father or mother, *Corban*, — that is, a gift, which I desire to offer for your good, — ye no longer require him to do any thing for his father or mother; that is, 'Ye teach that, if a son shall have once made an oblation for the welfare of his parents, he is acquitted of all obligation in regard to them.' In other words: 'Our religious offering for parents stands in place of a course of pious conduct towards them' (comp. Matt. xv. 5, 6; xxiii. 18).

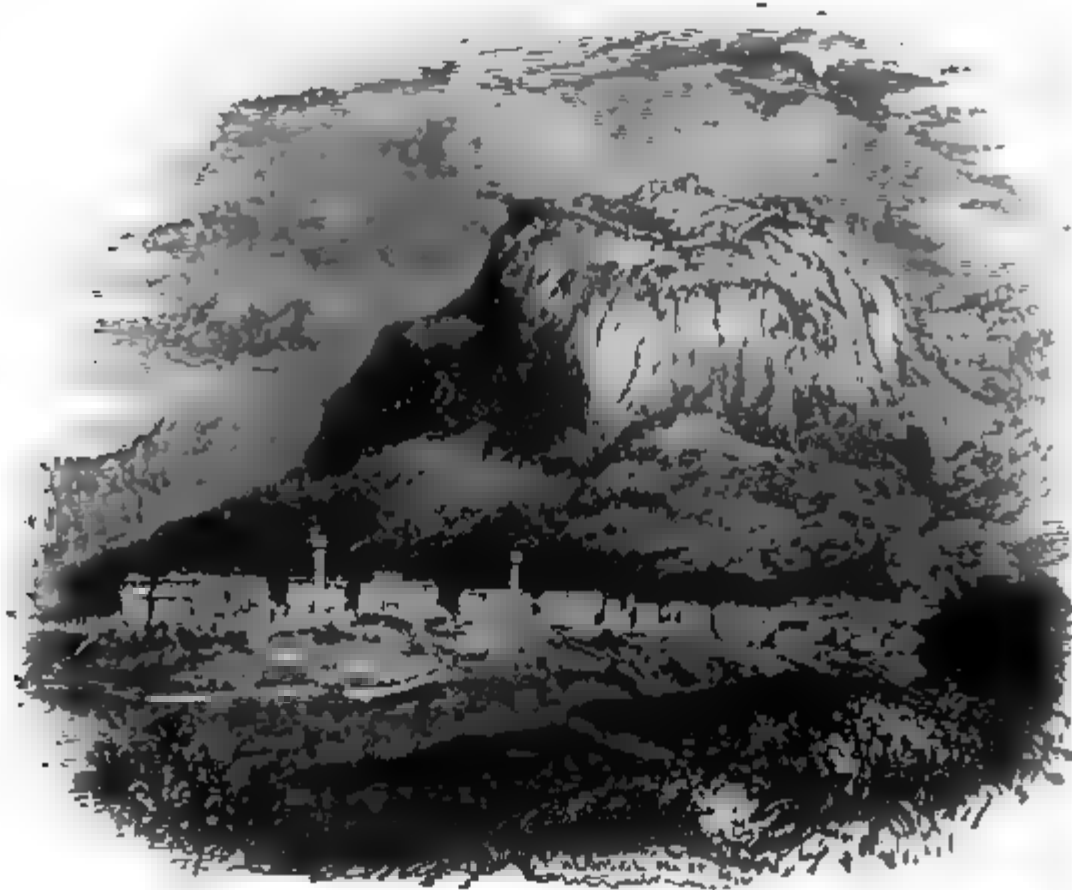
There can be no doubt, that Matthew and Mark refer to the same event, and quote the same observation. They do so with a difference that merits some attention. Mark uses the Hebrew word *Corban*, and immediately explains it by a corresponding Greek term. Josephus does the same in these words: — 'Such also as dedicate themselves to God as a *corban*, which denotes what the Greeks call a gift' ('Antiq.' iv. 4. 4). The resemblance is striking. Why did Josephus explain the Hebrew term? Because he was writing chiefly for pagan — Greek and Roman — readers. So far, then, as this one passage goes, Mark may be said to have had in view heathen readers; for writers of the Hebrew stock would no more require a translation of *Corban*, than Englishmen would need to have the term *gift* explained. But the term *Corban* would hardly have

occurred to a heathen writer. Whence arises an argument that Mark was a Jew.

Matthew, however, does not use the Hebrew word, but simply the Greek translation, *doron*, a gift, — a fact which would agree with the supposition, that his Gospel, as we now have it, was translated or transferred directly from Hebrew into Greek, or that the writer of it had in his mind pagan, and not Hebrew readers.

CORIANDER, a genus of umbelliferous plants, the *C. sativum* of botanists, is, on some authority, believed to be the plant intended by the Hebrew *Gad*, used as a subject of comparison for *verruca*, which is described as 'like coriander-seed, white' (Exod. xvi. 31. Numb. xl. 7). Some have thought the resemblance to lie not merely in the colour, but also in the indented or cut appearance, of the seed: the root of *Gad* signifies *to cut* or *make an incision*. The fruit (or seeds) is of the size of a pepper-corn, containing an oil which has an aromatic flavour, for which it is highly prized in the East, and used as an ingredient in curry-powder. Coriander is common in Egypt and the south of Europe, as well as in our own country. In Essex it is grown for druggists and distillers. Its leaves are used as condiments in soups, &c.

CORINTH (G.), a celebrated city, which lay on the isthmus that joins the main land of Greece with the Morea; and, from its position between the Saronic Sinus and Aegyoniun Mare, was appropriately termed *bisaris*, or 'between the two seas.' Corinth was a city in the district Corinthia, which united Megaris with Argolis. The southern part of the district consists of a chain of hills with bare high tops, deep valleys, and narrow clefts; which sinks gradually down towards a plain, in which Corinth stands, throwing out a lofty insulated hill, that sustains the citadel or acropolis of the place. From the plain the land rises again northwards, joining a range of hills which run up into Megaris. The character of the district was therefore various. Equally did its parts differ in regard to fruitfulness. The eminences were barren; the vales, the lowlands, especially the seacoast, stretching from Corinth to Sicyon, along the Sinus Corinthiacus, were enriched and adorned with the most luxuriant vegetation, which called forth from the ancients expressions of wonder and delight. And still, according to travellers, these parts produce great abundance, without the bestowal of much human labour, — so rich is the soil, so genial the climate.



C O R I N T H.

After Stedman

The city of Corinth was situated on the steep northern descent of the hill which bore its citadel, and which in remote ages was included within the limits of the town itself. From its position, Corinth was the

key of the Peloponnesus. In speaking of the place, it is necessary to make a distinction between Corinth before and Corinth after the year 146, A.C. when the city was destroyed by the Romans. Of the old city

we know little: the new city is minutely described by ancient writers. Yet, of the worship, arts, commerce, character, and manners of the inhabitants of the old city, our information is perhaps more abundant than of any other Grecian city.



ANCIENT TEMPLE AT CORINTH.

Wardman & Green.

Corinth, as a Dorian city, reckoned among its religious obligations the worship of Apollo and Diana. That of Minerva also was observed. But in an especial manner was the city addicted to the licentious rites of Venus. According to a local tradition, Helios (the Sun), to whom, in his contest with Neptune for the possession of the land, the heights of Acro-Corinthus (the citadel) had fallen, assigned these to Aphrodite (the Greek name for Venus), whose oldest and most sacred temple stood on this hill. In consequence of the connection of Corinth with trade by sea, the Phœnician idolatry exerted a baneful influence on the (in itself) bad and corrupting native worship of Aphrodite. The goddess had another temple at Craneum in Cenchreæ, lying at the north-east of Corinth. These temples were served by young females, whose lives were a scene of licentious degradation, disgraceful enough to themselves, but far more disgraceful to the priests and the system by which they were led to offer their bodies and their souls in temples of lust. These sacrifices, however, were regarded with a very different eye by the culture of classic times, as appears by a variety of facts, and by this, that an ancient writer (Suidas) has preserved the names of the most distinguished of these religious courtesans. The licentiousness of the place became proverbial, so that the very name Corinth was synonymous with the practice of harlotry.

The worship of many other heathen deities prevailed in the city, so as to make it one vast but decorated scene of idolatry. The temples of the several divinities, especially those which stood on the Acropolis, and were consecrated to the more ancient worship of the city, survived in part its

destruction by the Romans: many, however, belonged exclusively to the new city. In the service of these religious institutions, art employed all its resources; and the Corinthians had the envied praise of surpassing the rest of Greece, in the skill, taste, and sumptuousness, with which they decorated their city and their temples. To them is architecture indebted for its richest and most highly ornamental order. Equally renowned were they for superiority in the practical arts of life. In literature, however, they fall below the ordinary standard; not one eminent writer, — not one orator of renown. Yet in wise statesmen, Corinth was not wanting. Its energies were largely embarked in trade and commerce, which did more for its substance than its morals. Its position between two seas put it into immediate connection with the best marts of the East and West; while its trade was much augmented both by the difficulty then experienced of circumnavigating the Peloponneseus, and the ease with which goods could be transported across the narrow isthmus on which it lay. Accordingly, its trade dated back to the beginnings of its civilisation, and its oldest aristocracy owed their elevation to success in trade. It became a great entrepôt for very remote parts of the world. Here were brought the natural or artificial productions of all lands: — Egypt sent its papyrus; Libya, its ivory; Syria, frankincense; Phœnicia, dates; Carthage, carpets; Syracuse, corn; Eubœa, fruit; Thessaly and Phrygia, slaves. There stood ships of all forms and from all nations: on its eastern side, in the harbour of Cenchreæ; on its western side, in the harbour of Lechæum. Hence, even in early periods, revenues for the state, ample enough to supply the wants and satisfy the desires of its rulers. But commerce is fickle in the favours it bestows. Alexandria arose, and drew off much of the trade of Corinth, which suffered also by the rivalry of Rhodes. The opulence of its citizens corresponded with their enterprise, skill, and industry. The population was large; the number of slaves, almost incredibly great (400,000). Wealth brought refinement of mind and manners, which encouraged the virtues of hospitality and social order, but, degenerating into ease and self-indulgence, engendered moral corruption, in which the pleasures of the senses gained an almost exclusive sway. Corinth had, in a Lais and other females, attractions so powerful, that it was expressly visited for guilty indulgences; which, however, were ruinous to all but the very opulent. But these enormous moral evils were, to the eyes of the Corinthians, not dark enough to throw a cloud over the name of a city of which they were proud, and whose fame was spread throughout the civilised world.

Of the history of Corinth we can say no

more here, than that it fell to the ground, together with the liberties of Greece, under the strong hand of the half-civilised Romans; being captured and laid waste by Mummius, 146, A.C. when the greater part of its territory fell to the Sicyonians, and its trade passed to Delos. For the space of a century, Corinth lay waste: only some temples, and the edifices on the Acropolis, survived the ruin. In the year A.D. 46, the dictator Julius Cæsar determined to raise up the fallen city, which he carried into effect, peopling it with veteran soldiers, and descendants of freedmen. Quickly did the place attain a high degree of prosperity. Under the Romans, and in the times of the New Testament, it was the chief city of the Roman province of Achaia. Restored to prosperity, Corinth again called forth all the resources of high art for its own embellishment. Art, however, may dazzle the eye, and refine the manners: it cannot cleanse the soul, or afford a sufficient guidance for life. Idolatry was a hollow thing, an empty form, however elegant and glittering. It had no living element, — no source of moral power. It might fascinate the imagination, but could not form, raise, or fill the heart. Hence Corinth was a morally abandoned place. Chrysostom terms it the most licentious city of all that were or had been.

Commercial prospects had collected together in Corinth a Jewish population, who were numerous enough to support a synagogue (Acts xviii. 4), in which converts from Heathenism were found (7). To this city came Paul from Athens, during his second missionary tour. Applying himself first to the instruction of Jews and Jewish converts, he had the satisfaction to convert Crispus, the chief ruler of the synagogue; but, finding himself ill repaid for his labour among his countrymen, most of whom were even bitterly opposed to him, he directed his chief exertions for some two years to the Gentiles, and was rewarded with ample success (Acts xviii. 4, 8, 10). After Paul, accompanied by his friends Aquila and Priscilla, had left Corinth (Acts xviii. 18), that city was visited by the Alexandrian Jew Apollos, 'an eloquent man, and mighty in the Scriptures,' converted to Christ from the school of John the Baptist by the same Aquila and his wife, and commended to the Corinthian church by the Ephesians. Having arrived in that city, he applied himself with diligence and success to the work of showing the Jews by the Scriptures, that Jesus was Christ (Acts xviii. 24—28). Apollos, as a man of culture and eloquence, and especially as furnished with the resources of philosophy, found in the refined Corinth great acceptance, and soon won an influence which was superior even to that of Paul. Philosophy, however, tends to impair religion, by

raising questions of debate, thrusting the intellect into disproportionate prominence, and introducing the mere decisions of man as explanatory of or supplementary to the great simple doctrines taught by revelation, the universe, and the human heart. The influence of philosophy, therefore, is necessarily both anti-religious and disuniting. An undue propensity to moot questions leads to diversity, and ends in disunion. Human society under philosophy, as the flowing waters under frost, is first made hard and cold, and then broken into pieces. Some such process as this had ensued in the Corinthian church from the preaching of Apollos; who, having had the great features of his mind formed in Alexandria, where the philosophies of the East and West had mixed together their heterogeneous materials to form a system which affected to be the very height of true wisdom, and as such to solve all the great problems of matter, mind, duty, and immortality, was led even unconsciously to blend in his Christian teachings much that was, however foreign to the gospel, striking and attractive, because new, ambitious, and well spoken; and so to gather around him a circle of scholars, who, in their admiration of their immediate teacher, forgot their father in Christ, and even almost lost sight of Christ himself. This was a state of things most adverse to the gospel; scarcely less so because it seems to have arisen without any direct intention or wish of Apollos, from the natural tendencies of his own mind, and the minds of those to whom he ministered. As, however, it arose incidentally, and Apollos had no wish to form a party, he does not appear to have forfeited the good opinion of Paul, and may probably have kept himself for a time at a distance from the Corinthians, in order to allow the apostle's rebukes and exhortations to take full effect in restoring the church to Christian simplicity of doctrine, and oneness of mind and heart (1 Cor. xvi. 12).

A Judaizing influence also manifested itself in Corinth, as in other cities where Paul preached, having a tendency to assert the views held by Peter, to the derogation of the authority of Paul (2 Cor. xi. 5). Teaching, in opposition to the latter apostle, the necessity of more or less observing the law of Moses, they appear to have recommended their doctrines by appealing, not merely to Scripture and reason, but also to the national feelings of their countrymen, — their pride as citizens of the chosen nation, and heirs of the grace promised in the now-given Messiah (2 Cor. v. 12; xi. 22; xii. 11). Hence there arose another party, having Peter as their head (1 Cor. i. 12), which, if less numerous and flourishing than that which followed Apollos, was not less active, and far more hostile to Paul, — having it as a leading object, to

counteract, and, if possible, destroy his influence.

The efforts of this Petrine schism naturally awakened counter-efforts in defence of the teachings and authority of Paul. The apostle was not present to arrest this attempt in its first beginnings. In consequence, it grew into magnitude and importance, the rather because it seemed in the eyes of those who made it, to be a becoming and laudable assertion of the truth of the gospel, and the rights of him who had been, in the hands of God, the instrument by which the Corinthian church had been led to Christ.

Thus arose three parties in that church, — the party of Paul, that of Apollos, that of Cephas. Against all three, Paul, in a truly characteristic and praiseworthy manner, asserts the sole authority and the all-sufficiency of the great Head of the church, Jesus Christ himself.

Already had Paul addressed a letter to the church at Corinth, which is unfortunately lost; for the two Armenian Epistles (one from the Corinthians to Paul, and one from Paul to the Corinthians), first published by Masson, are apocryphal. Whether this Letter contained any reference to the parties of which we have now spoken, we possess no means of determining. It has been thought to have been conveyed by Titus, and to have had special reference to the collection of alms for the poor in the mother church at Jerusalem, which Paul did his best to promote in Galatia and Macedonia; and to which he, doubtless, expected the wealthy merchants of Corinth to make liberal contributions (1 Cor. xvi. 1. 2 Cor. viii. 4—17; ix. 2; xii. 18). This Letter, however, spoke also on a subject of great importance, to which Paul afterwards found it necessary to give special attention: — ‘I wrote to you, in an epistle, not to keep company with fornicators’ (1 Cor. v. 9). This Corinthian vice, we thus see, had at the very first invaded the church. The remedy urged by the apostle did not prove effectual. Fornication, of unusual criminality, had actually been committed by a member of the community, as Paul had learnt on credible authority (1 Cor. v. 1). Against such an enormity, it was imperative on the apostle to protest in the most emphatic manner.

Besides these reasons for composing the admirable Letter which bears in our collection the title of First to the Corinthians, there were one or two special considerations. Members of the family of Chloe had personally given Paul information of the existence and evil working of contentions and schisms in the church, which demanded the interposition of his authority (1 Cor. i. 1, *seq.*). In order to meet this emergency, Paul dispatched Timothy to the church of Corinth, and intimated his intention of shortly paying them a visit himself (iv. 17, *seq.*); who, however,

having to travel with Erastus through Macedonia (Acts xix. 22), was delayed, so that this Letter came into their hands before his arrival (1 Cor. xvi. 10).

Another inducement which the apostle had for writing the Epistle before us, was the receipt of a letter from the church of Corinth itself (vii. 1), delivered to him by special messengers, whose influence on the apostle was of a gratifying description (xvi. 17, 18). This letter sought information on various points (vii. 1; viii. 1; xii. 1; xv. 1; xvi. 1); to which the apostle willingly gave such answers as approved themselves to his mind; adding, probably, further instructions through the medium of the deputies from Corinth, Stephanas, Fortunatus, and Achaicus, of whom he speaks in terms of approbation, and whom he recommends to the favour of their fellow-believers in the Corinthian church (xvi. 15—18).

CORINTHIANS, FIRST EPISTLE TO. — The occasion on which this Letter was written was manifold, as will have been learnt from the details into which we have entered in the previous article. Generally, it may be remarked that Paul was led to write it, by his wish to maintain the gospel against corruptors, to restore the unity of the Corinthian church, to answer questions proposed to him by that church, and especially to call to account one wicked member, and assert the indispensable necessity of purity of body, as well as sanctity of mind, in the professed followers of Jesus.

The contents of the Letter are as various as its subjects. After a greeting and a conciliatory introduction (i. 1—9), the apostle enlarges on and against the religious parties that had sprung up in the church, with a justification of his own teachings (i. 10—iv.). Then he passes on to the gross immorality of a particular individual, and determines that he should be expelled from the community (v.), which leads him to speak of the impropriety of Christians carrying their complaints of injustice against each other, before the tribunals of the Heathen (vi.). He proceeds, after this, to the point on which the Corinthians had expressly solicited his advice, and first dilates and gives a variety of directions on marriage (vii.). He then treats at length the question of eating, in the banquets that customarily ensued, flesh which had been offered to idols in the public temples (viii.—xi.); making a digression on the disinterested manner in which he exercised his apostolical functions (ix.). Animadversions follow in regard to praying, with or without the head being covered, and the conduct of the community in their love feasts (xi.). Then ensues an important disquisition on spiritual gifts (xii.—xiv.), which leads the writer to that eloquent and lofty eulogy on Christian love, which is enough to make his name immortal (xiii.).

Next comes his famous argument and disquisition regarding death, the grave, the resurrection, and the final consummation of all things (xv.). At last he gives his orders regarding the collection for Jerusalem, and ends with various intimations and greetings.

The entire Epistle shows that it was designed for the Corinthian church, without excepting any party in it, or including any other persons. This appears also from the greetings at the end. A different opinion has been drawn from the introductory address, 'Unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours' (2); as if the Letter were sent to 'all that in every place,' besides the Corinthian Christians. If this view were correct, the Epistle would assume the character of a general Epistle. Against this view, militates the whole substance of the Letter, which, in an especial manner, is of a limited and particular application, being directed and adapted to meet certain peculiarities then existing in the church at Corinth. Nor does the view which involves this error necessarily come out of the language employed. The words 'with all,' &c. are not subjoined to the words 'unto the church,' but to the words 'called to be saints.' The apostle recognises the common election of the Corinthians with Christians generally. They, he intimates, had received a holy calling in common with all who invoked the name of the one and sole Lord, Jesus Christ.

To whatever extent the church at Corinth may have consisted of heathen converts, it is clear that it must have contained many Jews and Jewish proselytes. This appears from several parts of the letter, in which the argument and the proof imply, on the part of its readers, an intimate acquaintance with the Scriptures of the Old Testament: see i. 19; ii. 9, 16; iii. 19, 20; v. 7; ix. 7, 9; &c.

The place where, and the time when, this Epistle was composed, are more easily determined than in some other cases. In chap. xvi. 8, we read, 'I will tarry at Ephesus until Pentecost;' and at the 19th verse, 'The churches of Asia salute you.' Whence it is clear that Paul was, when he wrote it, at Ephesus, in Asia Minor; whither he had gone from Corinth, and where he remained nearly three years. Towards the end of this period, he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus, while he himself yet stayed in Asia for a time (Acts xix. 8, 10, 22). Now we find that Timothy received this commission before the Letter was written, under such circumstances, however, as would not allow him to reach Corinth till it had been delivered (1 Cor. iv. 17; xvi. 10). Between his de-

parture and arrival at Corinth, the Letter, therefore, was composed. This must have been near the termination of Paul's stay at Ephesus; as, indeed, appears also from the fact, that, when he sent these messengers, he was contemplating his own departure from that city, 'purposing, when he had passed through Macedonia and Achaia, to go to Jerusalem' (Acts xix. 21; comp. 1 Cor. xvi. 8, seq.). It must, however, have been written some, but apparently only a short, time before Pentecost (1 Cor. xvi. 8—8). But Paul left Ephesus in the year A.D. 59 or 60. So that we may fix the spring of one of these years as the time when the Letter was composed.

A note at the end states the Letter to have been written from Philippi; an error which may have arisen from Paul's words, in xvi. 5.

The authenticity of the Epistle is unquestionable. Numerous and weighty are the evidences which show that its author was Paul. If we know any thing of the history of Paul, of his manner of thinking and speaking, of his position, adversaries, and influence, this Letter is his; for it is full of materials congruent with the entire cast of his mind, as well as with his outward condition. The subject is far too ample to be entered upon here. The reader is referred to a few general remarks which will be made before this article comes to a close.

The first Letter to the Corinthians, from its value, attracted attention at a very early period. Hence, we find the apostolical father, Clemens Romanus, probably the same with Clement, one of Paul's fellow-labourers (Phil. iv. 3), in his authentic Letter to this same church at Corinth, saying to them, — 'Take the Letter of the blessed Paul the apostle; what, first, did he write to you in the beginning of his gospel? In truth, under the spirit, he gave directions to you respecting himself, Cephas, and Apollos, because you were then also under the influence of party feelings.' After this testimony, there can be no need to occupy our space with citations from later writers. The passage just given is remarkable, not only as a very early testimony to the authenticity of our Epistle, but also as showing that the apostle's writings were, from the first, recognised and appealed to as of authority, in the church of Christ generally.

The reader must have been struck with the marked agreement there is in parts of the Epistle, with the character and condition of the citizens of Corinth. We refer specially to their dissolute morals, and to their pretensions to superior knowledge and refinement. Now, these two topics occupy a very large portion of Paul's letter. We see in these facts a correspondence which assures us we have here to do with realities. In regard to the former topic, we find a confirmation of the Corinthian propensity in the

Letter of Clement Romanus. Now, where was a case of such enormity as that mentioned by Paul (v.), so likely to occur as in Corinth? or where could the exhortations found in vi. 9, *seq.* be more called for, yet at the same time be more likely to give offence? Nevertheless the needful rebukes were administered; the offensive implications were made; nay, charges of the grossest vice were put forward, and condign punishment was demanded. Who but a man conscious of integrity would, who but the apostle Paul — Paul with his brave, firm, noble spirit, nerved and braced by his assurance of having a divine commission — could have ventured to take a position which must have been perilous, if not positively destructive, to a pretender? Then Corinth was a most likely place for the existence of that wisdom of the world which assumingly professed to conduct men up into the heights, and down into the depths, of mysterious knowledge? As a seaport, Corinth would be the mart of new ideas. Thither would be conducted the dark and turbid modes of Eastern thought. Thither would Athens send her lofty intellectual culture. Corinth itself would add to these an element of her own, — one generally found in maritime and commercial populations, — a rough presumptuous feeling, which would sink the better parts of philosophy, and make its worse prominent and offensive. Hence the wisdom of the world, when introduced into the Christian church, would unhesitatingly seek to supplement the gospel, and, having supplied its deficiencies, would give it out that its own adherents were distinguished for the highest spiritual endowments, in comparison with which, the attainments of ordinary Christians were 'beggary elements.' That such a state of feeling existed in the Corinthian church is evident from several parts of the Epistle (iii 21; iv 8). And thus we find another incidental correspondence between the Letter and facts of whose existence we are informed by independent witnesses.

An interesting inquiry is suggested by the variety of persons, topics, modes of thought and expression, which appear in this Epistle — namely, is it possible to refer the date of it to a much later period than that which is commonly assigned? The position that there is extant no Christian literature, the origin of which can be carried into the first century, is one of those bold statements that may startle and please the partially informed, but will be repudiated without a moment's delay by those who are intimately acquainted with the mental as well as the civil history of the first and second centuries. The Epistle before us is all over alive with the spirit of Paul, and the spirit produced by the first planting of Christianity in the world. We fear not to say, that it could not have come

into existence in the second century. The second century was intellectually a period of decline. This Letter is written in all the vigour of early spiritual manhood. If the adolescence of Christianity could not produce a Paul, how much less its decay and decrepitude! Besides, if the east of thought represented by Apollos grew in strength and prevalence, that which Cephas espoused declined and passed ere very long into a general exhibition of the gospel, in which Paul and Peter were lost in Christ. And the expectation of the speedy return of Jesus, to take up his government and rule in glory, which we find acute and fresh in this Epistle, entering as a practical element into men's thoughts, and influencing their hearts and their lives (i. 7, 8, vii. 29), gradually died away; being corrected by time and Providence, till, ere the first century closed, it gave place to a spiritual exposition of the language on which the personal re-appearance of the Saviour rested.

One or two lesser proprieties we must not pass unmentioned. In xvi. 19, Aquila and Priscilla are represented as greeting the Corinthians. Taken by itself, the fact bears no particular significance. Yet, if the reader reflect a moment, he may be led to suppose that Paul had some good reason for mentioning them in this special manner. The Book of the Acts supplies the needed light. There we learn that in Corinth it was, that the apostle first became acquainted with this worthy pair, with whom he formed a close intimacy, and who were members of the Corinthian church (xviii. 1, *seq.*) But how, then, were they at Ephesus whence this Epistle was sent? This is also explained by the same historical narrative; for, when Paul left Corinth, he was accompanied by these, his friends, first into Syria, and then to Ephesus (xviii. 18, 19). Paul and Aquila are, moreover spoken of in the Epistle in a way which leads the reader to infer that they were of a zealous and devoted spirit; for it appears they had in Ephesus a church in their own house. This fact, thus incidentally mentioned, is in keeping with all we know of this man and his wife, and specially with the successful efforts that they made to bring the eloquent Apollos on of the school of John into that of Christ (Acts xviii. 26, *seq.*). And if, as was the fact, the adherence to Apollos of an anti Pauline party in the Corinthian church produced no alienation between him and the great apostle, — this may, in part at least, be referred to the good offices which their common friends, Aquila and Priscilla, employed between the two.

Even in his figures of speech, Paul writes like a master of the art of composition. This is exemplified in the striking and pertinent allusion which he makes in ix 24, *seq.* to the Grecian games. On the Isthmus of Corinth, games, hence termed *Isthmian*

were celebrated in honour of Neptune. How appropriate a reference to them on the part of one who was writing to the Corinthians, before whose eyes these games were periodically exhibited! And with even yet greater propriety does Paul use his imagery, when he seeks to impress on the Corinthian Christians the duties of continence and temperance, from the consideration that all who contended for a prize in the games were temperate in all things. Yet the latter did it for a corruptible crown; for the chaplet at the Isthmian games was merely a pine-garland, whereas the reward of the Christian victor was immortal life.

The Second Epistle to the Corinthians was occasioned by information received by its author from Timothy and Titus respecting that church. Paul, as we have already learnt, had sent Timothy to Corinth (1 Cor. iv. 17), who, he intimated, would reach them not till after they had received the former letter (1 Cor. xvi. 10); and from whom he would expect and receive news respecting the effect produced by that Epistle. Now, when this second Letter was written, Timothy was with Paul; for the Letter is addressed to the church at Corinth, in the name of both (2 Cor. i. 1). Nothing, indeed, is said of any information brought by Timothy; and some have thought that, owing to an unknown cause, Timothy had not been at Corinth. Yet, as he was expressly sent thither, as the Corinthians were led to expect him, and as this so-called second Letter is written in his name, it seems more likely that Timothy had executed his mission before he returned to Paul, especially since the latter offers no explanation to the Corinthians as to the cause why his 'brother' had not paid them the promised visit. Nor have we any reason to expect to find in this second Letter a distinct notice of information brought by Timothy, since Timothy is one of the two persons in whose name the Letter is written: whatever Timothy knew, or had communicated to Paul, would be included in the general tenor of the composition. How could Paul have said — 'I have learnt from Timothy,' when the Letter runs, Paul and Timothy, 'we would not, brethren,' and so forth? (i. 8.)

Titus also had brought him information, which was of a tranquillising kind (2 Cor. vii. 6—16). When or for what purpose Titus was sent to Corinth, we possess no means of exactly determining. There is plausibility in the opinion of some critics (Eichhorn, Neander, de Wette), that Paul commissioned Titus to proceed to Corinth, in consequence of having heard that his former Letter, by its tone of severe rebuke, had produced a very strong, not to say unhappy, effect on the church in that city. They refer, in support of this view, to one or two passages, which may be interpreted on the assumption of its truth (ii. 12; vii. 5). It

is certain that Paul, when he wrote this second Epistle, was aware that his former Letter had given pain, if not offence; and this knowledge could hardly have been communicated by Titus, on his return to Paul, as mentioned in the second Epistle, since the news he brought calmed the apostle's mind. The known facts are accordant with the supposition, that Paul having learnt (by Timothy?) that his first Letter had disturbed the Corinthians, sent Timothy with a view to compose their minds, who, succeeding in his ministry of peace, brought back to Paul a satisfactory report, which led him to write the Letter under consideration.

The main object which its author had before him was, as he himself states, to prepare the minds of the Corinthians for his presence. The evils which he had reproved in the former Letter, if lessened, were not removed. Paul suffered pain in giving them pain. But duty was to be preferred to feeling. Hence, if he visited them, he must speak plainly, and exert his apostolic authority. This, however, was a course the unpleasantness of which he would gladly be spared. Probably its necessity might be at least abated by another Letter. In this hope, the Epistle before us was composed (ii. 1; xii. 20, 21; xiii. 10). In order that the Letter should attain its desired end, it was necessary that its author should assert, confirm, and justify his apostolic authority, which had been assailed at Corinth. If this were established beyond a question, his influence also would be on a firm footing, and he could speak to them with effect. With this object, accordingly, Paul occupies himself in the whole Letter. His opponents had also been busy in exposing certain personal peculiarities, well knowing that, if they could weaken the respect for his person, they would succeed in undermining his authority as an apostle. On these points the apostle, therefore, finds it necessary to speak. And he seems to have handled these two subjects in this preparatory Letter, the rather because being of a delicate, yet very important nature, they could be more successfully treated in such a way, than in the warm debates and hazardous personalities of an interview.

The contents of the Letter correspond with its purpose. They divide themselves into three parts: — I. After the expression of his good feelings towards the church, and an allusion to his own sufferings, Paul enters at once on the defence of his apostolic character and conduct, speaking meanwhile with kindly warmth of the effect produced by his previous communication, and ending with expressions of entreaty, praise, and confidence (i.—vii.). The collection for the saints in Jerusalem next, II. occupies the apostle's attention (viii. ix.); after which, resuming the subject of his own position as a Christian teacher, he, III. engages in a polemical

justification of his apostolic dignity, against those by whom it had been rudely called in question. The close ensues.

Paul had left Ephesus when he wrote this Letter (i. 8). He had also passed through Troas, and gone into Macedonia (ii. 12, 13; vii. 5; viii. 1; comp. Acts xx. 1); where he appears to have actually been at the time of its composition (ix. 2, 4), and where he was joined by Titus (vii. 5, 6), whom he had expected to meet at Troas (ii. 13). This Letter, then, would appear to have been written in the same year as the previous one. That was composed before Easter. Some time must have elapsed. We may, therefore, approximate to the truth, in fixing the summer months of the year 59 as the period in which this second Epistle was composed. It could not well have been later. Shortly after Easter, Paul left Ephesus, and proceeded first to Troas, then to Macedonia, and then to Greece, Corinth (Acts xx. 2), agreeably to his promise of paying its believers a third visit (2 Cor. xiii. 1). These events could not have occupied a long time, and in the midst of them it was that the letter was written. Towards the end of the year, we meet with the apostle in the house of Gaius (Rom. xvi. 23), at Corinth (1 Cor. i. 14), where he spent at least three months, awaiting the season of spring, in order to sail into Syria (Acts xx. 2, 3); which voyage the apostle took, reaching Jerusalem early in the year 60 (A.D.), with the collection made for the poor in that city, of which both these Epistles to the Corinthians speak.

Of the authenticity of this Letter, there has never been a doubt. It bears in itself the clearest, most forcible, and numerous evidences of having proceeded from the pen of the apostle Paul. In regard to external testimony, Clemens Romanus seems undeniably to make a reference to 2 Cor. xi. 24, when he says (v.), 'Through zeal, Paul obtained the reward of patience, when he had seven times worn chains, been beaten, and stoned.' Irenæus (from 120 to 140, A.D.) directly quotes it in these words: — 'As to what they allege that Paul, in his second Letter to the Corinthians, says, In whom the God of this world hath blinded the minds of them who believe not' (Adv. Hær. iii. 7. 1; comp. 2 Cor. iv. 4). And in the iv. 28. 3, — 'For the apostle also says, in the second Epistle to the Corinthians, For we are unto God a sweet savour of Christ in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other, the savour of life unto life' (2 Cor. ii. 15, 16).

These two passages are too peculiar, and the citation by Irenæus is too verbal, to leave any doubt that this Letter was recognised as Paul's in the commencement of the second century. But if it was then acknowledged as of authority, it must have been in existence a considerable time before. Authority

is of slow growth, especially when, as in Paul's case, it is vehemently contested. The particular year when an Epistle or a Gospel was produced, we think a matter of comparatively small concern; but it is of great consequence to trace our Christian literature back to the generation of men who were contemporaneous with Jesus and his apostles, or at least with their immediate successors; and this can be done by marks and evidences which are free from the danger of being successfully assailed.

The unity of this Epistle has been questioned. Semler divided it into three letters. Weber held it was originally two. The grounds for this proceeding are insufficient. It has been said that there is a want of unity and regular arrangement, and also that dissimilar states of mind are manifest in it. In what may be termed outward and superficial oneness and order, the Epistle may be deficient. It appears to have been composed in haste, and is an outpouring of warm personal feeling on topics of very deep interest. A mind kindled, as was the writer's, does not wait to find an artistically constructed case in which to deposit its thoughts and emotions, but hurries on, thinking of nothing but its aim, and the means of securing it. Hence, as we find in the Letter before us, a rapid, perhaps a somewhat turbid, flow of thought, which is not always confined within the customary banks, but which, here and there growing too full and too strong, overflows them in digressions; after which the current of thought returns to the proper channel. Hence, too, a topic may for a while be dropped, not to be abandoned, but taken up again, when the immediate pressure on the mind has found relief in utterance. But, combined with an almost total disregard to form, there may be a very close observance of unity of substance and of purpose. This unity we find in the second Epistle to the Corinthians, and that in a very marked degree. This unity is seen in the entire subserviency of the Epistle to the great end of the apostle in writing it, — namely, to establish his authority in the church at Corinth, and so to lead to a resumption of those pleasing, friendly relations which became the position in which he stood as its founder, and as the representative with them of the Lord Jesus; and which, when properly established, would work effectually for the removal of all moral laxity, and the sanctification in heart and life of his beloved Corinthian brethren. It may also be granted, that the tone of different parts of the Epistle varies. What, then? But we here cite the words of Hug: — 'It is, moreover, objected, how different is the tone of the first part, mild, amiable, affectionate; whereas the third part is severe, vehement, and indiscriminately castigatory. But who, on this account, would divide Demosthenes' oration *pro*

Corinth into two parts, because, in the more general defence, placidity and circumspection predominate; while, on the other hand, in abusing and chastising the accuser, in the parallel between himself and Æschines, words of bitter irony gush out impetuously, and fall like rain in a storm? Every kind of discourse allows a flight; but, in such a case, can the speech flow on as mildly and softly as in the calm development of motives? What philologist could require of Paul, that he should nowhere allow to himself a flight in his discourse, under the penalty that such a part of it should be separated from the rest? All that can reasonably be said may be comprised in this, that now and then, in the first chapters, the sentences are intricate; the cause of which, as is reasonable, has been sought in the apostle's agitated state of mind ('Introduction,' ii. 392).

We add, that if proper attention had, in the study of this Epistle, been paid to the general qualities of the apostle's mind, not only the theory now spoken of would never have been propounded, but critics would have seen, in the very facts on which it is built, indications which, under the circumstances, are most natural on the part of Paul, and argue, as one author and one mental effort, so also one continuous composition. And from the remarks which have now been made, the reader may gather sound evidence of the Pauline origin of the Letter under consideration. We know not that it would be an exaggeration to say, that of all Paul's Letters this is the most Pauline. It is a mirror of Paul's very soul. It is an outpouring of his very heart. Here speaks in a most characteristic manner, if now and then somewhat darkly, if with more than one digression, if with a momentary forgetfulness of the topic in hand, not on these accounts the less characteristically, that ardent and vigorous mind, whose intellect was so steeped in emotion, that all its thoughts were feelings; whose feelings were as tender as a child's, and as effusive and gushing as a woman's; whose bosom had been agitated and made tremulously sensitive by manifold and almost unparalleled suffering, yet whose unbending conscience, and strong, ceaseless, unconquerable sense of duty, bore him through, and even above, the most bitter opposition, and made him claim his rights as an apostle in a manner so bold and so energetic, as to abash, if he could not altogether silence, his assailants.

The agitation of mind which this Letter displays, is very great. It gave rise to passages of much beauty and touching pathos (i. 8, *seq.*; iv. especially 6—12; v.; vi. 4—11). Paul obviously wrote under the pressure of heavy affliction. Death itself had recently been before his eyes, if the dark image had even yet departed (i. 9; v. 1, *seq.*). This trial had befallen him chiefly in Asia,

where he was pressed out of measure above strength, insomuch that he despaired even of life, having the sentence of death in himself (i. 8, 9). His trial was so severe, that he describes it by a figure borrowed from the gladiatorial fights in the amphitheatre, with which the Corinthians were familiar, declaring, after the manner of men, 'I have fought with beasts at Ephesus' (1 Cor. xv. 32). Now, if we turn from these Letters to the history, we find that the last period of the apostle's sojourn in Ephesus was troubled by a popular religious tumult, which put the whole city into confusion and alarm, and jeopardised the liberty, if not the life, of the apostle. Yet, in the midst of this storm, Paul is found acting with a boldness that disregarded personal consequences. Already, two of his 'companions in travel' had been seized by the enraged multitude, when Paul, wishing to appease men's minds, and rescue his friends, was rushing into the midst of the mob. His disciples catch a sight of him: they know that he is hurrying to his own destruction. They hold him back, and remove him by force. So great is his peril, that even men of high station, certain of the Asiarchs, who are his friends, send to join their entreaties to the mild compulsion of his disciples. His absence confounds his enemies; they know not why they have come together; their murderous designs are frustrated, and the apostle is saved. Surely this was fighting with passions as ferocious as those of wild beasts. Why, when Alexander attempted a compulsory defence, he was silenced by the roaring of the mob, 'who with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians!' (Acts xix. 34.) Ephesus, however, was no longer safe for Paul. To avoid the danger, he left the place the moment the storm had sunk. But in what condition? Doubtless, harassed in mind; infirm of body; little fit to travel; still in fear of pursuit; and possibly under some legal obligations, in relation to which he might be compromised by his flight. Yet must he accomplish a long journey; for Asia could afford no place of refuge. He therefore passed into Europe; but, 'when we were come into Macedonia, our flesh had no rest, but we were troubled on every side: without were fightings, within were fears' (2 Cor. vii. 5).

The history thus supplies the comment on the Epistle. The reader can now enter into the peculiarly strong and expressive terms which Paul employs in writing, at this very juncture, the second Letter to the Corinthians. We venture, moreover, to ask him, if so consecutive, so consistent a narrative could have been compiled, if one or both of our authorities had been a fabrication, got up for some unworthy purpose long after the events in question, or with-

out having any events whatever for a groundwork.

It seems to us very natural in the circumstances, that this Letter to the Corinthians should contain allusions to the apostle's disadvantages of person. These, whatever they were, are repeatedly referred to here, and in a pointed manner. With these are conjoined intimations that the apostle was regarded in Corinth disrespectfully, if not contemptuously, as being an ignorant foolish man, who had never risen to the high wisdom of philosophy, but was always talking, after the manner of the Athenian Socrates, of men of low position, such as fishermen, and especially of a carpenter's son, who had been crucified in Judea for blasphemy and sedition (x. 1. 7, 10; xi. 1, 6, 16; xii. 5, 10, 11; xiii. 3). It is most evident that his opponents had made exceedingly free with his personal defects, and endeavoured to throw scorn on what they held his low breeding and doctrine. But where were attempts of this kind more likely to be made or received favourably, than in refined, luxurious, and licentious Corinth? The pride of intellectual culture and of outward glitter would there be supported and vulgarised by the pride of opulence; and the combined arrogance would take pleasure in casting contempt and ridicule on this Jewish tentmaker, who presumed to be wise above the wisest philosophy, and yet could scarcely address an audience intelligibly, and whose very aspect showed that he was more fit to be laughed at than to be reasoned with. So said the wits of Corinth; the Alexandrine party adopted their tone; and even the Judaizers were content to acquiesce in a sarcasm against their own nation, provided they could meanwhile damage Paul; while the Sybarites were glad that this stern censor was himself not invulnerable.

CORMORANT is the rendering of two Hebrew words: — I. *Hahath* (Isa. xxxiv. 11. Zeph. ii. 14); also translated by 'pelican' (Lev. xi. 18. Deut. xiv. 17. Ps. cii. 6). The word is supposed to be formed from the act, and to signify *to vomit*, because the pelican brings up its prey from the pouch in which it is first received.

If we refer to the passages above given, we find that the animal is represented as frequenting ruins and desolate places. The Psalmist declares — 'I am like a pelican of the wilderness.' But the neighbourhood of rivers, lakes, and seacoasts, are the haunts of the pelicans. And unless we are to understand the ruins and desolate places referred to above, to be in the vicinity of great bodies of water, such as the Mesopotamian rivers or the seacoasts, we do not see how the implied habits of the *hahath* correspond with what is known of the pelican. II. The other Hebrew word, rendered 'cormorant,' — namely, *Shalak* — literally signifies *darter*.

The Septuagint render the original by *kataractes*, or cataract; and so give us to understand a bird characterised for precipitating itself on its prey. Now, there is a genus of the pelicanidæ, which, from their habits, are termed *darters* (*Plotus*), of which there are three or four species. Colonel H. Smith, however, prefers the *Caspian tern*, which he says is abundant for several months in the year on the coast of Palestine, and frequents lakes and pools far inland. 'It flies with immense velocity, darting along the surface of the sea to snap at mollusca or small fishes, or wheeling through the air in pursuit of insects; and in calm weather, after rising to a great height, it drops perpendicularly down to near the surface of the water, but never alights except on land.' In this description, however, we do not find the sudden, rapid, downward, and nearly perpendicular motion implied in the name *cataract* and *darter*. We fear that any certainty in fixing on the bird meant is not to be expected. Both the cormorant and the 'pelican' are classed by Moses among unclean birds (Lev. xi. 17, 18).

CORNELIUS (L.), a centurion of the Italian band, residing with his troops at the ordinary head quarters at Cæsarea, who was employed by divine Providence in enlarging the mind of Peter, and opening the door of the Christian church to the Gentiles. Cornelius was a man of piety and beneficence. As such, he was prepared for the reception of the gospel. Accordingly, he received a divine intimation that he should send for Peter, from whose mouth he was to hear the words of eternal life. Peter was at Joppa, some miles distant from Cæsarea, on the same seaboard. On receiving minute instructions where the apostle was, Cornelius dispatched three trustworthy persons, who found Peter, and acquainted him that they had come from Cornelius, in order to bring Peter to that devout man. Peter immediately put himself under their guidance, came to Cæsarea, and completed the conversion of Cornelius, on whom, and on some friends of his, the Holy Spirit was poured down in attestation of what had been done.

The description given of Cornelius would answer to one of that class of Jewish converts who were termed 'proselytes of the gate,' — persons who worshipped Jehovah, and observed the more important of the moral laws of Moses; being so designated in contradistinction to the 'proselytes of righteousness,' or full proselytes, who, receiving the Abrahamic token of covenant with God, conformed in every respect to the Jewish law. But whether Cornelius was a professed convert (Acts x. 22), or only a man held in deserved repute for a holy and beneficent life, we see in him a striking instance of the efficacy of Judaism in preparing the soil for Jesus, and in his conversion a fact which must have acted very beneficially on the interests of the

yet feeble infant church. The transition of a Roman officer into the Christian camp, known to be a man of high worth, must have excited attention, and struck many minds with surprise. The Jews of the church would be astounded to find that a Gentile had received the Holy Ghost. The more liberally minded would be gratified and encouraged. The Jews would be impelled to think and talk of Christ. The Gentiles would begin to feel that his cause was not, after all, so very contemptible. But the most interesting and most important view of these facts, we find in the relation which Cornelius bears to Peter. That apostle had just been favoured with a very needful lesson; for at Joppa he had been taught — 'What God hath cleansed, call not thou common.' The lesson was thrice repeated. Yet its import Peter could not well divine. While he yet doubted, facts came to his aid; and how often are God's facts the best expositors of our duty! Peter, in his indecision, was called to preach the gospel to Cornelius. He obeyed the heavenly message, and witnessed, as the seal of his work, the effusion of the divine spirit. Thus are moral relations intertwined under the wise and benign Providence of an almighty Father. When Peter wanted light, Cornelius was ready to be the channel of communicating it. When Cornelius was ready for conversion, Peter's mind was far enough advanced in the gospel-truth to be God's instrument in the work. The two were, under the divine hand, ministers of good to each other, and both combined their influence for the furtherance of Christian truth. Without Cornelius, Peter might in vain have seen his vision. Without Peter, Cornelius would probably have remained on the outside of the fold of Christ. The result which both conspired to bring about — namely, the entrance of a Gentile into the Christian church — was the beginning of a new era in that church, — the first of a series of things, destined, indeed, to occasion great agitations (as do and must all great changes); but also to make the Christian fold as large as the world, and so to confer untold blessings on a number of God's children, whom no man can number.

Cornelius was a soldier, and war in all its shapes and influences must disappear as fast and as far as a true, heartfelt, practical Christianity gains ground. As a Christian, we regard war with pity and abhorrence. But, while we condemn a system, let us not cast unjust censure on individuals. Whether or not Cornelius, on becoming a Christian, resigned his post, we, in the scantiness of our materials, have no means of determining. But it is clear that a pursuit, whose general tendency is bad, was in his case compatible with enlargement and elevation of mind. Doubtless, there are others who are Christians in heart, while they are soldiers in

profession. Would that each would inquire whether they could not find a better employment of their powers, and whether war in general can be reconciled with the spirit of the Lord Jesus Christ!

CORNER-STONE, or head (chief) stone of the corner, is a metaphorical description of the Lord Jesus, who, as a large stone placed at the point where two walls meet at right angles, joins together and permanently unites the two great divisions of the human family, Jew and Gentile (Matt. xxi. 42; comp. Ps. cxviii. 22. Eph. ii. 20). Such a stone, as being of great importance in a building, should be chosen with care, and is of high value. Hence, Peter, in his first Epistle (ii. 6), quoting from Isa. xxviii. 16, represents the great Master Builder as speaking of his Son, — 'Lo, I lay in Sion a chief corner-stone, elect (chosen), precious; and he that believeth (trusteth) on him shall never be confounded!' Here the idea of resting on is implied; and though the corner-stone is not at the basis, yet it supports all that is above it, and so may be said to serve as a foundation. It was from Sion — the temple on Mount Sion — that this metaphor was taken. The walls of the temple had stones of very large size. Some of these remain to the present day. Olin measured some of them, which he found nineteen feet long, by three and a half in thickness. These immense blocks compose the foundations of what was the temple of Solomon, rising many yards above the surface of the earth. One of the stones near the south-east angle of the wall is six feet wide, by twenty-four in length, and three in thickness. The cut shows the large stones on the south-east angle of the temple enclosure.



CORNER-STONES OF THE TEMPLE WALL.

CORPSE (L. *corpus*, a body), a mere, dead body. — See **CLAN**.

COTES (T.), the root of the common word cottage, signifying a small dwelling-place, particularly for animals, as a 'pigeon-cote'.

a 'sheep-cote.' In this last application, it is found in 2 Chron. xxxii. 28.

COUCH, from the French *coucher*, which means *to lie down*, signifies a *place for rest and repose*. — See BED. As a verb, couch denotes *to lie after the manner of animals*. Hence, in Gen. xlix. 9, Judah is said to have 'couched as a lion:' comp. Isa. xiii. 21; xvii. 2.

COULTER (L. *cutter*, a large knife) has for its Hebrew original, a word primarily signifying *to cut*, which is rendered 'coultter' in 1 Sam. xiii. 20, 21; but in Isa. ii. 4. Joel iii. 10. Macc. iv. 3, 'ploughshare.' The coultter of a plough is that curving and sharpened piece, which, being fixed in the beam, before the point of the share, with its point a little forward, serves to cut a vertical section in the ground.

COUNTERVAIL (L. *contra*, against, and *valeo*, I am strong) is *to be of equal strength to an opposing party*, so as to stop and put an end to his proceedings. In Esther vii. 4, the word seems to be employed in the now unusual sense of compensating or making good. The root-meaning of the original, *Shavah*, is *to be or make equal*; hence, *to compare and compensate* (Prov. iii. 15. Isa. xl. 25. Esther v. 13).

COURTEOUS, from *court*, which properly denotes an open area before or around a palace, where kings and nobles were wont to give audience. Hence the word, in the same manner as *porte*, in Turkey, came to signify a palace itself. 'Courteous,' therefore, is an epithet properly describing such demeanour and manners as are proper and becoming at court.

This cluster of notions is much inferior in origin and character to the associations which the original Greek of the New Testament calls up, where 'courteous' and 'courteously' represent words which signify kind and gentle affections (Acts xxviii. 7. 1 Pet. iii. 8). One of these words is the same in origin, and of similar import, with our word *philanthropic*.

Christianity, in regard to manners, as well as to morals, stands high above other systems, making courteousness to consist in that which gives both birth and value to all true politeness, — a large, gentle, and loving heart.

COVENANT (L. *a compact*) is an agreement which is entered into between two parties for effecting a certain object, under certain conditions and formalities which custom may suggest, or morals render desirable, with a view to act as sanctions, and secure the performance of the intended object. In strictness of speech, then, some approach to equality should exist between the two parties, since an agreement implies the accordance of the wills of the two who enter into the contract. And yet a superior may offer succour or mercy to an inferior on certain conditions;

the acceptance of which may, with the offer itself, be analogically termed a *covenant*. And this is the modification of the idea which we find sanctioned by Holy Writ; in which the offers of mercy made by God to his sinful creatures, with the accompanying means of grace, are represented under the image of a covenant, though such a figure requires for its strict propriety the acceptance of the boon on the prescribed conditions. Whence we are led to the general remark, that the figurative language of Scripture should be expounded with caution, and not be pushed to extremes.

There is deep and important truth in the figure of a covenant, when understood Scripturally. Both the Patriarchal and the Mosaic, as well as the Christian religion, is represented as a covenant between God and man, which, emanating from the first in the form of a law, with sanctions of good and ill, is received by the latter with all its advantages of mercy, guidance, happiness, and final bliss, on condition of obedience, or 'faith that worketh by love' (Gal. v. 6). Hence the religion of the Bible is of divine, not human, origination. It came from God to man. It is light from its great source. It is law from the Supreme Lawgiver. It is mercy from the Judge of all the earth. It is aid from Omnipotence. It is goodness from the infinite Father. It is sanctification from the God of holiness. From first to last, true religion is of, and works for God. Such, if God is, must be the origin of true religion. It may find a soil on the earth; but its source, like the light, the rain, and the dews, must be in heaven; for who but God can make known what God is and wills, or on what conditions he will accept his erring, guilty creatures? Who but God, the Almighty Source of law, order, and happiness, can devise or give effect to a moral instrumentality which shall secure the triumph and prevalence of holiness, and, with holiness, of spiritual life and blessedness? True religion, therefore, must have God for its author, as well as salvation for its end. Revelation, inspiration, miracle, are in consequence necessary parts of true religion. The idea of the former is involved in the idea of the latter, distinguishing true religion from false, and distinguishing religion in general from philosophy. But religion, having thus its source in some great and divine reality, outward to the human mind, must objectively consist in certain great truths, and carry in its bosom certain facts and symbols as the media of communication between him who gave and those who receive the divine law. Hence we get to the conclusion, that every system which is spun out of the human mind, is not true religion, if, in any proper sense, it can be termed religion at all; the very idea and essence of which consist in some source of truth and

goodness, besides and beyond our own minds. It may be affirmed with equal truth, that a system which retains little of the objective and divine element has so far little of the element of religion; and, how pleasing soever the colours may be with which it is decked out, stands to the meridian light and heat of Christianity, only as the yet faint rays of the morning, or the enfeebled rays of the evening, stand to the glorious power of the midday sun. There are two capital errors in the world: one makes religion to be exclusively of heaven; the other makes it to be exclusively of earth. In reality, it is of both. Heavenly in its origin, the child of God is nursed in human hearts. The action of the latter may be excluded no more than that of the former. What God has joined together, let not man put asunder. If heaven finds seed, sunshine, and rain, the earth offers a soil; which, again, was divinely prepared for the work by the hand that made the universe. Accordingly, while we are bid to 'work out our own salvation,' we are assured that 'God worketh in us both to will and to do' (Phil. ii. 12, 13). In every covenant there must be two parties. Deny the supernatural in religion, you set aside one, and reduce religion to morality. On the other hand, if you disown or undervalue the part which man bears in the covenant, making him a passive, unreasoning, unchoosing receptacle of divine grace, you destroy the very idea of a covenant, by removing or incapacitating one of the contracting parties. Holy Scripture sustains as well as gives the idea of a covenant, making man strong, wise, and happy, by uniting him in intimate union with God. The human, as well as the divine, forms a part of true religion. If so, then in all its representations and views, there will not fail to be a human element, which, however true and excellent for the time when put forth, must, as is every thing human and earthly, be more or less imperfect, incorrect, and transient.

The Hebrew words equivalent to 'make a covenant,' 'establish a covenant,' &c. are of very frequent occurrence in the Scriptures of the Old Testament. They are found, I. in regard to the exhibition of mercy to Noah and his family (Gen. vi. 18). II. To the rainbow, selected immediately after the flood, as a token of 'the everlasting covenant which I have established between me and every living creature, that the waters shall no more become a flood to destroy all flesh' (Gen. ix. 14, *seq.*). III. To the promise made to Abraham, to give Canaan as a possession to his seed (Gen. xv. 18; comp. xvii. 13), which was the foundation of all that was done for the redemption of the children of Israel, and their establishment in Palestine (Exod. ii. 24). This covenant, accordingly, involved the whole polity, civil and ecclesiastical, of the Hebrews (Exod. xxxiv. 10. Lev. xxvi.

42, *seq.* Deut. iv. 18): the ark, the central point of the Mosaic religion, received the name of 'the ark of the covenant of Jehovah' (Numb. x. 33). God himself is described as one who 'keepeth covenant and mercy' (Deut. vii. 9); and the Israelites are exhorted on their part to keep the provisions of the covenant (Deut. xxix. 9, *seq.*). For the furtherance of the objects of this covenant, Joshua is said to have 'made a covenant with the people, and set them a statute and an ordinance' (Josh. xxiv. 25); and David, even in the midst of sin and sorrow, found refuge and comfort in the conviction that God had 'made with him an everlasting covenant, ordered in all and sure' (2 Sam. xxiii. 5). After the same manner, Ezra, and the other great restorers of the Mosaic institutions after the exile, made a covenant with Jehovah, in order to secure the observance of his laws, and prevent another lapse into idolatry (Ezra x. 3. Neh. i. 5, 6). This covenant with the Abrahamides is termed the 'first covenant,' in opposition to the gospel, to which, IV. the term 'covenant,' 'new covenant' is applied (Heb. vii. 22; ix. 15; xii. 24), even by our Lord himself (Matt. xxvi. 28), who is the mediator; the party that negotiates and establishes the covenant or compact between God and men (Heb. vii. 22; viii. 6), and who ratified the covenant with his death (Heb. xiii. 20; comp. ix. 20. 1 Cor. xi. 25. Luke xxii. 20).

A covenant implies a statement of points agreed on: such a statement implies writing. The religion of the Bible, thus, as resting on definite facts, was favourable to the very early formation of a literature. Letters were needful for its purposes in its earliest periods. True religion is thus found to be, if not the inventress, certainly the foster-parent, of writing, which has been the schoolmistress of the world. Accordingly, the fragmentary but invaluable notices we possess of the antediluvian period of history, bear clear traces of the very early practice of the art of writing, by means of which only could these primitive traditions have been brought down in the state in which they are, into the hands of the compiler of the Pentateuch. And as early in the Mosaic economy as Exod. xxiv. 7, we find already in existence a book, spoken of as received and well known under the remarkable designation 'the book of the covenant,' which, from the context, appears to have contained a general summary of the divine ordinations for the establishment of the Mosaic religion, and therefore not improbably a sketch of those antecedent historical facts which preceded and led to it.

The word rendered 'covenant' appears sometimes in our version as 'league,' being used in relation to merely human affairs (Josh. ix. 6, *seq.* 1 Kings v. 12); and it may assist the reader in forming a right concep-

tion of the religious import of 'covenant,' if he refer to instances in which the two contracting parties were human: — Abraham and Abimelech made a covenant (Gen. xxi. 27); Abimelech and Isaac (Gen. xxvi. 28, *seq.*); Laban and Jacob (Gen. xxxi. 44); Jonathan and David (1 Sam. xviii. 3).

We read in the Bible of 'a covenant of salt' (Lev. ii. 13. Numb. xviii. 19); and, from the connection, it is evident that emphasis and sanctity are thus given to the idea of covenant; so that 'a covenant of salt' is the same as a sacred and binding covenant, — a covenant of special obligation. It is not so clear whence this emphasis is derived, probably, however, from the preserving and perpetuating virtue of salt; or it may have come from the fact, that salt was accounted an indispensable part of flesh offerings, and, from this, was termed 'the salt of the covenant of thy God' (Lev. ii. 13): whence a 'covenant of salt' may denote a specially religious covenant, — one around which religion had thrown its powerful sanctions and holy associations.

Covenants, from the earliest periods, were formed and ratified by blood, not only among the Hebrews, but other ancient nations. The animal was divided in two parts, between which the contracting parties walked; probably to intimate their wish, that he who broke the agreement should meet with a similar fate (Gen. xv. 9, *seq.* Jer. xxxiv. 18). Hence arose the phrase, 'blood of the covenant,' as referring to the slaughtered victim offered in ratification of the agreement (Exod. xxiv. 8. Matt. xxvi. 28. Heb. ix. 20). Among some Asiatic peoples, — the Armenians, the Medes, the Lydians, and the Scythians, — it was the custom for the offerers to draw blood from each other, of which they mutually drank, in order to give an additional sanction to their bond (Sallust. Catilin. 22). To this reprehensible practice, reference has been held to be made in Ps. xvi. 4. A meal accompanied the solemn formation of a covenant (Gen. xxvi. 30; xxxi. 54. 2 Sam. iii. 20); but it was not made from the slaughtered animal, which was wholly consumed by fire in token of the fate which awaited the transgressor.

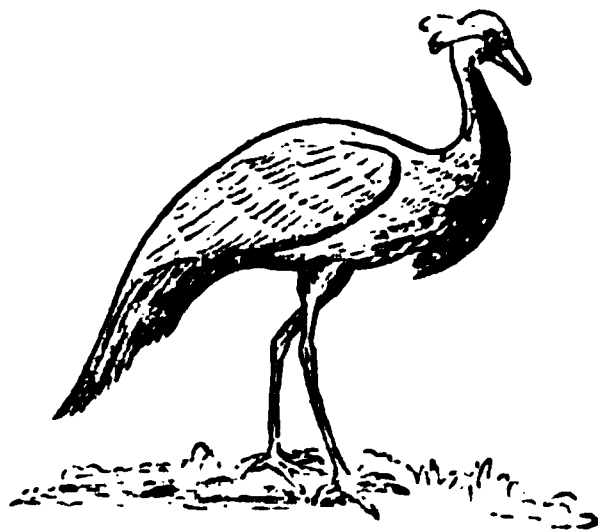
These details serve to show, that much of an earthly character is mixed up with covenantal observances. The fact should not surprise but rather gratify us, as being in unison with the very idea of a covenant existing between God and man. And it is no little remarkable, — and, as serving to show how the divine element kept the earthly pure, no little satisfactory to the friends of revealed religion, — that the lamentable abuses, which were connected with sacrificial covenants in other nations, found no place among the men or the institutions that enjoy the sanction of the Bible.

Under the gospel each believer has the

privilege of entering immediately, and in his own person, into a covenant with the Creator of the universe, and the Father of mankind; a privilege higher than the loftiest of an outward kind. The sanctions of this covenant are God's law, revealed in his Son and felt in the heart; and its results are sanctity of life and immortal blessedness.

CRAFT (T.) is in origin the same word as the modern German *Kraft*, strength; exemplifying the aphorism, that 'knowledge is power.' 'Craft,' originally denoting *strength* or *efficiency*, came to denote that skill which gives a person control over outward things; hence skill in a particular application, and so efficiency in skilled labour. From this the word went on to signify skilled labour itself, and was applied to such trade and business as demanded knowledge and a lengthened training. Accordingly, we have the phrase, 'trade, or craft.' The use of the term in a bad sense, as 'craftily' for 'cunningly,' would easily result from its previous applications. 'Craft' represents two very different words in Hebrew, — one, *Gharash*, which denotes a 'cunning' or skilled workman (Hos. xiii. 2; comp. Gen. iv. 22. Isa. xl. 19); the other, *Gohrem*, craftiness (Job. v. 13; comp. Exod. xxi. 14. Josh. ix. 4). The term *craftsman* stands also for a Greek word, *technites*, which may be rendered *artist* or *artificer*. See Acts xix. 24, 38. Heb. xi. 10 ('builder'). Rev. xviii. 22.

CRANE is the rendering, in Isa. xxxviii. 14 and Jer. viii. 7, of the word *Soos*; denoting a migratory bird that utters a sound termed *chattering*, which, from the connection, must have been mournful and tremulous. This is all the information respecting the bird which we can gather from the Scriptures. The crane of Europe, whose voice is loud and clamorous, could not have been intended. But the name *Soos* indicates the expressive sound of the swallow's voice; and Bochart considers the swallow to be meant. In that case, the other bird (*Gahgoor*), connected with the *Soos* in both the places of Scripture given above, may be the crane, so that the names will have to change places; but not the European crane, which has a loud voice, and does not appear in Palestine. Pro-



NUMIDIAN CRANE.

bably the Numidian crane was meant, which has a feeble voice; and, coming from central Africa, arrives in Palestine in the spring. These cranes are often seen on the monuments of Egypt.

The swallow, by which word the Numidian crane is represented in the *aforecited* passages, was probably denominated in Hebrew *Durohr* (Ps. lxxxiv. 3. Prov. xxvi. 2); a rendering which is supported by the ancient rabbins, as well as modern scholars of eminence, among whom may be named De Wette, and Umbreit; though some prefer translating it by 'turtle-dove.'

CREATION is a Latin word connected with a root which seems to indicate growth; and appears to have had its origin in a system of thought, which represented organised and animated existence as springing spontaneously out of what were termed 'primeval elements;' namely, earth, air, fire, and water. Accordingly, Lucretius makes all beings to have arisen from seeds or first principles pre-existent in nature: —

'The rise of things: how curious nature joins
The various *seeds*, and in one mass combines
The jarring *principles*! what new supplies
Bring nourishment and strength!'

The Hebrew word *Bahrah*, rendered 'create,' has a very different origin. Having for its primary meaning the idea of cutting, separating, and reducing into shape and form, it refers the mind to the wisdom, power, and skill of the great Workmaster and Architect of the universe, and stands in agreement with the doctrine that is variously taught or implied throughout the Bible, namely, that the universe is the work of Almighty God.

Much difficulty has been occasioned to some persons by the notion, that the Hebrew word denotes 'to create out of nothing;' and in this Lucretius finds support for his atheistical views: —

'Nothing was by the gods of nothing made.'

The real signification of the term is the reverse of this; inasmuch as it necessarily implies materials for the great 'Maker and Builder' to work upon. Whence those materials, philology does not inform us; but the Scriptural narrative evidently supposes their pre-existence. Before we speak further on this point, however, we must give attention to the record itself.

In what light is it to be regarded? This is a fundamental question, without an answer to which we cannot expect to form definite and satisfactory ideas respecting its contents. 'It forms part of an inspired book.' Undoubtedly. But what does inspiration guarantee? Absolute and infallible truth? Such truth is the attribute of the infinite Mind exclusively. It must, then, be relative truth. Relative to what? Clearly to three subjects: — I. To the Giver or Source of the truth, and II. to the receiver; III. to

the receiver in his actual condition. Now, as emanating from the Source of truth, inspiration must convey light. Light, therefore, is an essential element of all revelation. Full, perfect, and complete light? Such light can appertain only to the great Source of light himself. Hence it must be not full, not perfect, not complete. Consequently, other elements must be mingled with the truth of inspiration. These elements we discover by adverting to the second and third of the *aforenamed* subjects, — the receiver considered first generally, and second with respect to his actual condition. The receiver is man, — a finite being; in his very nature a being of narrow view and limited capacity; a being confined to a speck of creation, on which he has been placed, in order that, with the aid of the Almighty, he may work out his own salvation in the education of his faculties, and the reconciliation of his soul to God. Such a being can receive light only according to the measure of his capacity; and, in consequence, is incapable of seeing things as they are, which is a function of the all-comprehending mind of God. Man sees phenomena, not actual realities, — things as they *appear*, rather than as they are. This is an essential condition of all his knowledge. Appearances will, in process of time, and as his powers improve and expand, pass into realities; but the transition is necessarily tardy, and, until he acquires new powers, cannot be completed. Indeed, in strictness of speech, the transition can never reach its termination; simply, because man can never become God. Let it be observed, also, that this is a condition which attaches to man in his scientific equally as in his religious inquiries. Absolute truth belongs exclusively to God. Science, therefore, must not be rashly set in array against revelation. They are both in one aspect human, and partake of the conditions of all finite existence. If too much has been assumed for religion, the presumptions of science have been scarcely less extravagant. As a product of man's mind, science must consist in relative truth; and the history of science — which has in no two generations been, in regard to any one branch, the same — the history of science, which is a history of a long and painful struggle, confirms our deduction. Science and revelation are not enemies. They are children of the same great Father. Science, however, is without that divine element which constitutes the essence of revelation; while revelation has always been conditioned on the actual state of science, and kept pace with it in its ceaseless growth, purification, and progress. Hence we come to the third subject; namely, the actual condition, mental and moral, of the party to whom a revelation is made. And we say that all revelation must of necessity be adapted to the receiver. You cannot

pour into a vase more than the measure of its capacity. You cannot pour the liquid in more rapidly than the orifice admits. The child can in no way receive even ideas which appear like intuitions to the adult. An untutored peasant could make nothing of the demonstrable propositions of the 'Principia.' Say that the Mosaic account of the creation emanated from the divine Mind, — could it be a description of the actual facts of creation? The workings of God are understood only by God himself. The account must of necessity be given in such a way as to be understood by man, — by untaught, uncultivated minds. In the first place, human language must be employed as a medium of communication. But human language has in all cases a reference to the pre-existent state of knowledge. Had you spoken to an ancient Roman of virtue, he would have understood you to speak of valour; and nothing but a very long training could have brought him to understand by 'virtue,' simple obedience to the will of God, as the expression of infinite wisdom and love. Creation cannot even now be explained to the most cultivated intellects of the nineteenth century: how much less could the actual reality be revealed to men in the earlier stages of civilisation! Mind, in its very essence, is a growth. All growth is slow and gradual. And the mind of our first progenitors could have been no other than infantine; and, as such, incapable of receiving even the Newtonian ideas of the universe, much more, conceptions coincident with the archetypal ideas of the Infinite Intelligence. With the earliest races of men, creation could have been nothing more than the simpler transitions and changes of which nature is full, referred to some great Cause. That Cause, inspiration told them, was one, even God, — the Maker of heaven and earth, which to them was the universe. Revelation must necessarily be conditioned on actual knowledge. To a being that knows nothing, nothing can be revealed. What is known is the vehicle for the conveyance of what is unknown. Hence the new is necessarily modelled on the old. The new will of course as new be more than the old, but it cannot differ in kind. If the old is partly light, partly darkness; so also will be the new. The previously unknown is conditioned on the previously known; and therefore the resultant partakes of the nature of both. The pre-existent meaning of words, of necessity, modifies new disclosures. The word 'day,' found in the Scriptural account of the creation, had a meaning before that account was made known, or it never could in any way have been understood; and the pre-existent meaning of 'day' would be the import in which the term, as found in the account, was taken. Not our signification of the term 'day,' nor the prophetic,

nor any other, but the then current meaning, would be that in the light of which the account was read. Hence the necessity of knowing what the import of the term 'day' then was; and hence the impropriety of giving to that or any other term an arbitrary signification, derived from later knowledge or cherished theories. But we adduce this instance in order to exemplify the fact, that revelation bears a relation to pre-existent states of mind. Even if inspiration consists in God's telling man certain facts or truths, this telling can be made intelligible only through such powers and such knowledge as were possessed by those to whom the revelation was made. The infinite cannot in its very nature communicate *itself* to the finite. To do so would be to lose its own essential qualities. The boundless must first enter within bounds; and He that filleth all in all must be narrowed to the petty dimensions of a mind of one of his creatures. The communication of knowledge, then, from God to man, — however specific and direct it may be, — cannot be God's knowledge; cannot proceed from God's all-embracing view; but must enter the human mind through its narrow portals, perhaps in an untutored age. You cannot *tell*, unless you suit your ideas to the ideas of the scholar, and employ the language which he uses. And — if these ideas are few, narrow, and earthly, and that language involves, for the most part, only terms derived from the world of sense — you can, whatever your own knowledge, impart only narrow and imperfect conceptions of divine things. But these remarks acquire additional force, if, discarding the idea of a direct, verbal communication, we regard inspiration as a general, divine influence, operating to quicken, elevate, and expand man's faculties in one special direction, and on one particular subject. In this view, revelation — it is too obvious to require proof or illustration — must follow the general order of Providence, and so proceed, step by step, with the progress of civilisation, being similar to, yet not identical with, either Providence or civilisation; but, while of the same kind with the former, and leading to results accordant with, and promotive of, the latter, being also something special, extraordinary, distinguished, — yea, even peculiar, if not individual. In truth, from theory we turn to facts, — facts recorded in the Book of Inspiration itself: we find that revelation has consisted in the raising-up of eminent men from time to time, who, under God, became both the depositaries and the heralds of great and important truths, — truths which increased in number and in brilliancy as time went on, till from Abraham, the father of the faithful, we are led gradually to the perfect day of Christ. And thus the grand discovery made in the opening words of the

Bible is enlarged and expanded, until it issues in the far grander truth enunciated by, and exemplified in, the life of the Lord Jesus Christ; namely, that the Creator of the universe is the equal Father of all the races and individuals of the one great family of man.

From these considerations we are led to conclude, that all true revelation must possess a dark as well as a bright, a human no less than a divine side; that, in consequence, absolute infallibility, in all particulars, is not to be expected in a true revelation; that the results of mere human inquiry must of necessity be mixed up with the pure element of revelation; which results, as in their nature relating to what is termed science, must be sundered from the religious truth which came from God through their channel, or, at any rate, in immediate connection with them; — and that these results, wherever found, must be judged by their accordance as with the inspired religious truth, so also with the later and better ascertained results of scientific inquiry. If the physical doctrines found in the Bible are incompatible with the unity, wisdom, spirituality, and infinitude of the Creator of the world, they are not of God, who cannot deny himself, — they are not derived from that inspiration to which we owe our idea of God; they must be from below, and, as human in their origin, are amenable to a human tribunal, before which they must stand or fall. And so far is revelation from being brought into discredit by this severance, that it is honoured in being made the sole, primary fountain of religious truth, and the great quickener of man's higher nature; and, in the last appeal, the judge and arbiter even of alleged scientific truth.

A right conception of these remarks will serve also to show, that what is called science is only in truth a knowledge of phenomena, or appearances. Absolute being escapes the grasp of the human faculties, when unassisted by light from God, the Source of all existence. He alone knows, he alone can reveal, things as they are. And religion, so far as it is religion, is above all price, and the highest philosophy; because it is of God, and discloses realities. Yet this disclosure — being made to a finite being, who in himself cannot penetrate far beneath the surface, and is therefore unable to go from appearances to things themselves, to enter within the vail of the holiest of all, namely, the mind of the infinite Creator — must of necessity be accompanied by a large and various element derived from the region of appearances. In other words, religion is God's truth, as beheld to a great extent from man's position. Consequently, it must vary with the changes of that position. What it has of a divine origin remains undestroyed, and changes only to become fuller and

brighter. What it has, derived from earth, shares in the destiny of all earthly things, and decays and perishes.

If, now, we apply these general remarks to the Biblical account of the creation, we are led to see, that the narrative is framed after the manner of men — a picture taken from an earthly position — a detail in which the phenomenal bears a much larger share than the actual; that its religion, important as it is, and ever must be, is less than its science — the science of the day. It is, indeed, not misnamed in being termed *the Mosaic* account of the creation; for it narrates that stupendous event as conceived and represented by the mind of an ancient Hebrew, or Shemite.

In saying this, we do not make an arbitrary statement. This is not an assumption, but a fact. For the representations, as to the details of creation, find their counterparts in the later books, which exhibit in numerous particulars the Hebrew mind, and specifically the Hebrew conception of the physical universe. To assert that this conception was derived from revelation is to assert that which requires to be proved; while the obviously terrene and incorrect character of that conception renders a proof to that effect impossible.

A true regard for the Bible induces men to study the Bible itself, in order to learn its claims and its character. Let the reader show his reverence for the divine Word, by looking carefully into the narrative of the creation, in order that he may see what is the real character of that narrative. We have not to form a Bible for ourselves: our Bible we find ready formed to our hands. So precious a gift of divine Providence must not be travestied by vain imaginations. Unbelievers have displayed an unseemly joy in exhibiting what they considered contradictions and untruths in the Mosaic narrative. In extenuation of their fault, it may be remarked, that the theory — which lay at the basis of their objections, namely, that whatever is found within the covers of that Sacred Book is infallible and everlasting truth — had its origin in the gratuitous assumptions and erroneous views of Christian divines. More enlarged and correct views of the claims of the Bible deprive these objections of all point and effect. Without the human element, whence unbelief has drawn its weapons of offence, revelation would want one essential condition of divine truth.

This human element pervades the entire Mosaic account of creation. What can an account of creation be but, at the highest, divine truth in a human dress? When the first verse of Genesis declares — 'In the beginning God created the heaven and the earth,' it makes a statement as much removed from a mere human conception as language can convey. At the same time it supplies a

criterion by which the details, into which it enters itself, may be judged. If these details accord with this lofty truth, then do they partake largely of the divine. If otherwise, they must obviously be for the most part human. The opening verse exhibits, in the simplest manner, the act of creation as the work of an infinite Mind. The essential characters of an infinite Mind are spirituality and immensity. The volitions of an infinite Mind are deeds. When, then, this infinite Mind is represented as employing language, and commanding light into being, grand as the conception must be allowed to be, it cannot be taken as descriptive of a literal fact. Much less can we, with Scriptural ideas of God, believe that he took counsel in the formation of man, or literally rested from his labours. The prophet Isaiah, who, being enlightened by the Book of Genesis, and inspired of the spirit of God, had formed fuller and nobler conceptions of his operations than those which are implied in the details of this narrative, has forcibly asked (xl. 13, 14) —

‘ Who hath directed the spirit of Jehovah,
Or, his counsellor, hath taught him?
With whom took he counsel? ’

The implied consultation was well fitted to impress the mind of a Hebrew with an idea of the importance of the act of creating man, but is not to be regarded as a literal truth, any more than the representation, that God made Eve by taking for that purpose one of Adam’s ribs. Indeed, the entire narrative bears evidence of being a human view of the great truth enunciated in the first verse. The mind that conceived and uttered the account was on earth, and not in heaven. The painter stood in Palestine, or some neighbouring land. Accordingly, he describes the details of creation as they would appear to one who knew little or nothing of the geological formation of the earth, or the infinitude of the celestial universe. Hence it is that he speaks of light as made on the first of his seven days; whereas light, as essential to the existence and growth of plants, must have existed in the earlier periods of the earth’s primal history. In the same way, he recounts the creation of animals, as taking place some six thousand years since; while animals are known to have lived and died, thousands of years prior to the period when the globe was brought by the Creator into its present state. In what other way could the writer have spoken? Had his narrative been conformed to geological accuracy, God must, by revelation, have anticipated for man the discoveries of science, which, in his infinite wisdom, he did not see fit to do.

Engaged, as we thus are, in making the Bible its own expositor, to the supersession of human fancies, we may usefully inquire a little further what the account really is

which the sacred narrative of the creation supplies.

Creation has been described as the act of God, in forming the world out of nothing. But this ‘out of nothing’ is a pure human assumption, so far at least as relates to the Mosaic narrative. That narrative makes no such declaration. It is content with announcing that God made the universe. Whether the statement in the first verse of the Book of Genesis refers to the original formation of the world or not, it contains nothing which obliges the believer to hold, that the act there spoken of was a creating of the heaven and the earth ‘out of nothing.’ Consequently, the account may have reference to the re-constitution of the earth which took place in what may be termed its latest geological and first historical condition. If this was the writer’s intention, then all the objections fall to the ground, which geology has been forced to supply against the narrative. What took place before the commencement of the actual period of the earth’s history, the writer did not undertake to describe; for, having a purely religious aim, he neither indulged in speculations, nor was supernaturally supplied with light in regard to pre-existent and ante-human eras. These observations remain equally valid, if the reader agree in the not improbable representation made both by eminent divines and by geologists, — that the act mentioned in the first verse is intended to refer to the original volition of the great creative Mind; and that, in consequence, an interval ensued between that act and the events detailed in the third and following verses; an interval, during which proceeded the great ordinal changes in the structure of the earth, of which geology gives an account, — when ‘the earth was without form, and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters’ (2). According to this view, the initial verse speaks of the first creative fiat; the following one paints the condition of the earth, prior to the time when it became a residence for man; and the third and ensuing verses are meant to set forth, in such a way as to be comprehensible by undisciplined minds, the act of God in bringing the world into its present condition, with the specific design of laying a foundation for those ideas of duty, obedience, and holiness, which constitute the essence of the Biblical revelation, and the furtherance of which was the great tendency and purpose of the Mosaic and the Christian revelations.

That the second and following verses refer merely to the present historical period of the earth’s history, seems very probable. The earth ‘was without form, and void,’ either before or after the creative act spoken of in the first verse. If before that act, then it existed anteriorly; and the whole narrative,

including the first verse, speaks not of an original creation, but of a re-formation of the earth. If, after that act, then the entire process, with the exception of what took place as recorded in the opening words, consisted, so far as the earth is concerned, in bringing pre-existent elements into their actual condition.

Regarded thus as a moulding of originally created elements into the state in which we now find this globe, many of the difficulties disappear. Geology is left in full possession of her own domain, to collect her facts, compose her system, and write the earth's history. She may even bear evidence in illustration of the record; for if it was by the agency of water, as eminent geologists hold, that the earth was brought out of the condition immediately preceding its actual one,—namely, the chaotic state of being 'without form, and void,' with 'darkness on the face of the deep,'—then are the deductions of science, and the statements of the Bible (Gen. i. 2. 2 Pet. iii. 5) found to agree. Nor is it any objection to this view, that the writer speaks of the creation of the sun, moon, and stars, as taking place at the same time; for such a re-formation of the earth and of the atmosphere, as is here supposed, would cause the appearance as if then for the first time the heavens and their host were called into being. And that the account is one given as by an earthly spectator, stands on evidence already adduced, and on this fact, bearing specifically on the present part of the subject,—namely, that the heavenly bodies are described solely as ordained with a view to the service they were to render to our globe:—'Let them (the lights) be for signs, and for seasons, and for days, and for years' (Gen. ii. 14), 'to give light upon the earth' (17). To what an extent this is a mere earthly and human view of the purposes and functions of the heavenly bodies, may be learned from comparing this account of them with one which would be given by an enlightened astronomer, who had in imagination placed himself in some remote point of space where he might behold the numberless suns and systems that make up the universe, revolving harmoniously and in mutual dependence around the central throne of Almighty power. It is man's littleness, and not God's omniscience, that represents the mighty and innumerable host of heaven as created for the purpose of ministering to the inhabitants of this inconsiderable orb:

'Heaven's great view is one, and that the whole.'

In these disquisitions we have confined ourselves to the account of the creation as given in Gen. i. and ii. 1—8. With the fourth verse of the second chapter, there commences another account. That this is another account, appears from its dissimilarity to the former. The discrepancies are too

numerous and too clear to need pointing out. A comparison of the contents of these two narratives would tend to confirm our general position, that the narrative is drawn up by a human being from his own point of view, making the earth the centre of the universe, and the heavens subordinate to the service of man.

All views of the history of creation must be arbitrary and fanciful, which do not proceed on the assumption, that the business of the Scriptural expositor is primarily to ascertain the meaning of the writer. What ideas did the author of the narrative entertain on the subject? What ideas did he intend to present to the world? What ideas does his language, viewed as the expression of his thoughts, convey? These are the first questions to be answered. The facts or truths which may hence be conveyed to us are, though an important, yet a different, matter. In order to ascertain what the writer intended, we have endeavoured to learn from what point of view his narrative was devised and constructed. And we have seen that though his mind was specially illumined of God, yet, in the entire account, he speaks as from earth. In so doing, he employs human language, and of course employs its terms in their ordinary acceptation, that is, the acceptation in which they were current in his own day. Hence we are not at liberty to put on his words a meaning which had its origin in later periods of history, or in our own times. Yet what else has been done, when some expositors have ascribed to the term 'day,' the import of a geological period consisting of thousands of years. The writer, by the word 'day,' intended what was generally signified by the term. If not, why did he not define his meaning? He has given no special definition, and therefore intended his language to be taken in this, as in every other instance in its ordinary signification. Besides, his was obviously a Hebrew day, one which not only consisted of forenoon and afternoon, but in which the evening took precedence of the morning; for, with an inversion of more modern usage, he declares—'The evening and the morning were the first day' (5). The description, too, which he gives of day and night, shows that he was speaking under impressions derived from the actual constitution of the heavens and earth, and intended what we mean by these words:—'And God called the light day, and the darkness he called night.' The license of imagination on this matter has been carried to a great extreme by a German (Wagner, 'Geschichte der Urwelt,' 1845), who takes the term 'day' in the sense of a geological period in regard to the three first days of the creation, but in its ordinary sense in regard to the three latter; and, simply, because he could not otherwise make the account harmonise with his theory. Into so arbitrary

and unwise a course are men driven, when they bring to the Scripture their own preconceptions, and are not satisfied to take the sacred record as it is, and in the sense which its writers intended it to convey.

If, however, unwise friends of revelation have injured its holy cause by undue claims and unfounded assumptions, science has, in the hands of enemies, been made to cast on the Mosaic account of the creation a frown which facts by no means warrant. In that account, light is represented as being in existence before the sun. Now light, these assailants have affirmed, has the sun only for its source. Consequently, the Bible is here in direct conflict with science. If the allegation is true, that the sun is the sole fountain of light, then is there ground, indeed, for the imputation; for before the Mosaic period there existed vegetation, to which the presence of light is indispensable; and animals, whose fossil remains are imbedded in the rock, deposits of earlier eras, possessed eyes, and must, in consequence, have lived in an atmosphere in which there was light. But it is erroneous to say, that without the sun there could not be light. Light exists at present apart from the sun — why not, then, of old? We find in various objects a species of latent light, which needs only some external cause to make it visible. Friction or collision educes light, as well as heat, from certain hard bodies. Combustion and other chemical processes bring forth light. Electricity causes light. Even processes of organic life itself are often accompanied by the evolution of light. A yet more striking illustration is presented in the results of Herschel's inquiries, as given in what is styled 'the nebular theory,' by which we are led to hold that suns and stars are now being formed out of what we may term light-clouds. What is now taking place, may surely have taken place before the sun was formed. Indeed, the discoveries of Herschel on this point may be said to offer an instance of striking agreement between science and Scripture. The calling forth of light, spoken of in the words — 'Let light be,' was the development and expansion of the primal element of light, out of which the several light-bearers (to use a word which corresponds with the original Hebrew) were afterwards formed by a process known only to the Creator himself. These 'light-bearers' were our sun, moon, and stars; bodies consolidated out of the ethereal atmosphere of light created originally by the will of the Almighty.

When science is thus found to refute her own imputations, and, at a later period, to establish principles which are both hostile to what she held previously, she may assuredly learn a lesson of modesty, and ought to exhibit in regard to her twin sister revelation none but a respectful spirit. Nor proba-

bly will the force of the lesson be diminished, if we refer to one or two other points, of which we shall speak more at length under their appropriate heads. The derivation of the entire race of man from one pair is the doctrine of Genesis, and of Scripture in general. With inappropriate rashness, the possibility of such derivation, and the fact itself, have been confidently denied by men of science; and yet the possibility may be illustrated by pertinent and undeniable instances, and the fact may be made probable by various lines of concurrent evidence. It has also been asserted, that the Book of Genesis wants the historical character, and falls properly within the region of that mythology which is found to precede real history in all primitive nations. Here, again, the tendency of recent inquiries of the highest authority is greatly in favour of the Bible; and we expect to be able to show in its proper place, that an historical element predominates in the earliest of the Hebrew writings, and presents us — in, for instance, the account of the creation — a true picture of a state of mind which is eminently of an historical character, and is in general fitted to conciliate towards itself belief as well as respect.

We further challenge history and science to present a more worthy and credible account of the great fact of creation, than that which is found in Genesis. Cosmogonies, or worlds constructed after a human pattern, are by no means wanting either in ancient or in modern days. Every nation has had its own cosmogony. We ask dispassionate and competent scholars to point out one which can be considered even comparable with the Biblical narrative. We here put down the cosmogony of the Phœnicians, as given by Sanchoniatho, stating it in the very words of the narrator, in consequence of its great antiquity:—'The beginning of all things was a dark and condensed windy air, or a breeze of dark air, and a chaos, turbid and indistinct like Erebus: these things were infinite, and for a long time had no bound; but when this wind became enamoured of its own principles, and a mixture took place, that embrace was called Desire; and it was the beginning of the creation of all things. But the wind knew not its own production. Of that wind, from its embrace, was begotten Môt, which some call Mud, others the putrefaction of a watery mixture; and from this sprang all the seed of the creation, and the generation of the universe. But there were certain animals which had no sense, out of which proceeded intelligent animals; and they were called Zophasemin, that is, the inspectors of heaven; and they were moulded in the shape of an egg; and Môt shone forth (and became) the sun, and the moon, the lesser and the greater stars.' When stripped, indeed, of philosophical mists, or grotesque investments of mythical poetry, these cos-

mogonies offer, in some instances, points in which they more or less resemble the Mosaic history; giving reason to think that they were derived either from that account itself, or from some common source. Yet, at the best, with every allowance, these cosmogonies are very imperfect and distorted images of the original, and are so inferior to the Biblical account, as to make the impartial student wonder how, without a special Providence, it could have happened that a people, accounted among the lowest of cultivated nations in ancient times, should have possessed, and kept in its first purity, the best, most probable, most historical, of all traditional histories of the creation of the world.

According to the statements of the Indians, and their sacred books the Vedas, Brahma, a being created by the eternal Brahm, was the maker of the universe.



The Menus represent Brahma as having sprung out of an egg, which burst by its own internal power, and of which the upper half formed heaven,—the lower, earth; whilst the contents became the ether and the sea, on which Brahma created the elements, and all spiritual being. Men sprang from his son Menu. Buddhism speaks of two individual and eternal essences, spirit and matter, and represents the latter in itself without life, but plastic, endless, and invisible, as quickened and revealed to sight, in consequence of becoming pervaded by the former. When spirit quits matter, matter falls back into its previous condition. If, however, matter is again animated by spirit, new worlds arise. From the original spirit proceed the subordinate spirits who govern the world, and who flow back into their source. The doctrine of Tibet regarding creation is, that the world was produced by a terrific storm, which rushed through the sea, formed by most copious rains, until a golden bow was produced, out of which proceeded the four quarters of the world. Among the Mongolians are found the same traditions, only with more ornamental details. According to the doctrine of the Persians, Ormuzd created the world, in order to destroy the empire of darkness (Ahriman). The Chinese teach, that 'in the beginning of things

was a brute mass, out of which the divine Mind produced all things.' The Chaldeans, according to Berosus, said that at first every thing was darkness and water, in which monsters of all kinds dwelt, under the ruling goddess Omarka, who is the female principle of the Indians. Then the primal light, or original deity, Belos (the sun), separated all into two parts, heaven and earth, when the monsters sank in chaos. The Egyptians held, that the original deity created the world through his word, Kueph, which had proceeded from himself, and brooded around in primitive form, whilst light poured itself forth over the unarranged mass. Between fire and water air entered, whence heaven and earth separated: in heaven shone the sun and moon, formed by the fire, collected together, which dried and formed 'the steadfast earth,' while the water was gathered into the depths of the sea. The Greeks, according to Hesiod, explained the enigma of creation, by assuming that first was chaos, rude indigestible moles, embosomed in darkness. From it proceeded the earth (Gaia), and out of itself created heaven (Uranos) and the lower world (Tartaros), in which was the abode of absolute night (Erebus); while partial night (Nyx), remained to the upper world, and, in union with the former, begot light or day (Hemera), and the higher air (Æther). The earth bore of herself the sea (Pontos) and the mountains. Eros (love) was the principle that gave rise to life, being, and order. The Orphic system, following the doctrine of the Chaldees and Egyptian sages, assumed time (Chronos), which was represented under the image of a serpent, as first of all. Time, or Chronos, created boundless Chaos, the liquid Æther, dark Erebus, and in the latter, an egg, out of which proceeded Phanes, and, swimming in Æther, called light into existence. In another view, this system set forth an eternal, endless, uncreated chaos, which in time became an egg, out of which all the forms of creation

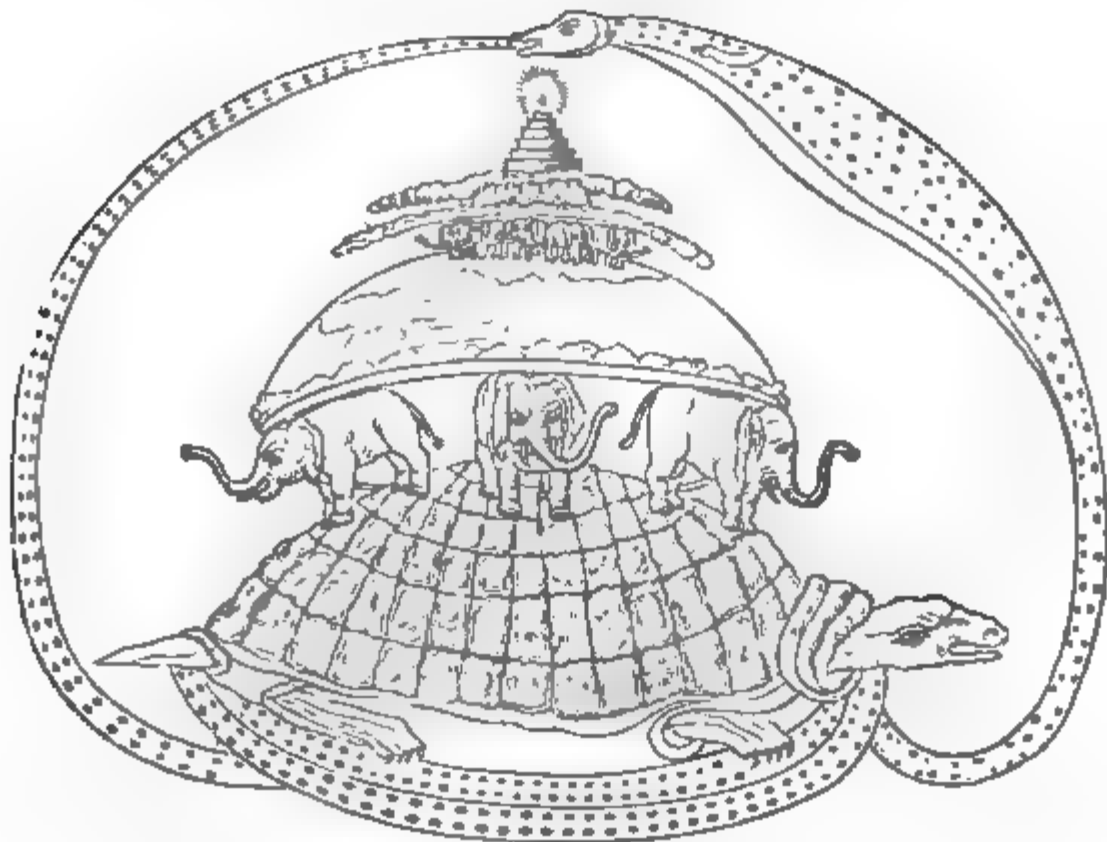
In comparison with these idle speculations or gross perversions, the Mosaic narrative is essentially distinguished for simplicity, clearness, elevation, truth; and offers marked accordances with the ascertained results of natural philosophy, and the higher deductions of refined intelligence. While the views of creation of other ancient nations wear the appearance of fables or speculations, proceeding from priestly influence or poetic fancy, disfigured by later metaphysical reveries, the Biblical account is, to a great extent, in keeping with the analogy of nature, and with the judgments of the intellect, which, in its most cultivated form, disowns the eternity of the world, and refers all things to the creative act of one only God, in a manner which must render the narrative worthy of deep respect, if in no way regarded as her-

ing, as we think, a yet higher character in containing truths developed by inspiration.

The respect which we venture to claim for the Scriptural narrative cannot fail to be enhanced, if the reader will take the pains to make himself acquainted with the theories by which some modern speculators have in fancy formed the world. We cannot spare room in this work for more than one of these human devices. Let it be the formation of man as set forth by Oken ('Isis,' 1819; p. 1117), who speaks on the subject with confidence, as if he had been a spectator of the process. 'Without doubt,' he says, 'the first man was an embryo; for what is small necessarily precedes what is great. As things arise now, so they arose at first; for their present is only an imitation or continuance of their original rise. A child of two years old would doubtless be in a condition to sustain its existence, if it found near it nutriment, as worms, snails, fruit, or mice, goats, kine; for a child sucks without instruction; and about this age, it would have teeth, and could walk. In order, then, that a child should be able to help itself without a mother, it would be requisite that it should have reached the age of two years. Now, if you suppose that the fœtus ripens quickly, whilst its mother was of a size to bear and bring forth a child two years old, then the infant of that age would be born in possession of teeth and of limbs, which it could use. That such a child could live, is beyond all doubt. The first human being must have been developed in a womb which is far greater than what

now belongs to our race. That womb is the sea. That all living things came out of the sea, is a truth which no one will dispute who is acquainted with natural history and philosophy. The sea has nutriment for the fœtus, and room for it to grow even beyond the period of two years. Such embryos, without a question, spring up in the sea by thousands. Some would be cast on the shore yet unripe, and perish; but others, more fully developed, being thrown on the strand, would break their covering, and seize their food. If living oysters are eaten by us, why not by these men of the sea? Companions are not wanted; for dozens are with him on the same spot. Why should not this child utter certain sounds, these under pain, those under joy? Who can for a moment doubt in all this? Speech also grows out of a man, as the man himself grows out of the sea, the mother of the human race. But how came these embryos in the sea? Obviously not from without; for all organic being must arise in water. They, therefore, sprang up in the sea. How is this possible? Without doubt, in the manner in which other animals have arisen, and still do arise, in the sea, such as infusoria and medusæ.'

After this specimen of the skill of modern philosophy, the most literal interpretation of the statement, that man was made of God out of the dust of the earth, and woman out of one of man's ribs, acquires a high degree of probability; for in this case there is at least almighty power to form, and infinite goodness to sustain, the first human pair



This engraving exhibits a Hindoo theory of the origin and sustentation of the world. Let the reader study its import, and then

turn to the Scriptural narrative in the opening chapters of Genesis. The contrast will appear very great. The picture exhibits

mythology as the result of speculation: Genesis presents history as the result of knowledge. The mythology may contain germs of truth; the history may not be free from transient conceptions; but the preferableness of the latter over the former is an undoubted fact, which presupposes the enlightening and invigorating influence of inspiration: otherwise, how did the simple-minded Hebrews surpass in simplicity, sublimity, and truth, the wisdom of Hindostan?

In the cut the reader sees the three worlds of the Brahmins resting on the back of a tortoise, while the tortoise rests upon a serpent, the image of eternity. Elephants support the second and the third world. We have here a succession of mere material powers, running back into eternity, with no adequate cause whatever; the solution of one difficulty by the assumption of another, and the support of the whole by a huge impossibility. Wanting the agency of a creative *mind*, this pictured hypothesis is worthless, even as a theory.

One of the greatest evils of the oriental doctrines respecting the Original of creation was their tendency to run into pantheism. Standing on no firm ground whatever, whether of a specific revelation or of ascertained facts, they to a great extent owed their existence to speculation, and by speculation were carried into heights of abstraction, where they were lost in misty clouds of seeming light. God, in consequence, who had no other hold on the mind than what the mind's own fancies gave, was evaporated into a slender inappreciable conception, regarded as a mere expression for the animating principle of the universe, which, as having life and movement, must have also the source of both in and through itself. Effectually was this error guarded against in the Hebrew religion, by the existence of such narratives as this respecting the creation; where God is introduced as separate from and independent of the world, which he calls into being by his own omnipotence, and on which he acts according to his sovereign pleasure. No form of pantheism can stand in connection with the Biblical account of creation. Here you see a Creator, a self-subsisting, almighty Being, the Original of the universe. This is perhaps the greatest advantage which the world owes to the religion of the Hebrews. There is a certain tendency in the human mind to refine its ideas of God, until they are too ethereal to be grasped. The philosophy of religion has, in all ages and all countries, tended towards pantheism; and proofs are not wanting, that this mental disease may affect whole populations. Let the merit of the Mosaic religion be in this particular acknowledged to be great. It is singular as well as great. The Bible is the only book which has taught that God is one self-existent, all-creating, and all-pervading

Being, with such effect as to make that most important doctrine a part of the world's mental inheritance.

'So far into the heights of God the mind of man has ranged,
It learned alone to change the earth — its very self is changed
To some more bright intelligence; yet still the springs endure,
The same fresh fountains, but become more precious to the poor.'

For it is one great peculiarity of revelation to put the poor and the rich on the same level in regard to divine things. A declaration like that contained in the opening verse of Genesis anticipates the results of tardy discovery, and prevents the eliminations of philosophical refinements. Newton and Dalton, after having surveyed the heavens and the earth, could not have enunciated a more comprehensive or a more solemn truth, than has there stood written for above three thousand years; nor can any transcendental speculations dissolve into thin air the solid and substantial facts and truths, for the record of which we are indebted to the leader of a nation of fugitive slaves. Even the gross anthropomorphism, — that is, the conception and representation of God under human aspects, — which occasionally wounds piety, and supplies weapons of assault to unbelief, has its good in communicating and preserving a definite and distinct idea of God who is spirit, and so in preventing the very essence of religion from passing off in the alembic of delusive abstractions.

A similar kind of good is found in the implication obvious in the first chapter of the Bible, that the world is not eternal, as Eastern metaphysics taught, nor the offspring of chance, as was dreamed in the philosophical schools of the West. Whatever the mode of creation may have been, on which the Scriptures give no information, we are enabled by them to assert that it was not a development in the sense, at least, of an evolution of new out of old forms, by the force of some innate material power, but a widely-spread ordinal change, caused by the act of the great primal Intelligence of the universe, within what, in a general way, we may style an historical period.

For it is no little remarkable, that the Hebrew are the only ancient annals that do not mix up mythological and astronomical with chronological periods. If you turn, for instance, to the earliest history of one of the oldest countries in the world, India, you there find, indeed, a very great antiquity; but you find also pretensions which are, beyond a doubt, the mere transfer of figures given by astronomy to ages of history which had no real existence. Is it not, then, in the supposition, that there is nothing special in the origin of the Biblical record, very extraordinary that its date should be free from the admixture of these foreign elements? It

must also be mentioned in this summary, that the epoch assigned by the Bible for the origin of the world, is in general corroborated by history and science. On this point, a few hundred years are of no consequence; and of no consequence, therefore, is the discrepancy that exists between the chronology of the Hebrew text, and that of the Septuagint translation. The researches of Lepsius, Bunsen, and others, seem, indeed, to have added many centuries to the Scriptural chronology. Whatever the addition may in the end prove to be, if we may judge from present appearances, it will not disturb the fact that in no remote, indefinite, and unhistorical era, the world was brought into its actual condition. Speaking in general terms, we assign less than ten thousand years as the age of the present constitution of things. This, then, is a young world. So the Bible declares. So also declare both geology and the records of nations.

Finally, — apart from the religious importance of the truths disclosed in the Mosaic account of the creation, which it is impossible for language fully to represent, and which can be appreciated only by those whose mind and soul have been happily brought into union with the great Creator; apart from these blessed and everlasting effects, — the mere literary excellence of the narrative is such as to show in the writer the prevalence of a high and ennobling spirit, which would be genius, were it not something more elevated. This merit, which the ancient heathen critic, Longinus, acknowledged in no niggard terms, is of so lofty and decided a description, as to win for the book in which it is found, the respect of every cultivated mind, whatever its religious convictions may be. For ourselves, if we did not revere the Bible for its religion, we should admire it for its style; but, as we both revere and admire the Sacred Volume, we are bold to ask, Where can be found nobler truths expressed in a purer, more simple, more majestic manner, than we find in the introductory verses, and in very many other parts, of the Bible? — a book which we hold to be the greatest among all the treasures of man's earthly inheritance.

The view which this article has set forth, though not suggested, is in substance confirmed, by the following words used by the late learned and liberal Dr. Arnold: — 'If we take the account of the creation in its details, as a piece of natural history, we not only involve ourselves in a number of questions full of difficulty, but we lose the proper and peculiar character of the Scripture as a revelation' ('Sermons on the Interpret. of Scrip.' i. 2).

CREATURE, LIVING, are the terms by which our translators have rendered Hebrew words, which properly signify 'living soul,' and form the general description and class under which the writer of the book of Genesis

comprises all animated beings, from man downwards to the reptile. His view is as follows: — Without making any reference to the pre-Adamitic races of living creatures, which geology in recent times has laid open to our view, he conceives of animated existence generally as having been produced by the immediate act of God, in operating, by means of his command, on the instrumental elements of earth and water, after due provision had been made for the sustenance and preservation of animal life, by the creation of the vegetable world. At the head of living creatures or souls stands man, who, in consequence of his pre-eminence, was formed by the immediate act of God, was made in the divine image, and invested with 'dominion over all the earth.' Under him, the animated world stands ranged generally in four great classes: — I. Beasts of the earth. II. Fowls of the air. III. Fish of the sea. IV. Creeping things. The first class may probably be divided into two divisions, — 1. Cattle, or domestic animals. 2. Beasts, or wild animals (Gen. i. 26, 28; ii. 7). The range, then, of living souls, according to this view, was from reptiles up to man. Such was the conception of the writer. It may be remarked, that, as religion was designed for devotional and practical, not scientific purposes, we need feel no surprise if this generalisation does not correspond to that which has been formed and sanctioned in a state of knowledge which combines the results of inquiry into God's works, conducted for thousands of years after the Biblical narrative was penned. The great purpose of the sacred writer was, not to make a scientific classification of the animal world, but to record with such details as might impress the mind that fact which lies at the foundation of all religion, — namely, that life is the gift of God; and that the living things of earth, air, and water, as well as those elements themselves, came into existence by the will and act of Almighty God. This is the great religious truth which he intended to convey. In recording and communicating this fundamental fact, he, of necessity, followed the views, and employed the phraseology, that were current in his day. Had it been possible for him to have in any way anticipated the discoveries of recent times, he could not have found terms to make them known, or minds to understand them. Religious truth, if it is to cease to be a mystery, and become knowledge, must clothe itself in the language of the day, — whether that day be one or six thousand years from the creation of the world. The divine can be made known to man best, if not exclusively, in a human form. If God speaks to men, he must employ their language. If he conveys truth to the world by a human agent, his truth must associate itself with the views, the ideas, the words of that agent. In short, religion to be received,

understood, and felt, must in all cases enter into alliance with the spirit of the age, by means of which only can it exert its divine power over the human heart. And thus, though religion must in consequence always involve some error, inasmuch as it cannot fail to have a human element in it, yet, by its refining and ennobling efficacy, it gradually purifies the mind of man from this inferior leaven, lifts him to a higher elevation, prepares him for loftier and less incorrect sentiments, to which it never fails to lead him in due time, under the joint influence of its own quickening power, and the constant advances of a progressive civilization. Revelation and reason are twin sisters, the first born of God, the highest of his ministering spirits to man; who have accompanied man from his creation to the present day, acting in concert, and most benignly, for the furtherance of his highest good. And they know not the divine spirit by which these angels of light are animated, who represent the one as in any way hostile to the other.

Under the feelings which these sentiments inspire, we are prepared to find human views blended with divine truth in the sacred record, and can, without risk, fear, or suspicion, investigate its narratives, in order to learn their real and actual import; being saved from the danger of importing our ideas into its pages, and encouraged in the labour of endeavouring to deduce therefrom the ideas of the several writers.

It deserves remark, that the Mosaic account of creation says nothing of 'living souls' higher than man. If it is defective in its summit, it equally falls short in its lowest extreme; for the microscopic world is left unnoticed. But what is its view of life, — the most general idea with which, under God, it is concerned? Life is restricted to animal existence. Yet the vegetable lives as well as the animal. Life, properly speaking, is not confined to conscious existence; and consciousness may descend lower in the scale of existence than is commonly thought. The Mosaic scale of being, indeed, comprises only one department of the animal kingdom, — the vertebrata. Nor is the account ought else than of a popular nature; not depending on minute and extensive acquaintance with the structure of animated beings, but being such as the careful observation of nature could not fail to suggest. Yet this comparatively superficial knowledge was enough, in these early times, to set and keep in motion warm currents of reverence and love in human hearts. Pity is it, that, with an increase of our knowledge, there should be a diminution of our piety. Good and important as knowledge is, it is bought very dearly if accompanied by the loss of holy and devout affections. An acquaintance with God's works, which is both more extensive and more minute, ought to awaken, and in the

use of proper means would awaken, in the heart deeper wonder, warmer gratitude, more impulsive love. And if we do not grow in grace as we grow in knowledge, we have little reason to pride ourselves on our superior light; for the light that is in us is little else than darkness in relation to the great purposes and issues of our existence.

In one respect, the Mosaic zoology seems to hold a happy medium between conflicting extremes. Man, say some naturalists, is but an improved *ouran-outang*. Man, say others, is himself a distinct genus. According to the first, man is little above the lower animals; according to the second, he has little, if any thing, in common with them. The Pentateuch makes man one of living creatures, but the highest in such a degree, that he is their lord; having, in reason and in speech, faculties which empower him to classify, name, and govern them all.

While the Biblical narrative has the unspeakable advantage and very high merit of referring the origin of animal life to the creative hand of the Almighty, it does not, in regard to its classification, suffer when compared with the opinions that were prevalent in the most enlightened nations and periods of the ancient world. The subject was one which engaged special attention, both among the Greeks and Romans. Yet neither Aristotle nor Pliny devised a system more comprehensive or more correct. And surely it is no small praise that the sacred penman set forth views which survived for many centuries, and were not surpassed by the discoveries of the highest geniuses of antiquity. It was not, indeed, until Linnaeus, in comparatively recent times, began the study of nature under the light and impulse afforded by the religion which grew out of these old Hebrew influences, that a system of natural history was constructed, which at once explodes preceding notions, and, resting on actual views of nature formed by the widest and deepest inductions, gives promise of remaining in acceptance, or of passing into other, yet more comprehensive generalisations.

The great naturalist whom we have just named, founding his inquiries on comparative anatomy, that is, on the internal structure of animals, as it varies in the different species when compared together, took the only right path, and set an example to others which has been diligently and profitably pursued. He divided animals, first, according to their blood, whether white or red, and if red, whether cold or warm. With the red and cold-blooded animals, he distinguished the nature of the breathing; and in animals having white blood, the external form, — namely, whether or not they had jointed limbs for locomotion. Thus arose his six classes: — I. *Mammalia*, animals that suckle their young. II. *Birds*. III. *Amphibia*, animals living on land and in

water. IV. Fishes. V. Insects. VI. Worms. The chief merit of this system, the resemblance of which to the Mosaic, will be obvious to the reader, was, that it set men inquiring in the proper manner, and gave them a classed catalogue in which they might enter their discoveries, and so be aided in their progress towards a less exceptional generalisation. It was not, however, till near the termination of the last century, that, in the person of the justly celebrated Cuvier, a Christian philosopher was found to set forth in detail a system so comprehensive, well-founded, and exact, as to present a well-digested tabular view of animated existence.

Cuvier imagined that the whole animal kingdom might be separated into four great divisions; every individual animal in each of these divisions having a peculiarity in common with every other in the same division, and being ranked with it on that account. The first of these divisions comprehends the VERTEBRATA:—All these have red blood, and a muscular heart; a mouth with two jaws, one lying over the other; distinct organs of sight, hearing, taste, and smell; and never more than four limbs; with the sexes always separate; and a distribution of the spinal marrow, and principal branches of the nervous system, which is nearly the same in all. This nervous system consists for the most part in a brain and spinal marrow, enclosed in a bony column, composed of small hollow pieces called vertebræ. To the sides of this column are attached the ribs and extremities, which together form the skeleton. The muscles cover the bones in all parts. The four classes into which the vertebrated animals are divided, are:—1. *Mammalia*, with red warm blood, who bring forth their young alive, and suckle them when born. 2. *Aves* (birds), also with red warm blood, but are oviparous, that is, bring forth their young in eggs. 3. *Reptilia* (reptiles), with red, but cold blood, breathing, at least when arrived at maturity, through lungs. 4. *Pisces* (fishes), with red cold blood, but breathing through gills only.

In the second grand division, which Cuvier called MOLLUSCA, the skeleton is wanting. The muscles are attached to the skin only; which, in its common covering, encloses both nervous system and intestines. The former consists of many scattered masses, bound together by nervous threads, and of which the most important is termed the brain. Of the four senses which have organs peculiar to themselves, we find here only those of taste and sight: even these are sometimes wanting. One family alone possesses the organ of hearing. There is a true circulation of the blood; and they respire partly through lungs, and partly through gills. The organs of digestion and secretion are nearly as complicated as in the vertebrata. This

division is separated into six classes of animals, partly provided, and partly unprovided, with shells;—of which, 1. *Cephalopoda* are the most complete. 2. *Pteropoda*, and, 3. *Gasteropoda*, comprise the animals furnished with spiral shells. 4. *Acephala*; 5. *Brachiopoda*; and, 6. *Cirrhopoda*, contain the animals with flat shells. Some species, altogether unprovided with shells, occur in each of these classes.

The third grand division of the animal kingdom, Cuvier named ARTICULATA. The nervous system in animals of this class consists of two long strings, which lie along the under surface of the body, and which, at regular distances, are swollen into knots. The first of these knots, which lies under the throat, and is called the brain, is not larger than the rest, with which it is connected by threads, surrounding the gullet as a band. The covering of the trunk is divided into rings; and to this covering, which is partly hard and partly soft, the muscles are attached inwardly on every side. The trunk often carries limbs on each side; but these are also often wanting. Some of them respire through gills, others through narrow tubes called tracheæ. The organs of taste and sight are most conspicuous in them. This division is separated into four classes:—1. *Annelida*, or red-blooded worms, which have a double system of circulation, through arteries and veins; a body divided into rings; no feet, properly so called; and a system of respiration, acting by partly internal, and partly external, organs. 2. *Crustacea* receive their name from the long covering of their bodies; have a heart, and a double circulatory system; both body and limbs articulated; they have white blood, and respire through gills. 3. *Arachnida* respire by narrow tracheæ; have always articulated feet, and a varying number of eyes in the head. 4. *Insecta* are the most numerous class in the whole animal kingdom. They undergo transformation, but, in a perfect state, have two eyes, and two antennæ, or feelers, in the head; six articulated feet, and breathe through tracheæ.

The fourth grand division comprises the animals called RADIATA. The structure of these is more simple than any of the other divisions, and, in some species, approaches very closely to that of plants. The nervous system is wholly wanting in them; a difference of sexes is not observable; and they have no organs of sight. It may be observed, however, that our knowledge of these animals is very imperfect, and that every day produces new discoveries. They are divided into five classes:—1. *Echinodermata*, to which belong the starfish, and animals of like structure. 2. *Entozoa*, which have long flat bodies, no distinct organs of respiration, and which live, as their name implies, in the bodies of other animals. 3. *Acalepha* are

generally star or cross-shaped, having mouth and vent in one: gelatinous, and swim about in the sea, unattached to other substances. 4. *Polypi* are small gelatinous animals, which attach themselves to other substances, and have very imperfect locomotive powers,

as well as simple internal structure. 5. *Infusoria*; of which so little is known, that an exact definition can hardly be given. New discoveries, however, of great extent are continually being made in this class. We present the whole in the following table:—

DIVISIONS.	CLASSES.	NO. OF ORDERS.	EXAMPLES.
FIRST DIVISION. VERTEBRATA. Four Classes. Twenty-seven Orders.	{ 1. Mammalia 2. Aves 3. Reptilia 4. Pisces	8 6 4 9	Man, Whale Eagle, Duck Tortoise, Frog Whiting, Lamprey
SECOND DIVISION. MOLLUSCA. Six Classes. Fifteen Orders.	{ 1. Cephalopoda 2. Pteropoda 3. Gasteropoda 4. Acephala 5. Brachiopoda 6. Cirrhopoda	1 1 9 2 1 1	Nautilus Clio Snail, Limpet Oyster Lingula Barnacle
THIRD DIVISION. ARTICULATA. Four Classes. Twenty-four Orders.	{ 1. Annelida 2. Crustacea 3. Arachnida 4. Insecta	3 7 2 12	Leech Crab Spider Beetle, Butterfly
FOURTH DIVISION. RADIATA. Five Classes. Eleven Orders.	{ 1. Echinodermata 2. Entozoa 3. Acalepha 4. Polypi 5. Infusoria	2 2 2 3 2	Starfish Tapeworm Actinia Sponge Monas

Greatly has our acquaintance with the animal world been extended by the labours of Cuvier. Linnæus, in the last edition of his 'System of Nature,' described altogether 6000 species of animals. Whereas the following numbers have now been known for a long time, and every year is making some addition:— 800 species of mammalia; 6000 birds; 1000 amphibia; 5000 to 6000 fishes; 15,000 to 20,000 conchylia; 80,000 insects; 1500 to 2000 intestinal worms; and 6000 zoophytes, of which 600 are infusoria.

These facts suffice to show how rapidly man has of late proceeded to fulfil the command of his Creator, in acquiring dominion over every living thing (Gen. i. 28); for, in this case pre-eminently, knowledge is power. And thus we are led to see, that science is the handmaid of religion; while religion, when viewed in its great bearings and ultimate effects, is an effectual promoter of science. Let not unwise professors of religion seek to throw bonds on science: let not proud cultivators of science look disrespectfully on religion. Both, when pursued in a spirit of meekness and love, are fellow-workers with God in the great process of human education. If there is piety in the heart, we shall love God more, and serve him better, the more minute and extensive our knowledge of his works becomes; and in the same degree shall we look with filial gratitude on the past, and with profound veneration on the great record of God's earliest dealings with man, the Bible. And when the religious affections are enlightened, disciplined, and guided by various knowledge, they will prompt their possessor to hail every new discovery of science with

devout joy, in the assurance, that the more we become acquainted with creation, the better shall we know the Creator, and the less imperfect will be the homage we shall render at the footstool of his universal throne.

CREATURE, NEW. — The phrase, 'new creature,' is found where probably the more correct rendering would be 'new creation:'— 'If any man be in Christ, he is a new creature' (2 Cor. v. 17; comp. Gal. vi. 15). The word here rendered 'creature' is represented in the common version by 'creation' in Mark x. 6. Rom. viii. 22. Rev. iii. 14.

Revelation divides itself into two great acts,— the creation of the universe, and the redemption of man; of which the first is the commencement, the second the completion, of the sovereign mercy and infinite grace of God. Contemplated thus by the Biblical writers, redemption appeared as a new creation; and that the rather, because it introduced a change scarcely less marked, and even more benign, than the original formation of the human race; and as the former dispensation began with its creation, so the latter dispensation was naturally set forth as being in itself a new creation. This use of the phrase, 'new creation,' was prepared for by views entertained and language uttered by prophets. Holding, as they did, a great moral and spiritual change to be of very high importance and an object of deep complacency with God, they spoke not only of 'a new heart and a new spirit' (Ezek. xviii. 31; comp. Ps. li. 10), but of a new creation of heaven and earth (Isa. lxv. 17) as indicative of a state of holy obedience to God (comp. Isa. li. 16; lxvi. 22. 2 Pet. iii. 13). Hence the effect of salvation by Christ on

the individual is a 'new creation;' and Paul expressly declares, — 'We are his workmanship, created in Jesus Christ unto good works' (Eph. ii. 10); and the great change effected by the renovation of our nature the same apostle terms 'the new man,' in contradistinction to 'the old man' (Eph. iv. 22, 24). This renewal in the spirit of man's mind (Eph. iv. 23) is brought about by the gospel, whose author, the Lord Jesus, is accordingly represented as the instrument of God in this new creation (Eph. iii. 9. Col. iii. 10. Rev. iii. 14). Neither the Old nor the New Testament can be rightly judged, nor can their specific merit be known, unless they are regarded as the record of a divinely-originated system for redeeming the world from sin and its consequent misery, and for reconciling man to God in the renewal of his soul. This is what the religion of the Bible professes to aim at; this divine result is carried forward by various means, from the days of Adam to those of 'John the divine;' and, apart from this, the avowed purpose of God in the old and the new covenant, there can be no just opinion formed, no true verdict given, of the Bible; nor can a correct view either of Christian theology or the Christian religion be formed. This is the proper ground on which to judge of the Bible. If found wanting here, it loses its claim to credence; but if, on the contrary, in this of all particulars the most important, it is found worthy of all acceptance, then to stand on minor objections, and make much of difficulties on unessential points, is a proceeding which is condemned alike by religion and common sense.

CRESCENS (L.), a Christian and friend of the apostle Paul, who, when Paul was at Rome, went to Galatia, — whether or not to preach the gospel we are not informed — (2 Tim. iv. 10).

CRETE (*Caphtor* in Hebrew, now *Candia*), one of the three great islands of the Mediterranean Sea, lying at nearly the same distance from each of the three quarters of the globe, but accounted a part of Europe, whose southern point it may be considered. It was celebrated from a very early period. Homer, in consequence of its large population, speaks of its hundred cities. A range of mountains stretching east and west, and sending out spurs north and south, gives to the surface of the island an essentially hilly character, and determines its leading features of river, valley, and plain. The highest point, Mount Ida, which in some parts is covered with perpetual snow, lies near the middle of the island, rising from its broadest part in the form of a cone. Southward from this high land extends, for many miles, the most important plain of the island, watered by the Lethaios. Here lay Gortyna, its oldest city. North-east from Ida, on the

river Cairatos (hence Kreta), lay Gnossoa, the ancient city of Minos. Here may be seen the cave where Jupiter was born, when he was taken under the shelter of the Curetai and Corybantes. Crete contained of old other distinguished towns. In Acts xxvii. 8, mention is made of Lasea, of which there is no other record. The same may be said of Phoenice (12). Not far from Lasea was the port denominated 'Fair Havens' (8), which is recognised in a bay bearing a name of the same import.

Crete was in a special manner favoured by nature. Its position in the southern regions of the temperate zone secured it many advantages over hotter climates; — while sea-breezes, and cooling winds from the north, qualified its natural warmth, and its hills protected the island from the destructive sirocco. In ancient it was more productive than it is in modern times. These blessings were, however, abused; for the Cretans have come down to us with some discreditable epithets affixed on their character. From profane authorities we learn, that the Cretans were accounted avaricious, luxurious, deceptive, and lying. Hence *to cretise* was used as signifying *to lie*. These facts throw light on the peculiar exhortations given of Paul to Titus in Crete, and particularly on the apostle's assertion: — 'One of themselves, a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies' (Tit. i. 12). This 'prophet' was the poet Epimenides of Gnossoa, in whose piece, entitled 'On Oracles,' Jerome says he found the verse cited by Paul.

The population of Crete — which, in the apostle's time, formed a Roman province under a proconsul — comprised many Jews, as we learn, independently of the New Testament, from Josephus and Philo.

CRISPUS, president of the Jewish synagogue at Corinth, who, believing on the Lord with all his house, was baptised by Paul (Acts xviii. 8. 1 Cor. i. 14). Tradition has handed him down as bishop of the island of Ægina, which lies off the coast of Attica.

CROCODILE. — See LEVIATHAN.

CROSS (L. *cruz*, but immediately from the F. *croix*), an instrument of torture and death, similar in disgrace to the modern gibbet, consisting of two beams crossing each other. The Greek term *stauros* probably signifies that which is set up, — *a pole*, and by derivation *a cross*. The term is found in Matt. xxvii. 32, 40. In the Scriptures, the term 'cross' is used metaphorically for *the punishment of the cross* (Gal. v. 11. Heb. xii. 2). With a yet greater, but very natural deviation, 'cross' came to signify *Christ crucified* (Gal. vi. 12, 13); also *the redemption effected by the death of Christ* (Phil. iii. 18); *the doctrine concerning that*

redemption (1 Cor. i. 18): in all which passages, reference is made to the ignominy and disgrace of this horrible punishment. The apostle Paul seems sometimes to use the term 'cross' as equivalent to *the death of Christ* (1 Cor. i. 17. Eph. ii. 16). The phrase, 'blood of the cross' (Col. i. 20), denotes the painful death so inflicted; for the mere blood lost was not necessarily copious.

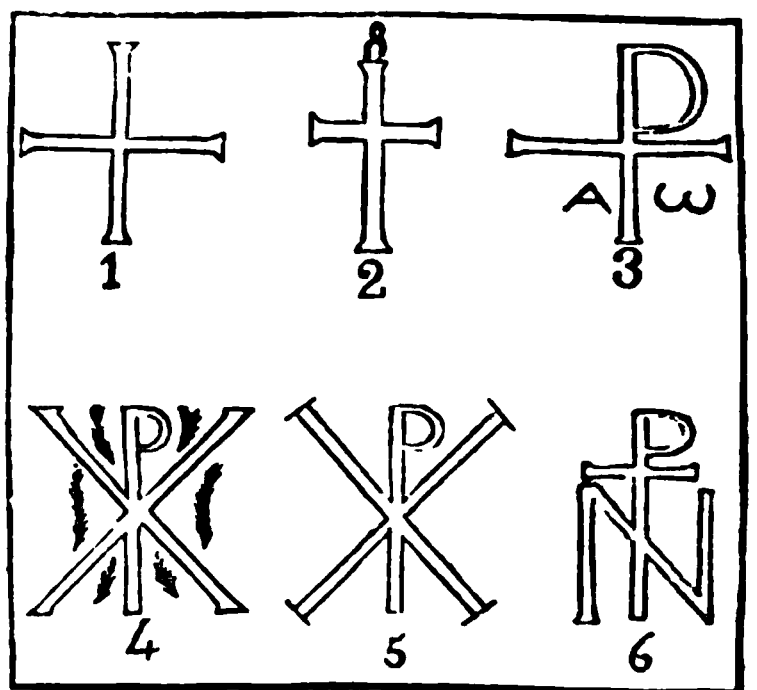
As the punishment of the cross was practised long prior to the crucifixion of Jesus, so crosses were in existence before that of our Lord. The shape of these would be determined by their purpose. 'Torture and death could be effected by almost any disposition of the two beams which compose the cross. The most obvious, and therefore probably the earliest, was that in which the transverse beam stood on the top of the perpendicular one like our T (*crux commissa*); or the transverse beam might cross the perpendicular one at some distance from the top, as seen in views of our Saviour sinking under his cross. This, which in all probability was the cross on which Jesus suffered, is technically called *crux immissa*, or *capitata*. Or one beam might cross the other in the middle, like an X, which is termed St. Andrew's cross (*crux decussata*), because Andrew the apostle is said to have suffered on a cross of this make.

We possess not the information requisite to declare, beyond the possibility of a reply, what was the exact shape of the cross on which the Redeemer suffered. The Scriptural narratives supply no definite information; and the ecclesiastical historians, who narrate the circumstances connected with the alleged finding of the true cross by the Empress Helena, give no description of its shape. From the evangelists we may gather a few particulars. As two others were crucified with Jesus, the three crosses were probably such as could be prepared with the greatest ease by Roman soldiers, who would be inclined to show no preference to one crucified for sedition. One piece of wood nailed to another would readily form the needful instrument. That the cross was large and heavy, yet neither so large nor so heavy as it is sometimes described, may be inferred from the sacred narrative. Above our Lord's head was a small board, bearing an inscription. Whether this 'title' rested on the top, or was nailed to the upper part of the perpendicular beam, it is difficult to determine from the language employed. We incline to the former. If the title were on the top of the beam, then probably the cross was like our T, which would strain the body more than the *crux immissa*. It was not unusual for there to be a sort of small resting-place, on which the body could in a measure sustain itself. We have no evidence to show, that such formed a part

of the cross of Christ. The feet were also sometimes slightly sustained beneath them by a piece of wood, to which they were nailed. Evidence of the existence of this in the cross of Christ is not altogether wanting; for though, in John xx. 24—29, our Lord directs the eyes of Thomas to nothing more than his side and his hands, yet in Luke xxiv. 39, 40, he shows to the assembled disciples his *feet* as well as his hands. It would then appear, that Jesus was nailed to the cross by his hands and his feet, and consequently that the whole weight of his body would hang (comp. Luke xxiii. 39, 'hanged') without support on his hands. Such a method of execution could scarcely fail to cause speedy dissolution, and must have been attended by the most exquisite torture. According to Ambrose (born A.D. 333), the title stood on the top,

forming perhaps a cross of this shape, 

The coins of Constantine, and the simple inscriptions found in the catacombs of Rome and other places, present crosses of various shapes. The simplest and the earliest of these are here shown, of which Nos. 4 and 5 are made up of the Greek CH and R, which form the two first letters in the name *Christ* (the *ch* is in Greek only one letter). No. 3 has by its sides A and O, denoting Alpha and Omega, 'the first and the last,' which our Lord is designated in Rev. ii. 8. The fourth specimen is decorated with palm-branches, to signify the victory of the cross in the ascension of the Saviour.



CROSSES FROM THE CATACOMBS.

The cross thus became symbolical, and, as such, had a history to relate — to this effect, that Christ suffered death on an instrument or cross, somewhat like the figure in point of shape, and, having suffered at the hands of wicked men, was raised by his Father to the right hand of power. This is an important change in the history of the cross, on which we must make some remarks before we pursue the subject of its forms.

We have already seen, that, in the Scriptural period, the term 'cross' had assumed a figurative import. Within the same period, another great change was at least prepared. The cross, which was originally the token of disgrace and infamy, the primitive believers made into a cause of rejoicing, an object of honour, and a sign of victory (Rom. i. 16. 1 Cor. i. 18; xv. 2). This feeling the apostle Paul carried so far, that he declared, — 'God forbid that I should glory, save in the cross of our Lord Jesus Christ' (Gal. vi. 14. Phil. iii. 7, 8). With Christians the cross thus at the first became the symbol of triumph and endless life. The cross had with them lost its offence, and assumed a celestial glory. Realising the great truths of the gospel, they converted its deep shame into the highest honour. This they effected, first in their own feelings, and afterwards in the heart of the civilised world.

It must be confessed, that this is a very great change. Let it be observed, that the transition is not imaginary. Its existence is evidenced in the writings of the New Testament. The volume which records the disgrace speaks also of the glory; and both the disgrace and the glory are perfectly natural, and easy to be understood, if you admit the great outlines there drawn of the life, death, and resurrection of Jesus Christ. Deny these, and the change is inexplicable. How was it that a frame of wood which betokened torture and infamy, came, within the lapse of a few years, to denote victory, life, and bliss? Paul's Epistles reveal the secret. Without them the unquestionable fact admits of no explanation. We hence infer, that the new ideas which clustered around the cross found their origin in the alleged event, — namely, the death and resurrection of Jesus Christ.

Let it be carefully noted, that the resurrection is involved in the symbolical import of the cross. As an instrument of death, the cross implied only agony and disgrace. It was as an emblem of life that it gathered around it high and triumphal associations. The symbolical cross points upwards to eternal life, as surely as the cross of wood points to the sepulchre. The existence of the symbolical cross cannot be denied. At a very early period, that existence may be dated. At a very early period, therefore, did a vital and practical belief in the resurrection of Jesus prevail. We see the cross pointing to the ascending Saviour from the hearts of the first community of Christians. The direction and significance which it then took, it never afterwards lost. From these early days down to the present, the cross may be traced in forms and uses most numerous and various. Indeed, it would not be difficult to write the history of Christianity in the history of the cross. The history of the cross presents a visible evidence of the

presence and operation of the gospel, from the earliest ages down to this. The student of antiquity sees the evidence with his own eyes; and, how little soever he studies the import of that evidence and the testimony of that cross, he is led to admit, that he has here a line of proof, which, if primarily peculiar to himself, may be readily communicated to others, and which is no less striking than it is cogent. Of this new species of what we may term monumental evidence, we here give such a notice as our limited space admits.

The feelings of pleasure, admiration, and triumph, which gathered around the cross in Scriptural times, lost none of their intensity in the age which ensued. These feelings were for a period content with warming the heart, and influencing the conduct, of believers. The strict monotheism and elevated spirituality of the Christian doctrine conspired with the worship of images, so prevalent and so injurious among the Heathen, to make the early disciples averse to any outward and sensible representation of religious objects. Hence they at first confined themselves to the entertainment and fostering of those pleasurable and sacred associations which the great facts and doctrines of their system had thrown around the cross.

'In the cross of Christ I glory,
Towering o'er the wrecks of time:
All the light of sacred story
Gathers round its head sublime.'

Some feeling such as is here expressed was theirs, so that the cross became to them a token of all the varied and inconceivable good which the gospel was fitted to convey. Yet the feeling took no visible shape, — fixed itself in no outward form. Such a result might be looked for by those who know the purity and intensity of primitive Christian love and piety. But it is equally obvious, that ere long some utterance would be given to these strong emotions. That utterance came early in the second century, first in word and act, and not long after in visible forms. Among the earliest verbal expressions, we find that of Justin Martyr ('Dial. cum Tryph.' § 90), in which, in order to do away with the disgrace of the cross, he argues with his Jewish opponent, that the cross was prefigured in the Old Testament, not only in the brazen serpent (Numb. xxi. 8), but also in the hands of Moses, sustained in the fight with Amalek (Exod. xvii. 12). 'Moses, by the tokens which he made, was the first to set forth that cross which to you appears accursed.' With this allusion, which he uses more than once, and with others, Justin labours to remove the ignominy of the cross, which he regarded as the true 'wood of life,' and to impart to others the reverential feelings with which it was now regarded in the church as the source of 'salvation to believers.' Hence.

he asserts its power as a divine symbol in the conversion of the world: — 'That which we now behold in all nations, namely, men converted by this mystery from idolatry to the worship of God' ('Dial.' § 91). 'The pagans he addressed as in the following passage, which shows how full was his mind of honouring associations as to the cross: — 'As the prophet said aforetime, the evidence of its (the cross's) power and dominion is very great, as is shown from those things which fall under the eye; for observe all things in the world, and consider whether they are carried on, or can have intercommunion, apart from this figure. The sea is not cloven, unless this trophy, bearing the name of a sail, remains uninjured in the vessel: the earth is not ploughed without it; delvers do not perform their work, nor artificers theirs, unless with instruments made in this shape. The human form differs from that of brutes in nothing else than in being erect, and having the power of extending the arms. By a cross-like figure in his countenance, man breathes the breath of life. The cross is set forth by the shape of your standards and trophies (see ABOMINATION), with which you (Roman princes) proceed into public, and account the ensigns of your power and authority. Nay, you consecrate the image of your emperors when dead in this shape, and in your inscriptions name them gods' ('Apol.' i. § 55).

Veneration for the cross began to connect with itself some tincture of superstition. But here, as in other instances, the abuse of correct feelings has been the occasion of supplying posterity with facts that have a testimonial character. This figure — found in great events and epochs in the Old Testament, found also impressed in every part of nature — could not, it was judged, be without efficacy in repelling the dangers and evils of life: at least, it was grateful to the feelings, yet probably denied the sight of the loved and venerated symbol, to imitate its figure, however roughly, in voluntary movements of the limbs. Accordingly we find that the figure of the cross, formed by the hand, was in use among the early Christians, at least in Africa. Tertullian (A.D. 220) mentions it as an already *established* practice. His words are full and distinct ('De Coronâ Mil.' lib. xv.): — 'At every going out, and at every movement; when we dress, and when we put on our shoes; at prayer, at table, in kindling a light, as we go to bed, when we sit down, — in short, in every thing we do, we make the sign of the cross on our foreheads,' — *frontem crucis signaculo terimus*. No reason is given for this usage; but doubtless its introduction had been at least facilitated by the heathen custom of finding protecting talismans in certain signs and figures. The practice thus established in private life soon passed into

a usage in public worship and the observances of the church. Accordingly, distinct information is found in Christian antiquity as to the use of the cross made by the hand in baptism, catechising, confirmation, and the Lord's supper. In general, it may be stated that its use came to be regarded, in the worship both of the Greek and Latin church, as something necessary and indispensable. The Christian Fathers soon grew eloquent in the uses which they assigned to this practice: — 'The cross you should use in the worship of God, in order constantly to remind you of the Saviour; also to show that you place all your hope of happiness in him, nor less to make known your readiness to bear your cross with patience.'

Soon, however, was a magical power ascribed to the sign of the cross. Tertullian, in his treatise to his wife (lib. ii.), speaking of the condition of a Christian woman married to a Heathen husband, asks, — 'How could you conceal from his curiosity the signs of the cross which you imprint on your bed, as well as on your person? how could you escape being seen when you drive away with your breath the malignity of the evil spirit, or when you rise during the night for prayer?' And in his dissuasion from frequenting the theatre, — 'Suppose, while you were there, a clap of thunder should recall to your mind the terrors of the Lord; you are alarmed; you carry your hand to your forehead to make on it the sign of the cross. What? This sign of holiness and prayer, — this sign of penitence and mortification, condemns you. Had you had that sign on your heart, you would never have been there.' Here are seen the elements of that corruption which, in later times, made the cross itself an object of divine honour.

The sign of the cross, made by the hand, led to the introduction of painted crosses, and crosses fabricated of wood, stone, metal, &c. whose form and use were very various. For some time the early Christians scrupled to adopt any other sign of the cross than such as was made by the hand, lest they should thereby betray a community with the Heathen. This fear, however, disappeared, and Christians came to use the cross as a general symbol of Christianity. In this application, the cross served pretty much the same purpose as the crescent in Islamism. It was introduced in a variety of ways in connection with the fine arts, as well as in the business of actual life; being cut in precious stones, painted in pictures, used as a part of the ritual in divine worship, adopted in architecture, and at last in heraldry.

In the catacombs under the city of Rome, the early Christians found, among the remains of the dead, shelter from their persecuting enemies; and there, accordingly, in rude outlines, and sculptured tokens of the simplest kind, they left memorials of their

faith during life, and their confident hope in death. In these sepulchral tokens we find the earliest visible utterance of the prevalent reverence for the cross. The precise date of these expressive symbols cannot be ascertained; but the earliest of them are closely connected in time with Tertullian, and other Christian writers of his age. We thus see, that the line of continuity in our historical sketch is duly preserved. The plate given in p. 424 shows different crosses of both the Greek and Latin form taken from the catacombs, and reaching back to the first centuries.

The symbolical element in these crosses went on gradually increasing year after year.



VERY EARLY SYMBOLICAL CROSS.

This may be exhibited in the anchor cross as given in the cut, in which an old-established symbol is turned to Christian purposes; — forming, in the shape of a cross, a kind of twofold emblem, denoting refuge and safety. This symbol occurs, in the earliest ages of our religion, on gravestones, and, at a later period, on gems; sometimes, as in the instances before the reader, bearing the name *Jesus Christ*, and having as here two fishes, or only one. The fishes are understood to be symbolical of the 'fisher of men,' and, indeed, of Christians generally, who, as being immersed in water, on assuming the Christian name, took a kind of pleasure in playfully describing themselves as 'fish.' Another reason assigned for the adoption of this emblem is, that the Greek word for fish, namely *ichthys*, contains the initial letters of *Jesus Christ*, — *Son of God*, — *Saviour*.

The power of expression is carried still further in the ensuing specimen, belonging to the first centuries, in which, besides other symbols already explained, the cross is represented as having conquered 'the old serpent,' who is bound to its trunk, and who, yet retaining the will to injure the human soul — represented by the dove, is deprived

of power, by that soul's steadfast gazing on the cross. The word *salus*, salvation, written at the bottom, embodies the import of the whole.



EARLY SYMBOLICAL CROSS.

The dove, as in the above figure, which is also an image of the resurrection, — the import being derived from the bird which announced a new heaven and a new earth to Noah, — is found, as well as the fish, representing our Lord, in very early remains of the catacombs, which probably take precedence of figures of the cross, and thus aids in preserving a continuous line of symbolical writing from the first years of the second century down to modern times. The triumphant and blissful character of the cross is well shown in the engraving that follows, of a 'starry cross,' which is taken from a mosaic at Ravenna, of the sixth century: —



TRIUMPHAL CROSS.

Placed in the midst of the stars of heaven, this cross rests on the same base, *salus*, followed by the word *mundi*, salvation of the world. Its outer circle is surrounded by a circle of resplendent stones. On the top is the Greek word *ichthys*, meaning our Lord, which has been recently found on a funeral marble, with the word *xanton* adjoined, making the entire equivalent to *Jesus Christ, Son of God, Saviour of living (men)*.

At an earlier period, however, than this, the cross had become the emblem of victory; being adopted by Constantine, as shown by this copy of a medal, struck in the days of

that emperor. Hitherto the cross had in the main preserved its spiritual import. Here it is associated with earthly dominion, as appears from the motto, *glory of the army*: alas that this emblem of suffering, peace, and eternal bliss, should ever have been associated with deeds of blood!



THE LABARUM.

The engraving presents, between two Roman soldiers, the cross in the shape of the *Labarum*, and indicates the fact, that, in its conquering career, the cross had now become the recognised and solemn standard of the Roman empire. Ecclesiastical history informs us, that Constantine, while engaged in contending for the imperial throne (cir. 336), began to reflect on the mischances and failures which had befallen his idolatrous predecessors; while his father, who had adored one only God, the Creator of the universe, had been eminently successful. Hence he drew the inference, that he himself might find ready aid and effectual support in adopting the now rapidly spreading faith of the despised Nazarene. On this, he fell on his knees, and prayed God to give him light; when, as the sun was declining, there suddenly appeared in the heavens a pillar of light, bearing the shape of a cross, with the words in Greek, 'By this conquer.'



CONSTANTINE'S CROSS.

The lesson of the miracle was completed by the appearance to him at night, in a dream, of Jesus, who, with a cross in his hand, of the shape already seen, commanded him to make a royal standard of a similar configuration. This was accordingly done; and hence the *Labarum*.

We are not here required to discuss the merits of this story. How much soever of the legendary or even of the fictitious it may contain, doubtless an occasion there was in the life of Constantine, which led him to adopt the Christian religion, and, with that religion, its consecrated symbol, the cross. Did this not appear from the fact, that fiction and legends have an historical import, as well as the purest and simplest record of facts, the ensuing view of the *Labarum*, having the image of the emperor on the obverse, would set the matter at rest:—

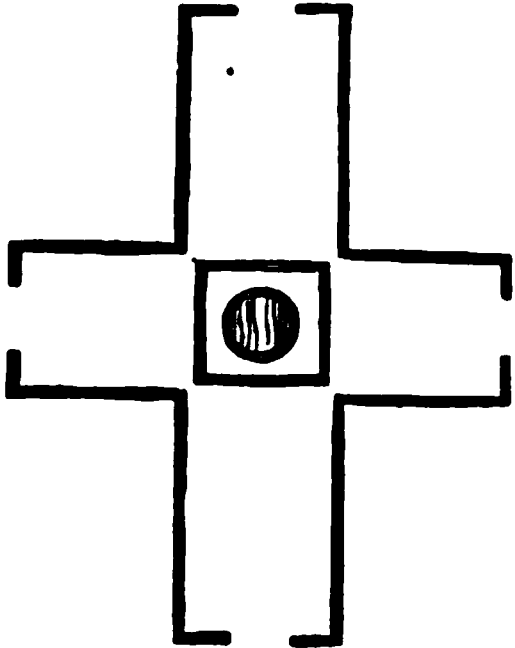


PRIMITIVE SYMBOLICAL CROSS.

This is taken from a coin of Constantine's, and presents, on the top of the *Labarum*, the monogrammatic name of Christ; at the bottom of the cross, the vanquished serpent; athwart the face, the words in Latin, *the hope of the republic*. From this time, crosses became very common. When Constantine had gained the empire, the senate decreed to him a golden statue, one hand of which held a long spear in the form of a cross. The cross began to be accompanied by the image of our Saviour; and, according to Eusebius, the emperor not only caused such representations to be placed in the most conspicuous parts of the city, but, as 'the sign of our Lord's passion,' erected a magnificent cross in his palace.

Architecture was now to undergo modification from the cross. The figure presents an outline of a church of early date, built in the shape of what is termed the Greek cross. The engraving whence our copy is made, is itself of the seventh century. Christian churches, generally, soon quitted their original model in the Greek Basilica, and took the figure of the cross. Churches built in this form were originally termed *cross-churches*. The church built by Constantine in Constantinople, in honour of the apostles, was of this description. This from the emperor is said to have produced, in

order to unite in the Christian temple the magnificence of the temples of the preceding religion, and by crossing two quadrangular buildings.



ARCHITECTURAL CROSS.

To the cross thus formed, is to be ascribed the grand discovery of imposing a dome on arches, since the superstructure of the round temple or part was a consequence naturally ensuing from two quadrangular buildings crossing each other.

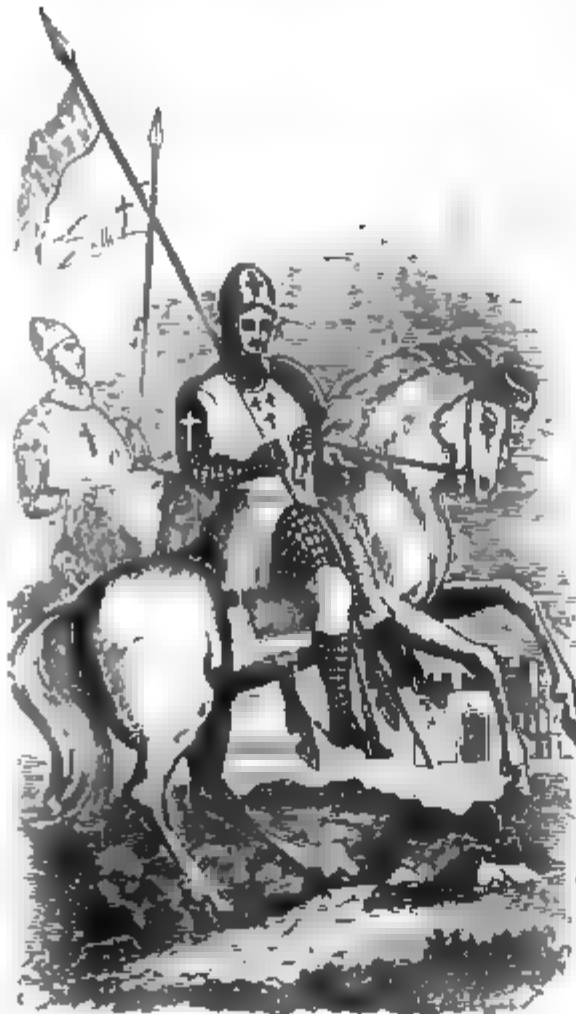
The alleged discovery of the cross on which Jesus suffered, gave an impulse to superstitious feelings and practices. Four ecclesiastical historians concur in stating, that it was found by the Empress Helena, mother of Constantine the Great. This event is assigned to A.D. 326. The statement is, that this princess was induced, when near her grave, to pay a visit of pious love to the chief place which had been consecrated by the presence of the Saviour of mankind. Aided by a Jew who had carefully preserved the memory of the spot where Jesus had been crucified, Helena repaired to Mount Calvary, and, after diligent excavation, found three crosses, of which she ascertained the true one by miracles which it wrought. Fable, thus begun, was not slow to increase. Having built a church over the spot, Helena deposited within it the chief part of the real cross. The remainder she conveyed to Constantinople, a part of which Constantine inserted in the head of a statue of himself; the other part was sent to Rome, and placed in the church of Sta. Croce in Gerusalemme, which was built expressly to receive this precious relic. When, subsequently, a festival to commemorate the discovery had been established, the bishop of Jerusalem, on Easter Sunday, exhibited to the grateful eyes of eager pilgrims the object to see which they had travelled so far, and endured so much. Those who were persons of substance were further gratified by being permitted to purchase, at their full value, small pieces of the cross set in gold and gems; and, that wonder might not pass into incredulity, the proper authorities gave

the world an assurance that the holy wood possessed the power of self-multiplication, and, notwithstanding the innumerable pieces which had been taken from it, remained intact and entire as at the first.

The capture of Jerusalem by the Persians, A.D. 614, placed the remains of the cross in the hands of Chosroes, who mockingly conveyed them to his capital. Fourteen years after, Heraclius recovered them, and had them carried, first to Constantinople, and then to Jerusalem, in such pomp, that, on his arrival before the latter city, he found the gates barred, and entrance forbidden. Instructed as to the cause of this hinderance, the emperor laid aside the trappings of his greatness, and, barefooted, bore on his own shoulders the sacred relic up to the gates; when these opened of themselves, allowing him to enter, and to place his charge beneath the dome of the sepulchre. From this time no more is heard of the true cross.

The early apologists of Christianity endeavoured to repel the imputation of the disciples being worshippers of the cross, which was brought against them by the Heathen, and even by Julian. Some grounds there must undoubtedly have been for Julian's charge, since he expressly says, that 'the Christians prayed to a wooden cross, that they made the figure of the same on the forehead, placed it at the entrance of their houses, and that they forsook the ancient gods, and had turned to the dead Jew.' How true and reasonable soever was the defence which the defenders of Christianity put forth, yet it cannot be denied that in the fourth, and particularly from the fifth century, a reverence for the cross arose which bordered on fanaticism, and was accompanied by very superstitious practices. This has remained at least unmitigated in some churches, to the great detriment of the true purposes of the gospel. Easy would it be to cite instances of the gross credulity and low superstition which have been displayed in connection with the cross. Nor can the heads of the church be held blameless. In their desire to enforce the claims of the gospel, they were led to speak of the virtues of the cross in a manner false and extravagant in itself, and which the ignorant would easily misunderstand and grossly pervert. The eloquent Chrysostom, by the indulgence which he gave to his feelings and imagination, must be held to no small extent accountable for these evils. Ephraem the Syrian is among those who have spoken most extravagantly on the subject. In a discourse, he declares,—'The cross is the hope of Christians, the resurrection of the dead, the staff of the lame, the comfort of the poor, the charm of the rich, the stumbling-block of the high-minded, and triumph over the demons. The cross is the teacher of virtue, the treasure of the destitute, the father of the orphan, the coun-

seller of the just, the guardian of the young, the head of the adult, the crown of the aged, the hope of the despairing, the helm of the mariner, a haven in storms, and a wall to the besieged. The cross is a light to those who sit in darkness, the ornament of kings, the freedom of slaves, the wisdom of masters, the philosophy of barbarians, the safety of the globe.' In this way does he proceed to speak at length of the cross, employing language which he himself might more or less distinctly intend as figures of speech, but which, in each case, others in the lapse of time, and with the thickening of the dark shades that came over men's minds, would but too certainly convert into substantive realities and religious truths. This process of corruption would proceed rapidly in periods when men were generally inclined to carry respect for real or false relics, to the awful excess of making them objects of a species of worship. The cross, accordingly, was used for amulets and talismans. Chrysostom (Hom. xi.) declares, — 'That very wood on which the sacred body was stretched and crucified, is sought after with incredible ardour. Accordingly, many persons of both sexes, procuring ever so small a splinter of it, encase it in gold, and suspend it from their neck.' To travellers, the cross they wore served as an altar at which they prayed at certain hours. Indeed, superstition at length converted wooden crosses into objects of worship.



CRUSADER'S CROSS.

The stream of corruption overflowed zealous efforts of the crusaders, commencing in the eleventh century, for the recovery of Jerusalem and the Holy Land from the hands of the Mohammedans. The cross for a long series of years flaunted on the banners of embattled armies and borne on the shoulders of valiant knights, who, when they came back to their homes, were on their stone effigies placed with legs across, to denote that they had spent their lifetime had the high merit of having fought under the ensign of the cross against that of the crescent.

'And on his breast a bloodied cross he bore
The dear remembrance of his dying Lord;
For whose sweet sake that glorious badge he bore
And dead, as living, ever him adored:
Upon his shield the like was also scored,
For sovereign hope which in his help he bore

The influence of the cross on the churches has already been spoken of. 'Every Druidical monument was found to be supposed to be purified from the contamination of Heathenism, by being covered with the figure, or altered in the shape of the cross. In England, crosses were erected before the conquest, previous to a battle, as an anticipatory amuletic offering to heaven. In the seventh century, Oswald, king of Northumberland, before he fought with Cadwalla, set up a cross of wood, 'and on his knees prayed to God that he would assist his worshippers in their great distress. It is further reported that the cross being made in haste, and the hole dug in which it was to be fixed, the king himself full of faith, laid hold of it, and with both his hands, till it was set fast, throwing in the earth' (Bede: 'Ecc. Hist. 2).

Fosbrooke, in his *Encyclopedia of Antiquities*, enumerates and classes archaic crosses under the following heads: 1. Preaching; 2. Market; 3. Weeping; 4. Sepulchral; 5. Memorial; 6. Landmark; 7. Sepulchral; 8. Highway; 9. Entrance to churches. Of preaching crosses, St. Paul's is an instance familiar to every reader of English history. Though abused to secular ends, it was erected for preaching the gospel. It stood on the site of the churchyard. It was not demolished till the fanatical times, which Clarendon designated 'The Great Rebellion.' The historical representation given on the next page is of a cross connected with a very important event in the history of Great Britain, namely the preaching of Paulinus (cir. 620, A.D.) who converted a large part of the North of England to Christianity, and became bishop of York. This cross is one of the most commemorative of the event now mentioned, which stand in the churchyard of Wharfedale in Lancashire.



WHALLEY COMMEMORATIVE CROSS.

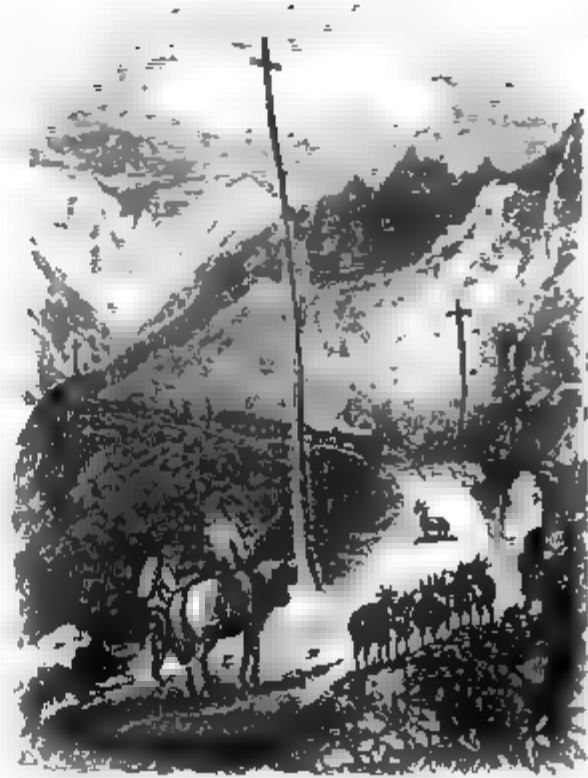
Weeping crosses were those before which a penance was performed. A cross of this kind, called 'Mab's cross,' may still be seen (it is a very plain structure) in a street in Wigan, Lancashire.

Market crosses were to be found in most towns possessing the privilege of a market. The tolls of these markets generally belonged to some neighbouring monastery; and the crosses were erected by the friars, as much as a token of their right, as for the convenience of the neighbourhood. A beautiful specimen is found in the market cross of Chichester, in Sussex, which was built by Edward Story, who was translated from the see of Carlisle to that of Chichester, in 1475.

Crosses of memorial commemorated battles, murders, and other events of note. In the midst of Alpine scenery are crosses to be seen set up on spots where the traveller needs special care in order to avoid danger, or where the loss of life has already occurred. These crosses often chronicle 'sudden and untimely death,' and are in part designed to solicit prayers for the souls of the unfortunate sufferers.

Crosses of memorial were built also to mark the spot at which the bier of a distinguished person rested in its passage to the tomb. The 'Eleanor crosses' were designed in honour of Eleanor, wife of Edward, 'in whose memory (says Baker), and as monuments of her virtue and affection, king Edward caused (1290, A.D.) crosses with her statue to be erected in all chief places where her corpse (she is believed to have died at

Herdeby Notts'), in being carried to Westminster, rested; as at Stamford, Dunstable, St. Albans, Waltham, &c.



CROSSES OF MEMORIAL.



PROCESSIONAL CROSS.

In the history of Christian art, no mean place is occupied by the *crux stationaria*, or processional cross, which it was usual to carry at the head of solemn processions. The crosses used on these occasions by the Romans were of great beauty, made of silver or gold, set with diamonds and precious stones, and otherwise richly ornamented. The processional cross, which on holydays usually stood on the high altar, or on the ciborium of the altar, was considered as the great treasure of a church, not for its intrinsic worth, so much as for its antiquity, and the relics which were enclosed within it.

The beautiful cross (the two smaller are *crociera*), represented in the accompanying cut, is still preserved in the town of Liaciano, on the borders of the Adriatic Sea. It escaped the rapacity of the French, when they had possession of the town in the time of Napoleon, by the pious contrivance of the monks, who built it up in a recess in the tower of the church to which it belongs. It stands about three feet high independent of the stem, and is made of wood, plaited over with silver, embossed or chased and gilt. The figures are in very high relief, and silvered,

in order to contrast more strongly with the gilt ground of the cross. Its date is about 1360. The stem of the cross is of brass, gilt, and is much inferior to the cross itself in design and execution. The view given represents the front of the cross. The ornament at the head is the ascension; the right arm is the Virgin, with the other two Marys; on the other side are three of the disciples as mourners; and at the foot is a representation of the disciples committing the body of Jesus to the tomb. In the centre, the body of the Saviour is stretched on the cross. After the fall of Bonaparte, and the consequent restoration of peace to Europe, this cross was taken from its hiding-place; and it still continues to be carried in procession (Shaw's 'Dresses and Decorations of the Middle Ages'). Processional or stationary crosses afford a full proof with what zeal the Christians of old adorned their churches.

The cross was also employed for the teaching and enforcement of theological opinions. The cut exhibits one way in which, in the middle ages, was taught the communication of the Spirit by the Father to the Son.



THEOLOGICAL CROSS.

The superstitious reverence for the cross which prevailed in their days, attracted the attention of the early reformers, who either endeavoured to abate the evil, or resolved altogether to disallow the use of the cross, both in public worship, and in private exercises of piety. As a general symbol of the Christian religion, and as an edifying memento of the suffering and dying Saviour, — Luther, however, was willing that the cross should be retained; and although the consequent usages have been constantly growing less,

they have not yet entirely disappeared. In the Evangelical Lutheran church, the sign of the cross is still used in baptism, the Lord's supper, and the benediction. Indeed, in Luther's smaller catechism is found an express direction, that every one should mark himself with the sign of the cross at morning and evening prayers. Lutheran theologians have made the subject one of some polemical consequence. In England, the crosses which were found at the outbreak of the Reformation in the churches could not

long keep their places against the hatred which was excited against every thing that had been and was customary in the Roman Catholic communion; and fanatical men in the times of the commonwealth cleared the places of public worship of these and other artistic ornaments.

The simple form of the cross prepared the way for the crucifix. It is not easy to fix the time when crucifixes were introduced. Chemnitius ('Exam. Conc. Trident.' p. iv. 41) remarks:—'It is to be observed, that an image of Christ crucified, that is, as the canon speaks, a human figure representing the humiliation, passion, and death of the Saviour, began to be used and placed in churches about the year 691.' The church does not appear to have known them before the end of the seventh century. Prior to this, people were satisfied with the figure of a lamb standing under the cross.

The artistic skill of some of the older crucifixes is of very small pretensions. In order to describe the blood of Christ, the cross was sometimes painted red. Christ is represented variously on these crucifixes,—sometimes hanging on the cross with his hands, not nailed, raised up as in prayer ('Borgia de Cruce Veliterna,' p. 133);—sometimes fastened to the cross with four nails, and, in the older crucifixes, alive, with open eyes; but in later crucifixes, from the tenth to the eleventh century, more often dead. As these crucifixes belong to no very early period in Christian history, they afford little light, if any, in regard to the sufferings of the Saviour, since the tradition which they follow has no historical weight, and, indeed, is not uniform and consistent. In the middle ages, the crucifix was considered as an indispensable accessory to churches and altars. Crucifixes were also placed at the entrance of cities, towns, and villages; on high roads and public places; also before public and private dwellings. The smaller crucifixes, made of the precious metals, of ivory, &c. served partly for adorning the articles used in public worship; partly for an ornament on the necks of men, women, and children; partly, like the *Agnus Dei*, as amulets and charms. Painted crucifixes, and, indeed, some worked in stone, or stamped on coins, are often surrounded with various figures, mostly of angels, with all kinds of emblems which have a reference to redemption. They sometimes present figures of animals, particularly lambs, doves, stags, &c.—symbols which speak for themselves. The most favourite representation was that of the holy family standing beneath the cross. Mary, John, and Mary Magdalene, are also seen as in the ecclesiastical canticle:—

'Stabat mater dolorosa
Juxta crucem lacrimosa,
Dum pendebat filius,' &c.

In this protestant country, crucifixes are

by no means a common sight; and such as are of costly materials are very rare. In the Jesuits' college at Stonyhurst, in the north-east of Lancashire, there are in the museum several, besides those which are commonly employed in worship, of considerable elegance and value. One of great beauty is of crystal, with a cluster of diamonds at the intersection, fixed in a square base inlaid with jewels. A second is made of ebony, with an ivory Christ, exquisitely carved, believed to have belonged to Sir Thomas More. The feelings which led to the use of the crucifix have been carried to excess; but, in themselves, they are such as must be shared by every Christian.

• • • • •
'I fly to Salem and to Calvary;
And there for sinful man
To finish God's high plan,
A form of heavenly mould hath braved the tree

His limbs are fainting now,
And pain is on his brow;
And foes are triumphing, and friends are few:
Still, through the darken'd air,
He lifts the godlike prayer,
"Father, forgive, they know not what they do!"

But 'mid the awful night,
Bursts a fair ray of light,
And hangs around him like a brooding dove;—
It hovers o'er the tree
Of shame and agony,
And sanctifies the cross to Hope and Love!

And now thou speakest joy,
And bliss without alloy,
To them that bear thee in their Saviour's name.
Pale Fear, and shuddering Dread,
And Agony have fled,
And holy Hope is here in place of Shame!

And still in Death's dark hour,
The holy sign hath power,
Even when Life's sun hath set in dim eclipse,
To banish dark despair
With visions bright and fair,
And spread a smile from heaven on dying lips!

Beneath thy fostering care,
Faith pours her fervent prayer,
And hears faint echoes of the heavenly quire.
Thy form, in splendour drest,
Sparkles on Beauty's breast,
And glitters from the "starry pointing" spire!

But who shall dare to sing,
Unpoised on Seraph's wing,
Thy march of triumph to earth's farthest shore?
My tongue is all too weak
Thy glorious praise to speak:
I bow the reverent knee, and tremblingly adore!

The *Crosier* is intimately connected with the cross; for doubtless both the word and the thing itself are derived from it. The crosier was borne before archbishops, bishops, abbots, and abbesses. It was at first a simple staff. The exact shape and the degree of ornament differ in every country according to taste: that of an archbishop is headed with a cross, exhibiting the crucifixion of 'the man of sorrows.' One of the earliest abbatial staffs is probably that represented on the tomb of Vitalis, in the cloisters of Westminster Abbey, who died in 1082. Crosiers in wood, in ancient times,

were usually buried with bishops and abbots in their coffins : such a one, of red wood, the top carved into the rude form of a ram's head, was found many years ago, on opening the coffin of Bishop Grosteste, at Lincoln, who died in 1253. It lay across the body, from the right shoulder to the left foot. At the bottom of the neck of this staff, on a brass plate, was this inscription, — *Per baculi formam, prelati discite normam*, — 'by the form of the staff, learn the law of the bishop;' — a law and sway which seem to have been formed, not after the spirit of the good shepherd, but the low and gross conceptions of a darker age. From the excess of splendour lavished in such times on the crosier, occasion was given for the following satirical lines : —

'Au temps passé du siècle d'or,
Crosse de bois, evesque d'or :
Maintenant changent les loix,
Crosse d'or, evesque de bois ;' —

which means, that while of old the crosier was of wood, but the bishop of gold ; now we have wooden bishops, and golden crosiers.

We have thus taken a cursory view over this wide field. We have seen the cross in one shape or another, in every age down from the days when Jesus suffered. For our argument, the abuses answer equally well with the uses of the cross ; for the two combine to exhibit a symbolical and monumental history of the gospel, beginning with the time when the literal narratives of the sacred penmen come to a close. Nor let it be thought, that the symbolical and monumental is less significative than the literal and written history. The former addresses the eye as well as the mind. It has a language of its own, clear and definite in expression, and less liable than any written word to be altered or corrupted. Additions, indeed, it does receive ; but these additions become each a new leaf in the history. And, in general, we know not well how any one that has even a slight conception of the varied treasures of rude, imperfect, or high art, to which, in successive ages, Christianity gave birth, and of which destructive time has spared a very large portion, can, in carrying his eye over the last nineteen hundred years along the line marked out by the cross alone, hesitate to admit that there is here an evidence for the great fact of the resurrection, which is not only appreciable by men of ordinary understanding, but sound in itself, and satisfactory. But for the resurrection of the suffering Christ, the cross would have remained an instrument of torture, and a token of infamy. It became a name of honour, a sign of triumph, the hope of the world. This revolution of opinion finds its sole explanation in the fact which the primitive accompaniments of the cross declare to the intelligent mind in signs as expressive and determinate as are the words of Scripture : — *He is not here ; he is risen,*

and seated at the right hand of the Majesty on high. The fact which, within a few years, should prove able to convert a Tyburn into a spot towards which the glad but tearful eyes of thousands are turned with all the ardour of a pure religion, must be not only real but unusual, not only unusual but enkindling, and so enkindling as to call into action the central affections of the human soul.

CRUCIFIXION (L. *firing on a cross*), a cruel and disgraceful punishment practised by most nations of antiquity, but not by the Jews, whose laws and usages were in many points of a much milder character than generally prevailed of old, even ages after the death of their great Legislator. Ancient writers, with one voice, speak of crucifixion as painful, degrading, and servile. It was emphatically the punishment of slaves ; for, though it was inflicted on free-born persons of low condition, Roman citizens could not be crucified. The degradation was enhanced by crucifixion's being reserved as the special punishment of heinous crimes, such as robbery, piracy, perjury, sedition, treason, and assassination.

We have already intimated, that crucifixion was not among the punishments of the Hebrews, who received it from the Romans as a consequence of their subjugation, of which it may be regarded as a very unworthy token. And the crucifying of our Lord after he had been condemned, as a mere matter of course, requiring no specific direction or legal authority, shows how completely the Jews of his day had received the Roman yoke, and exhibits the evangelists in harmony with what, from independent historical grounds, might have been anticipated and predicted.

The condemned, after having been scourged, had to bear his cross to the place of execution, which was generally some frequented spot on the outside of the city. Arrived there, he was supplied with an intoxicating drink ; and, having been stript of his clothing, was raised and fastened to the cross by nails driven into his hands, and sometimes by others driven into his feet. A small tablet or title, declaring the crime, was placed on the top of the cross. The body found some little support from a kind of seat. The sufferer died under the most frightful tortures, — so great that, even amid the raging passions of war, pity was sometimes excited. Josephus says, of captives taken by the Romans at the siege of Jerusalem, — 'They were first stripped and tormented, and then crucified before the wall of the city. This miserable procedure made Titus greatly pity them' ('Jewish War,' v. 11. 1). In some cases the suffering was shortened and abated by breaking the legs of the criminal, which, however, does not seem to have had any benevolent aim, but was designed

to make his death certain. After death, the body, among the heathens, commonly remained on the cross till it wasted away, or was devoured by birds of prey; a military guard being placed near the cross to prevent the removal of the corpse for burial; the practice being founded on the absurd notion, that the exposure of executed criminals has a salutary efficacy in deterring men from the commission of crime; whereas lengthened experience shows that such sights tend only to degrade and brutalise, and so give occasion to the passions from which crime arises. Among the Jews, however, the corpse was customarily taken down and buried; for their religious observances and feelings were too powerful and too elastic to be suppressed by the load of pagan domination. Josephus asserts that the Jews were so regardful of the rites of sepulture, that they buried even those who were crucified before sunset of the day on which they suffered.

The reader will not fail to have noticed how entirely these statements, which are drawn from sources independent of the evangelists, accord with the statements and implications of their narratives; which are thus found to come recommended to us, in the matter under consideration, by their general accordance with history and fact, and so justify the conclusion, that, in lesser points where such agreement does not appear, we should find that it actually existed, were our knowledge more comprehensive, minute, or exact.

There was a bare possibility, in some cases, that those who had suffered crucifixion might, under medical treatment, recover, if taken down at no length of time after being suspended. Such a possibility must have depended on casual circumstances, such as the age, natural strength, temperament, and actual condition in regard to fatigue and exhaustion, of the sufferer; as well as on the degree of torture and extent of injury inflicted by his executioners. That the preservation of life, however, after crucifixion, was not impossible, is clear from the express statement of Josephus ('Life,' 75):—'I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this, and went with tears in my eyes to Titus, who immediately commanded them to be taken down, and to have the greatest care taken of them in order to their recovery; yet two of them died under the physician's hands, while the third recovered.'

The punishment continued in the Roman empire till the time of Constantine, when it was abolished through the influence of the Christian religion. Examples of it are found in the early part of that emperor's reign; but the reverence which, at a later period, he was led to feel for the cross, induced him

to put an end to the inhuman practice. Such was a most worthy effect of the cross, which is the symbol of the largest philanthropy, and the truest love. Nor would it be difficult to accumulate instances of the efficacy which the sight or the thought of the cross has had in putting a curb on human wickedness, or speaking peace to troubled hearts. The following lines by Felicia Hemans speak beautifully on the point:—

'The blessed cross, whereon
The meek Redeemer bowed his head to death,
Was framed of aspen-wood, and since that hour
Through all its race the pale tree hath sent down
A thrilling consciousness, a secret awe,
Making them tremulous, when not a breeze
Disturbs the airy thistle-down, or shakes
The light lines of the shining gossamer.

Child (after a pause). Dost thou believe it, father?
Father. Nay, my child,
We walk in clearer light. But yet, even now,
With something of a lingering love, I read
The characters, by that mysterious hour
Stamp'd on the reverential soul of man
In visionary days, and thence thrown back
On the fair forms of nature. Many a sign
Of the great sacrifice which won us heaven,
The woodman and the mountaineer can trace
On rock, on herb, and flower. And be it so!
They do not wisely, that with hurried hand
Would pluck these salutary fancies forth
From their strong soil within the peasant's breast,
And scatter them—far, far, too fast!—away
As worthless weeds:—oh! little do we know
When they have soothed, when saved.'

The importance of the subject has induced us to seek the opinion of a medical man, which will be found in the ensuing article, for which the reader is indebted to Thomas Dorrington, Esq. M.R.C.S.

CRUCIFIXION, DEATH BY (physically considered), is attributable to exhaustion of the vital powers, by various circumstances connected with that mode of punishment. Amongst the most important of these may be named—the shock to the nervous system, produced by the painful operation of driving nails through the hands and feet,—the suffering subsequently caused by their pressure on the soft parts, which they had pierced wedge-like,—the local inflammation, ulceration, and mortification, excited in the wounds by that pressure, and aggravated by exposure to the air,—the constitutional irritation and fever arising from the local injury,—and, lastly, the pain caused by the pressure of the cords used to fix the limbs and body on the cross, and by the constrained position of the sufferer.

No wounds are more painful than those inflicted in crucifixion. They are at once what surgeons term *punctured*, *lacerated*, and *contused*, which are the three most serious varieties of that species of injury. Independently of the grave nature of the wounds themselves, their danger is much increased when they occur in such parts as the palm of the hand, or the sole of the foot, in which bones, fasciæ, tendons, and their sheaths, predominate; tissues which, when so injured,

reflect the mischief into the constitution immediately and most violently, giving rise to unmanageable traumatic fever. In many very sensitive constitutions, the immediate shock of the act of crucifixion itself would hardly be rallied from. If, however, the victim should have sufficient constitutional power to support reaction, the intense agony produced by the weight of the body suspended on the raw parts in contact with the nails in the hand, and by the inflammatory swelling of the palmar and plantar tissues pressing against the unyielding iron, combined with the distressing effects of the cords, and the position of the body, is one of the principal agents in the production of that exhaustion which terminates the frightful scene. In our opinion, this view of the subject has hardly been sufficiently insisted upon, writers having attributed death in these cases rather too exclusively to the fever produced by the injury, forgetting the exhausting effect of long-continued and severe pain. This fever, whose importance we would not be supposed to under-estimate, would come on in a very short time after the infliction of the injury, a few hours at most. The parts that were pierced would become red, hot, swollen, and painful, the inflammation extending along the deep-seated tissues in the arms and legs; the general surface of the body would be hot and dry; there would be pulsating headache, dry tongue, unquenchable thirst, watchfulness, and anxiety. When the injured parts, after ulcerating, became gangrenous, which in most cases they would do if the sufferer lived many hours, great general depression of the vital powers would at once come on, with hiccough and cold sweats; the circulation would be hurried and feeble; the breathing short and frequent; and the patient would rapidly sink; the feeling of pain being nearly annihilated, but the sense of anxiety and prostration augmented towards the last.

In other cases, where deep-seated suppuration in the arms and legs took place, rather than mortification, the fever would be at first more of the hectic character; but ultimately the sinking stage, as above described, would come on. From mere hunger, as such, the patient would suffer little, since all desire for food would soon cease; but, of course, where life was prolonged for days, the cessation of the process of nutrition would doubtless expedite death. From the privation of water, so eagerly desired to quench the burning thirst, the sufferings of the crucified must have been awful. The variations of temperature in the atmosphere, acting on the exposed body day and night, had unquestionably a very exhausting influence. The comparative coldness of the night air, under such circumstances, would be very depressing; and the vertical rays of the sun at noon-day on the bare head and body would emi-

nently increase the febrile action, and derange the cerebral circulation.

To determine the probable duration of life after crucifixion would be utterly impossible, inasmuch as this would depend materially on the constitution of the sufferer, the state of the climate, and the season of the year, the mode in which the operation was performed, and various other circumstances which it is not easy to appreciate at so great a distance of time. We have before expressed an opinion, that in certain cases the immediate shock of the act of crucifixion might prove mortal, as, for instance, where the mind or body had been previously exhausted by much and long-continued suffering, or in persons of extremely delicate fibre, or highly sensitive nervous system, as certain females. In many cases, death might occur within twelve or twenty-four hours; in others, within forty-eight hours; and, in a few rare instances, life might be prolonged for days. In the case of Jesus Christ, it is remarkable that death took place in the short space of six hours; a circumstance which may be accounted for, when we recollect the extremely exhausted state in which his highly impressionable nervous system must have been at the time of the crucifixion. It is impossible for us at all to appreciate the depressing and exhausting effects of the mental agony with which the Saviour of the world contemplated the awful termination of his earthly career; an agony of which we have unequivocal evidence in the affecting scene in the garden of Gethsemane the previous evening, and in his last cry of despair on the cross. Great demands were made upon his bodily and mental energies during the last days of his life, and his feelings were wrought upon in the highest degree. The last supper, with its affecting associations,—the consciousness of his impending betrayal by Judas, and desertion by Peter and his other disciples,—the effort to bear up, in that crisis of the world's history, against an irrevocable destiny; an effort so trying, that at its climax 'his sweat was as it were great drops of blood falling down to the ground;'—the total loss of that rest so necessary to nerve the body the night before his trial,—the cruelties and outrages that preceded the crucifixion,—and his utter separation from the expression of all human sympathy and encouragement after his capture,—all acting upon a nervous system the most finely tempered and acutely sensitive the world ever saw,—would necessarily leave him in a state of prostration incapable of long bearing the mortal agonies of the cross.

It appears to have been customary to terminate the life of the crucified, in certain cases, before the period of spontaneous dissolution had arrived. In the case of the thieves who were crucified with Jesus Christ, this was effected by the barbarous proceeding of

breaking the legs; and it is probable that the thrusting of the spear into the side of Christ was done with something of the same object, or, at any rate, to make sure that there was no life in him. There is nothing in the mere breaking of the legs that would cause death in a healthy subject; but, in one already near the point of death from crucifixion, this act would doubtless soon exhaust the ebbing life of the victim, by the excruciating pain which it would create; for the legs in such cases could not be broken, without the infliction of great violence.

The piercing of the side of Jesus is a very important part in the history of the crucifixion, inasmuch as the circumstances attending it preclude the possibility of his having been removed from the cross before death, and, therefore, of his having been resuscitated,—a natural mode of explaining the resurrection, which has been broached. It is somewhat curious that modern pathologists should have observed facts which go to prove, that the flowing out of blood and water from the side was a natural occurrence under the circumstances, and that it could have taken place only in the case of a subject already some time dead.

With regard to the blood, it was in all probability poured out by the veins of the skin, or by the vein running along the under edge of one of the ribs, called by anatomists the intercostal vein, which would be very likely to be wounded in a thrust made obliquely upwards and inwards towards the centre of the body, in which direction the spear must pass, if aimed at the side from below. It is no objection to John's account of the occurrence, that the blood, being coagulated in the dead body, would not be capable of flowing from an injured vessel, since it is well known to pathologists, that the blood is by no means unfrequently in a fluid state in the veins after death. The water named in the history came either from the bag which contains the heart, called by anatomists the pericardium, or from that cavity in the chest formed by the reflection of the covering of the lung, and lying between the lung and the inside of the ribs, called the cavity of the pleura. Modern pathologists have shown, and we ourselves have frequently had the opportunity of verifying the statement, that it often happens during the agony of death, or after this event has occurred, that the thinner parts of the blood exude through the sides of the small blood-vessels ramifying on the membranes constituting shut sacs, as the lining membrane of the pericardium or pleuritic cavity. These exudations, commonly called 'serous effusions,' have very much the appearance of water, being in most cases pale and perfectly transparent. They were formerly supposed never to occur, except as the product of disease existing during life; but it is now

an established fact, that they may occur in a perfectly healthy structure, about the time of death, or subsequently, and so have been named *cadaveric* or *pseudo-morbid*: at the same time, they never thus occur, except in connection with *death*, so that their existence unequivocally proves that this has taken place. The fluid thus poured out necessarily gravitates to the lower part of the cavity containing it; and whether we consider 'the water' named by the evangelist to have flowed from the pericardium or pleuritic sac, the thrust of the spear must have been below the fifth or sixth rib,—a situation very generally assigned to it in the various ancient and modern paintings of the crucifixion.

To the medical reader, the mention of the 'blood and water' by the evangelist is most satisfactory evidence of the truth of the history; for a fact is thus recorded, which, though perfectly natural when viewed by the light of modern science, is not only not necessary to the coherence and consistency of the account, but, till latterly, would have a decided tendency to cast suspicion upon it, owing to its being inexplicable by, nay, rather inconsistent with, former medical experience. By this we mean, that, as serous effusion into the chest was looked upon by the older physicians as unequivocally indicative of a serious malady existing there before death, the account of the blood and water by John, if true, would involve the existence of such an amount of disease during the last days of our Saviour's life, as would have utterly incapacitated him for taking the part in the events that occurred, which he is represented to have done.

In conclusion, we may be allowed to remark upon another circumstance which affords important internal evidence of the truth of the Scripture narrative. John is the only evangelist who mentions the blood and water flowing from the side of Jesus; and it is to be remembered, that of the evangelists he only was present at the crucifixion. Now the fact of the blood and water is just such a circumstance as, from not being necessary to the general truth of the story, might easily be omitted from Gospels proceeding from persons who did not behold the crucifixion; while it is just the kind of event that an eye-witness like John, who seems to have hung about the cross of his Master with touching fidelity, would note at the time, and commit to writing afterwards. This difference between the synoptical and John's Gospels is so accordant with our general experience of the manner in which historical narratives of the same event come to differ, as to afford the most satisfactory kind of testimony to those who understand the general nature of historical evidence.

CRUSE, connected with *cruet*, from the German *Krug*, French *cruche*, denotes a *pit-*

cher or *jug*. It is an old word, and sometimes spelt *cruise* or *creuse*. Cowper has these lines, in which *cruise* is equivalent to *bottle*: —

'His hours of study closed at last,
And finished his concise repast;
Stopped his *cruise*, replaced his book
Within its customary nook.'

Cruse is the rendering of three Hebrew words of dissimilar import: — I. *Bakbooh*, which appears to have been a 'bottle of earthenware' (1 Kings xiv. 3. Jer. xix. 1, 10). II. *Tzlohghceeth*, which may signify a 'dish,' rather than a 'cruse' or 'bottle' (2 Kings ii. 20). III. *Tzaphgath*, which denotes a 'bottle' or 'jug' (1 Sam. xxvi. 11, 12, 16. 1 Kings xvii. 12, 14, 16; xix. 6). — See BOTTLE and PITCHER.

CRYSTAL (G.) is generally understood to mean, now as of old, a transparent variety of quartz, having the appearance of glass, and termed by mineralogists *rock-crystal*. Pliny makes crystal to be produced by the congelation of water, and hence to be found only in cold climates. The name (in Greek, *ice*), as well as the notion just mentioned, originated in the ice-like appearance of crystal. This affords one among many proofs to show how superficial were the notions of the ancients on scientific subjects. False notions tend to falsify facts and history. So in this case. Crystal is not specially the product of cold, still less of frozen regions. The best crystal comes from India. In Cyprus it is ploughed up. It is found in the Alps, and on the Arabian side of the Red Sea.

Crystal was highly valued of old. Pliny speaks of a Roman lady who gave above twelve thousand pounds for a single crystal basin.

The Hebrews also used the same word (*Keragh*) to signify 'ice' (Job vi. 16; xxxvii. 10: comp. xxxviii. 29. Jer. xxxvi. 30); and 'crystal' (Ezek. i. 22). Another word of similar meaning (*Gebeesh*, rendered in our version 'pearls') is employed to denote 'crystal' in Job xxviii. 18. In Ethiopic, crystal is termed hail-stone. The passages referred to will show how high was the price at which crystal was valued, being compared with the most precious stones. Barnes, in his notes on the book of Job (xxviii. 17), well remarks, — 'It cannot be supposed that the relative value of gems was then understood as it is now.'

CUBIT. — See WEIGHTS and MEASURES.

CUCKOO is the English rendering of a Hebrew word (*Shahghaph*), the root-meaning of which seems to indicate 'consumption' or 'wasting' (Lev. xxvi. 16. Deut. xxviii. 22); but what such an idea can have to do with the cuckoo we know not, nor how the cuckoo could appropriately be classed with the owl, the night-hawk, and the vulture, in the category of unclean birds (Lev. xi. 13. Deut.

xiv. 12). Instead of cuckoo, sea-gull has been given by many authorities. There are other conjectures which are not worth enumerating. The simple truth is, that nothing is known on the subject.

CUCUMBERS, — a well-known plant, anciently produced on a large scale in Egypt, the soil and climate of which, wherever water was at hand, were peculiarly favourable to their growth. The Hebrew word comes from a root, *Kisha* (the Arabic *Githa*), which means *to be hard*, hence *hard of digestion*, according to Fuerst, who, in justification, quotes Pliny's description of cucumbers, which may be worth the attention of those who are given to indulge their appetites with this gourd: — 'When swallowed, they *live* in the stomach to the next day, and cannot be reduced into food.' Cucumbers were among the Egyptian attractions, the loss of which the carnal Israelites regretted in the wilderness (Numb. xi. 5). Cucumbers are reckoned a great delicacy in the East. Hence they were carefully cultivated in gardens in the neighbourhood of water. And, in order to preserve the enclosure from devastation, it was (and still is) customary to set a person to watch on a small covered platform. This custom throws light on the meaning of the language in Isaiah (i. 8), who compares 'the daughter of Zion' to 'a lodge in a garden of cucumbers.'

CUMBRANCE, now written *encumbrance*, which, probably from the Latin *cumulus*, a load or burden, signifies that which is burdensome (Deut. i. 12.) The Hebrew original, *Tohzagh*, is translated also by 'trouble' (Isa. i. 14).

CUMMIN is a word which is immediately derived from the Hebrew, existing also in the Arabic, Syriac, and Greek. This fact shows that the plant which it represents was widely cultivated in ancient times, as at the present day it is grown from the south of England, to the distant shores of India.

Cummin is an umbelliferous annual plant, which grows wild in Egypt, and produces seeds, or rather fruit, containing an oil of an aromatic flavour, and stimulating and carminative properties (Isa. xxviii. 25, 27). In Matt. xxiii. 23, it is placed by our Lord among the things for which the Pharisees were ready to pay tithe, while they 'omitted the weightier duties of the law, — judgment, mercy, and faith.' The great Teacher here, with a characteristic propriety, spoke of what was customary; for we know from the Rabbins, that cummin, as well as other vegetables of small value, were subject to tithe.

Cummin seeds are now used in Egypt as a seasoning in bread.

CUPBEARER is the translation, in 1 Kings x. 5. Neh. i. 11, of a word, *Shakshah*, which, in its origin, signifies *to drink*, or *give to drink* (Gen. xxiv. 43, 46); hence, *to water cattle* (Gen. xxix. 8, 10); and so, as

a noun, denotes the office of one who presides over the royal beverage; and hence a 'butler' (Gen. xl. 1), or cupbearer.

CURSE is the opposite of *blessing* (see the article); for as the latter stands in wishing well to another, so the former consists in uttering against him wishes of ill. Metonymically, 'curse' means ill itself, either as the consequence of a wish, or in a general acceptation. In the Old Scriptures, where 'curse' and 'cursing' appear so often, they relate to merely temporal ill, of which death is the extreme (Gen. ii. 17; iii. 14—19. Deut. xxviii.); while after death there is no difference between the good and bad (Job iii. 17. Isa. xiv. 9). In the New Testament, 'curse,' and words of similar import, are found, which, in the spirit of its religion, comprise more or less the future state of being; but, according to the same spirit, must be taken in a qualified sense; for Jesus enjoined on his disciples to bless and curse not (Matt. v. 44. Luke vi. 28): he came to relieve man from cursing, 'the curse of the law' (Gal. iii. 10, 13), and all the consequences of evil, as well as to reveal the Creator of the world, and the Governor and Judge of mankind, as their Father. These are general principles, which lie at the very centre of the Christian system, and must be allowed to give a hue and an interpretation to words and phrases, which, being borrowed from temporary and merely rudimental religion, can but relatively and imperfectly express the great truths of the gospel. The appropriate and most valued ideas and feelings of the Christian are those which are indicated by the words, 'faith, hope, charity;' and the beatitudes pronounced by the great Prince of peace all bear in favour of love, gentleness, good-will, forbearance, and forgiveness (Matt. v. Rom. xii. 14. 1 Cor. iv. 12). So that there can be no question, that it is a paramount duty with the Christian to abstain from cursing altogether, and, in consequence, to abstain from employing any language having such a character; as, for instance, the terms in which the psalmist sometimes speaks of his enemies (Ps. xxviii. 4; xxxv. 4, *seq.*), conveying ideas and wishes that must be considered as disowned and abolished by 'the truth as it is in Jesus' (Eph. iv. 21. Numb. xxiii. 8).

A curse, even when uttered by an avowed enemy, was among the ancient Hebrews held to be of efficacy in producing the wished-for mischief (Gen. xxvii. 12, 13. 1 Kings ii. 8); — a notion which seems to have had its origin in a conviction of the intrinsic power of evil to bring about its appropriate effects. Probably the state of high excitement in which a person was when denouncing a curse, had a sort of fascination, which, unbracing the powers of the party cursed, conduced to its own fulfilment. In process of time, however, higher wisdom came to

correct popular delusions, so far at least as to declare that 'the curse causeless shall not come' (Prov. xxvi. 2).

CUSH, the eldest son of Ham, and father of seven Hamitic tribes. The word is also used as descriptive of a race of men, having Cush as their progenitor. In what locality that race was fixed, has been a subject of much variety of opinion. The difficulty appears to have arisen from considering it necessary to admit only one spot as the residence of the Cushites. Hence Scripture has been strained in order that the several passages might wear a certain uniformity, for which there is no good independent evidence. By referring to the article *DIVISION* and to the map, the reader will learn the general view which we entertain on the subject. That view supposes, that Cush had three chief settlements: — I. Persia; II. Arabia; III. Africa. Cush, like other Hamites, took the outer parts, to the right and to the left (of a person looking to the south) of the dominions of Shem (the country from the Caucasus to the Indian Ocean), and so went into Persia on the eastern side, into Africa on the west, and thence passed over the Arabian Gulf into Ethiopia. This view brings the Scriptural accounts into accordance, without force or difficulty.

The direct evidence which shows that Cush took possession of Persia is found chiefly in the name Susa (Susiana), which Görres considers the same as Cush. From this spot the Cushites intruded into the province of Shem; and, when under Nimrod, a son of Cush, they had expelled Asshur, founded Babel, as well as Erech, Accad, and Calneh, in the land of Shinar (Gen. x. 7). Here Raamah, another son of Cush, as well as Raamah's sons, Sheba and Dedau, appear to have borne sway. The other sons of Cush — namely, Seba, Havilah, Sabtah, and Sabtechah — passed into the south of Arabia, and thence crossed over into Africa, where, settling along the coast of the Arabian Gulf (perhaps also on the opposite coast of Arabia), they formed a great division of the black population of Africa.

There is evidence to show, that Cushites settled in Arabia. We must premise, that the original word *Cush* is rendered in the English version 'Ethiopia' or 'Ethiopians,' in passages where 'Arabia' and 'Arabians' would have been correct. Thus, in the book of Numbers (xii. 1), we read that Miriam and Aaron spake against Moses because of the Ethiopian (H. Cushite) whom he had married. But, from Exodus (ii. 15—21), we learn that the wife of Moses was a Midianitish woman, or a descendant of Abraham by Keturah; and it is equally certain, that Median or Madian was a city and country in the north-west of Arabia, on the shore of the Red Sea.

Dr. Wells (approved by Forster) adduces other proofs with more or less effect; for instance, from the march of Tirhakah, king of Cush, against Sennacherib, king of Assyria, then engaged in the siege of Libnah, a city of Palestine (2 Kings xix. 9); and from the expedition of Zerah the Cushite, against Asa, king of Judah; both which passages, he thinks, show Arabia, not Ethiopia, to be designed by the name Cush; since the kings and armies of the African Ethiopia could reach Judea, only after a long, hazardous, and probably hostile march through the interposing kingdom of Egypt; — an expedition feasible to great conquerors only: whereas the kings and warlike tribes of Arabia lay immediately on its borders, or possessed ready access to Palestine. — Forster ('Geog. of Arabia,' i. 15) endeavours, but without success, to carry this argument still further, referring to 2 Chron. xiv. 14, 15. Winer, a far more trustworthy authority, says that Cush denotes the south-west of Arabia, but refers only to Gen. x. 7. Niebuhr, however, found in Yemen *Beni Cushi*, descendants of Cush. Ackermann ('Bibel-Atlas,' 8) — referring to Hab. iii. 7 and Herod. vii. 60 — is of opinion that the Cushites passed from Arabia into Africa, and settled in Ethiopia or the Modern Abyssinia. What Ritter has shown is worthy of notice; namely, that, on both sides of the Arabian Gulf, there are many names of tribes in which is found the syllable *sab*, which enters into the names of four sons of Cush (Gen. x. 7).

The more usual meaning assigned to Cush, however, is Ethiopia, or the country of Africa above Syene (Ezek. xxix. 10), including the islands belonging thereto, in the Arabian Gulf (Job xxviii. 19), and, besides Ethiopia proper, also the modern Nubia and Cordofan (Zeph. ii. 12. Amos ix. 7: see Rosenmüller). During the period of the later Jewish kings, the Cushites appear in connection with the Egyptians and Lybians (Nah. iii. 9. Ps. lxxviii. 31. Isa. xi. 11; xx. 4; xliii. 3; xlv. 14. Ezek. xxix. 10; xxx. 4, seq.; xxxviii. 5. 2 Chron. xii. 3). This alliance depended on the political relations which subsisted between Egypt and Ethiopia. Winer finds one cause of it in Ethiopia having (as he holds) been the source of the population and culture of Egypt. The two peoples were certainly similar in customs and manners. Ethiopia, or a part of it, was also politically dependent on Egypt; and under Shishak (2 Chron. xii. 2), a contemporary of Jeroboam, and probably the Sesocchis of the twenty-second dynasty, Egypt (Upper Egypt) was subject to Egyptian princes; and from forty to forty-four years, till the time of Psammeticus, an Ethiopic dynasty of three kings — namely, Sabaco, Sevechus (So), and Tarakos (Tirhaka) — ruled in Upper Egypt (2 Kings xix. 9. Isa.

xxxvii. 9; xviii. 1). In this period, Winer places the conquest of Thebes (Nah. iii. 8). Then a large portion of the Egyptian warrior-caste migrated into Ethiopia, and erected a state of their own, which was afterwards the dominant one. These statements are to be understood of the cultivated part of Ethiopia. Many other tribes of the widely extended country remained at large, wandering, warlike, owning no government, and connected with their neighbours only by occasional commercial transactions. When Egypt had fallen into the hands of Cambyses, that conqueror made his way into Ethiopia amid the greatest privations and difficulties, which Darwin has described: —

'Slow as they pass'd, the indignant temples frown'd,
Low curses muttering from the vaulted ground:
Long aisles of cypress waved their deepen'd gloom,
And quivering spectres grin'd amid the tombs:
Prophetic whispers breathed from Sphinx's tongue,
And Memnon's lyre with hollow murmurs rung:
Burst from each pyramid expiring groans,
And darker shadows stretch'd their lengthen'd
cones;
Day after day their deathful route they steer,—
Lust in the van, and rapine in the rear.'

The Persian dominion was not of long duration. The Ptolemies, down to Ptolemy Euergetes, appear to have gained no political influence in Ethiopia; but that monarch made himself master of Upper Ethiopia, about 223, A.C. Near the time of our Lord, we find the Ethiopians under their own monarchs; and an independent Ethiopian queen is mentioned in Acts viii. 27.

These African Cushites were black (Jer. xiii. 23), of large stature, long-lived, and great prowess. Individuals of the nation were found in foreign oriental courts, as eunuchs (Jer. xxxvii. 7).

CUTHA, a district of Asia, out of which Shalmaneser transported persons, in order to colonise the kingdom of Israel, which he had destroyed (2 Kings xvii. 24—30). By the intermixture of these foreigners with the native population arose at a later period the Samaritans, who are in the Talmud denominated Cuthaites. Josephus says, that those who in Hebrew (Chaldee) are called Cuthaites are in Greek called Samaritans ('Antiq.' ix. 14. 3). Josephus fixes Cutha in Persia, where, he says, 'is a river of the same name.' The Cuthaites have been conjecturally identified with the Cosaei, whom Arrian and Diodorus Siculus place in Susiana. The appellation Cuthaites or Cuthaeans became a term of reproach. Josephus asserts, that they were in number five tribes; that they brought their own gods into Samaria; that they were punished of the Almighty by a plague for their idolatry, and, finding no cure for their miseries, sent, under the advice of the oracle, to the king of Assyria, requesting him to let them have some of the priests of the Israelites, whom he had taken captive; that the request was complied with, and suitable worship esta-

blished when the plague ceased; and that, when they saw the Jews in prosperity, they claimed kindred with them, as if descended from a common ancestor, Joseph; but, when they saw the Jews in adversity, they disowned them, asserting their own origin to be foreign.

CUTTINGS IN THE FLESH were expressly forbidden by the Mosaic law, among other practices, such as using enchantment, making the forehead bald, printing marks on the person, which appear to have been in use among idolaters, as signs of contrition and grief, and tokens of devotement to their imaginary deities (Lev. xix. 26—28; xxi. 5. Deut. xiv. 1). In confirmation of this view, we find the sole Godhead of Jehovah emphatically declared in connection with the prohibitions. We also find it proclaimed, that Israel is a holy people to Jehovah (Lev. xxi. 6); and this proclamation may serve to show what is meant by Israel being God's chosen and peculiar people. The Hebrews were taken from the midst of an idolatrous world, to be educated in the grand doctrine of the Divine Unity. As thus chosen for God's own gracious purposes, they were redeemed from all idolatrous service, consequently bound to abstain from idolatrous practices, and to keep their homage exclusively for Him to whom they emphatically belonged.

These cuttings of the flesh were literal incisions made on the person, as an indication of grief, and a means of conciliating the favour of idol divinities. They thus form a part of that system of self-mortification which is found in all ages, in all quarters of the world, as a part—often a very prominent part—of systems of low and unworthy ideas of God. Thus the votaries of Baal, the impious rival of Jehovah in Syria,—when, in conflict with Elijah, they could not make their deaf, sleeping, or absent god hear their prayer,—‘cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them’ (1 Kings xviii. 28). The general idea which lies at the bottom of these practices of self-mortification is, that the gods are unfavourably disposed to man, consequently jealous of his happiness, and therefore alien from him unless when enduring voluntary pain. This most false and injurious idea is found in the classic nations, as well as among barbarous and semi-barbarous peoples. But in true religion it can have no place; for here the fundamental conception is, that ‘God is love’ (1 John iv. 8); and creation, with providence and grace, only an expression of his goodness. Hence Moses forbade these cuttings in the flesh. And much to be regretted is it, that any views or practices borrowed from a sphere of thought so distant from the great ideas of his religion, and that of the Lord Jesus Christ, should

ever have found encouragement in the Christian church.

But the practice we speak of had not only a general, but a specific reference. The cuttings were ‘for the dead;’ and, as such, they were marks of grief. Here they assume a less offensive character, forming a part of that circle of usages which originated in the desire, on the part of survivors, not only to give utterance to their regrets, but to manifest their regards to the departed. When suffering deeply under a bereavement, we are not only physically unfit for pleasure, but feel all grateful emotions to be a kind of injury done to the memory of the dead. It seems to us wrong to be even capable of any enjoyment, after the loss we have undergone; and so long as the image of our deceased child or partner remains prominent before our minds’ eye, and the memory of him is fresh and vivid, we think it right to indulge grief; we feel justified, if not required, to welcome privations; and so are easily led to find merit in self-inflicted sufferings. Such feelings, natural as they may be, are not Christian; and, if justifiable at all, would go far to authorise the entire system of self-mortification which Moses has so properly condemned, and which can prevail only in religions which stand far below the gospel. These cuttings, however, thus originated and sanctioned, passed into a general observance. The practice is so spoken of by Jeremiah (xvi. 6; xli. 5), whose language may warrant the conclusion, that the prohibition of Moses had not found universal observance among his professed adherents. The custom still exists in countries bordering on Palestine. Schubert thus speaks of it as exhibited in caravans setting off from Cairo to Mecca:—‘Then came the herd of fanatical and wrapt dervishes, riding on wretched camels, and proceeding with wild contortions of their limbs. Some had pieces of iron and knives struck through their arms and cheeks: others were encircled by serpents’ (ii. 214).

Intimately connected with these lacerations stands tatooing (Lev. xix. 28),—‘Nor print any marks upon you,’—which also is a religious custom, designed to signify that the person belonged to the master or idol-god, whose name or insignia he thus bore. This has been a very general observance. It exists, indeed, wherever false religious views prevail. Most extensively practised among the South Sea islanders, it is nearly universal with the Bedouins. In Catholic countries, images of the Virgin are tatooed on the limbs; pilgrims to the Holy Land have commemorated their zeal by imprinting some suitable token on their persons; and few English sailors are wholly free from similar specimens of picture-writing. Michaelis, accordingly, says of the passage under consideration:—‘The reference is

to the custom of Orientals to burn on their right hand memorials of various sorts with henna, which gives an unfading colour; and this they do to the present day. They are further accustomed to write on pieces of cloth, which they wear as ornaments on their forehead, all kinds of proverbs, and not seldom magical words, which were held to be preservatives against evil.' Among other authorities, we cite the words of Maundrell: — 'The pilgrims had their arms marked with the usual ensigns of Jerusalem. The artists who undertake the operation do it in this manner: — They have stamps in wood of any figure that you desire, which they first print off upon your arm with powder of charcoal; then, taking two very fine needles tied close together, and dipping them often like a pen in certain ink, compounded, as I was informed, of gunpowder and ox-gall, they make with them small punctures all along the lines of the figure which they have printed; and then, washing the part in wine, conclude the work. These punctures they make with great quickness and dexterity, and with scarce any smart, seldom piercing so deep as to draw blood' ('Journey from Aleppo to Jerusalem,' 100).

Bruce mentions a ceremony, called 'incision,' observed by the Abyssinian Jewish women: — 'As soon as a near relation dies, a brother or parent, cousin or lover, every woman in that relation, with the nails of her little fingers, which she leaves long on purpose, cuts the skin of both her temples, about the size of a sixpence; and therefore you see either a wound or a scar in every fair face in Abyssinia.'

CYMBALS. — See Music.

CYPRESS stands for three Hebrew words, *Gopher* (see CAMPHIRE), *Beroth* (Cant. i. 17), *Tirzah* (Isa. xlv. 14). Out of the first was the ark constructed by the direction of the Divine Being. The command — 'Make thee an ark of gopher-wood' (Gen. vi. 14) — gives a peculiar interest to the question, what that wood was; and, since the subject has been treated by the justly celebrated Karl Ritter ('Erdkunde,' xi. Theile, p. 567, seq.), it may be considered as finally decided in favour of the cypress. The word, indeed, occurs but once in the Bible, — in the passage to which we have just referred; but, as the learned Bochart has observed, gopher and cypress (in the original Greek, *kupar*) are clearly the same. The original Shemitic name of the tree, *Gopher*, passed with such slight variations as diversity of nation, locality, and culture, occasioned, through the Phœnicians to the Western world; — for the ships of those traders were for the most part built of gopher-wood; and the island at a later period, called by the Hebrews and Phœnicians *Kittim*, became known to the Greeks through the cypress-trees which formed its wealth, and hence was named

Kypros, the land of the cypress, which the Romans modernised into *Cyprus*. The Phœnicians were the earliest inhabitants of the island, which, from its woods of the cypress, they termed the *Cypress-island*, — a name which was preserved in the usages of Western nations, after it had passed out of existence in the East.

The command to Noah entirely corresponds with what was in a very early period customary among Phœnician navigators, who built vessels of gopher-wood, which grew abundantly just above their coasts, in the rich forests of Lebanon. A thousand years later, Alexander had his ships built of the cypress, and caused at least the more important parts to be brought to Thapsacus, after having been made in Cyprus and Phœnicia. Before Alexander, the Phœnicians were the shipbuilders for the Persians, under Xerxes, in his expedition against Greece; and under Cambyses, in his invasion of Egypt; as well as of Pharaoh Necho, in his circumnavigation of Africa; and, still earlier, of Solomon, for his voyage to Ophir.

The qualities of the cypress caused it to be employed in shipbuilding. It was accounted very durable, and proof against the rot in water, and other causes of decay. Hence Thucydides states, that the bodies of persons who had fallen in defence of their country were borne to their long home in coffins of cypress (ii. 34). Hence, too, it was, as we learn from various authorities, that the folding-doors of ancient temples, — for instance, that of Diana at Ephesus, — and other sacred objects, were made of cypress-wood, particularly as it resisted the attack of worms. To Jupiter also was given a cypress sceptre, in order to indicate that his dominion was indestructible. The poet Martial describes the cypress as deathless (Epig. 73) in these words: —

'Perpetua, nunquam moritura cupresso.'

Indeed, from its qualities the cypress acquired throughout the East a sacred character. We need refer only to the opinion respecting it held in Persia. In the Zend-Avesta it is accounted divine, — sacred to the pure light of Ormuzd, whose word was first carved on this noble tree. The writings of the Parsi tell of a cypress-tree, planted in Kischmer by Zerduscht (Zoroaster) himself, which grew to wondrous dimensions. In girth it was so large, that a hunter's line could not enclose it. Its top was adorned by branches so wide, that Zerduscht built beneath its compass a summer-house, forty yards high and forty yards broad. When this edifice was finished, the great teacher caused proclamation to be made, — 'Where, in the whole world, is there a cypress like that of Kischmer? God sent it out of Paradise, and said, "Bend thy top towards Paradise, and, listening all to my counsel,

make a pilgrimage to the foot of the cypress of Kischmer, following the guidance of Zerduscht, and turn your backs on the idols of Tschin." The same tree is celebrated in the songs of Firdusi, as having had its origin in Paradise. Sacred trees, sprung from Paradise, which call to mind the tree of life, and the tree of the knowledge of good and evil, in the Garden of Eden (Gen. ii. 9), were addressed in prayer by the ancient Parsi, though they eschewed the worship of idols, and honoured the sun and moon only as symbols. Ormuzd himself is set forth giving this command: — 'Go, O Zoroaster! to the living trees, and let thy mouth speak before them these words: — "I pray to the pure trees, the creatures of Ormuzd."



CYPRESS.

There is, therefore, no reason to be surprised that the cypress, a tree of Paradise, rising in a pyramidal form like flame, should be planted at the gates of the most sacred fire-temples, and, bearing the law inscribed by Zoroaster, should be the companion of every sanctuary and of every royal abode of the servants of Ormuzd. This is the reason why sculptured images of the cypress are so much found on the temples and palaces of Persepolis; for the Persian kings were servants of Ormuzd. Sacred cypresses, like the oak of the Druids and of Dodona, were found also on the very ancient temple of Arnavir, the old abode of the Arsacids, in Atropatene (Aderbidjan), the home of Zoroaster and his light-worship. The cypress, indeed, diffused abroad over Persia, was transmitted as a sacred tree down from the ancient magi to the Mussulmans of modern days. In Persia, where the tree

often rises to large dimensions and singular beauty, the reverence with which it was regarded rests originally on the very ancient superstition of the people, which — assigning to all natural objects, air and water, plants and trees, personal attributes, either masculine or feminine, accordingly as their natural character was of a fierce or a mild nature — regarded trees of unusual qualities as the abodes of holy and pious and even celestial spirits. Virgil has preserved a relic of this ancient respect for the cypress: — 'And near (was) an ancient cypress, preserved during many years by the religious feelings of the ancients' (*Æn.* ii. 714). Numerous are the testimonies, both from ancient and modern writers, which speak of the distinguished beauty of the Persian cypress. Della Valla describes, with great minuteness, cypress trees of size so large, that five men could not encompass the trunk of one of them. Nearly two hundred years, from his time to that of Sir W. Ouseley, had caused no great change in these trees, which the natives asserted to be a thousand years old.

In Palestine, the name *gopâcr*, which had been spread over the world, became obsolete, being found only in the passage regarding the construction of the ark. Another name came into use, that is *Beroth*, which also was rendered 'cypress' by the Greek and Syrian translators, though in the English version it is represented by the word 'fir' (*Cant.* i. 17): —

'The beams of our house are cedar; our walls, cypress.'

In Ecclesiasticus (xxiv. 17), Wisdom says of itself: —

'I have grown up as a cedar on Lebanon, And as a cypress on Mount Hermon.'

In the description of the high priest Simon, son of Onias, that distinguished man is compared to a cypress-tree, rising to a great height, around whom his ministering brethren are grouped as cedars on Lebanon (*Ecclesiasticus* i. 11, *seq.*; comp. *Ezek.* xxxi. 8). Whence we may learn the lofty splendour to which the cypress attained in Palestine, where it grew wild in ancient times (*Ps.* civ. 17. *Isa.* xiv. 8). As in other temples, so in Solomon's, doors and other parts were made of cypress (*1 Kings* vi. 15, 34). Ezekiel shows that the Tyrians employed this wood in building shops and houses (*xxvii.* 5). The hewing down of the finest cypress-trees and cedars on Lebanon is made use of by Isaiah, as a figure to denote the extirpation of idolatrous worship (*Isa.* xxxvii. 24). The Beroth (or Berosh) appears to have comprised three kinds of cypress, — *Cupressus sempervirens*, the *Thuja*, and the *Juniperus Sabina*. Beroth was also the name of the Phœnician Venus, the goddess of Lebanon; the cypress, or Cyprian divinity. It also gave its name to the city Beirut, celebrated for cypress groves, as lying at the side of Lebanon.

The third word *Tirzeh* (Isa. xliv. 14), from a root signifying *hard*, properly denotes the ilex (*Quercus ilex*), though rendered in Isaiah cypress.

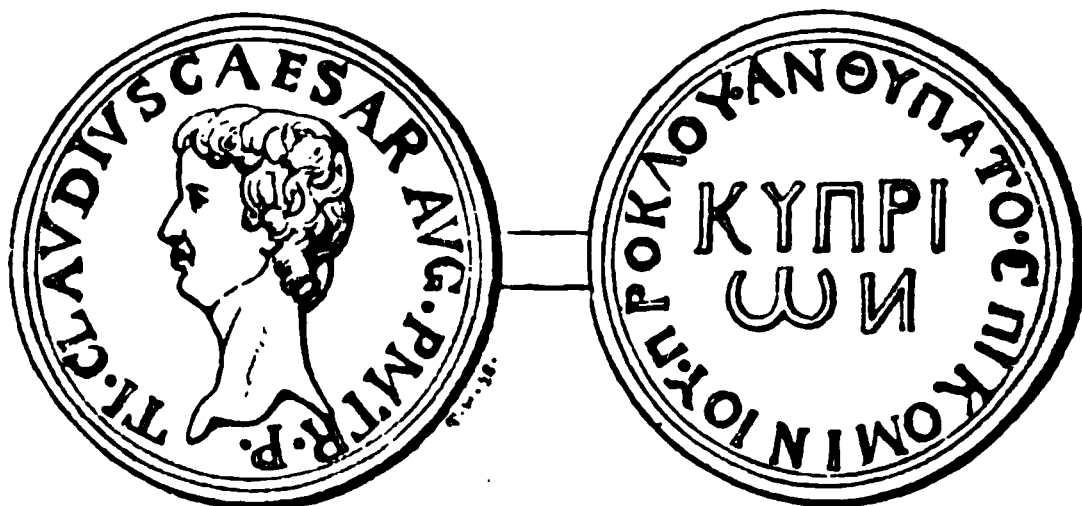
On ascending Mount Sinai, Olin, while in the midst of bare, rugged, and sublime scenery, came to 'an unexpected scene of loveliness. There is a deep valley, bounded on the right and left by tall, bare cliffs. A magnificent and graceful *cypress*, which rises near its centre, invites the weary pilgrim to repose in its shade, and a well of excellent water offers him its welcome refreshment' (i. 387).

In order to prevent any false impression, we remark, that in the article *CAMPHIRE*, the *kopher* shrub is spoken of under the name *cypress*, merely out of deference to ancient usage. As there stated, the *kopher* is henna, or the *Larsonia inermis*.

CYPRUS (H. *Gopher*), a large island, probably so called from abounding in cypress-trees, in the Mediterranean Sea, lying some miles from the land, off the coast of Syria, opposite the mouth of the Orontes. It was exceedingly fruitful, abounding in corn, oil, and wine; figs, honey, &c. It gave name to copper, hence called *as Cyprium*, Cyprian brass. Also many kinds of precious stones were found in the island. Abounding in trees and harbours, it was famous for ship-building, and naval pursuits. Its position was very favourable for commerce. Its chief towns were Salamis, Paphos, Citium,

Amathus, Arsinoe. It is mentioned in profane literature as early as Homer. It was sacred to the licentious worship of Venns. It seems to have received its population from the neighbouring shores of Syria, being colonised by the Phœnicians, who are said to have introduced here their national gods, the two Cabiri, Tholad and Tholatha, the male and female impersonations of the principle of generation. The island fell successively under the power of the Egyptians, Persians, and Greeks. Under Augustus, it was a Roman province, having been made a part of the empire by the elder Cato.

In the times of the Roman republic, Cyprus was a prætorian, not consular province; being as such governed, not by proconsuls, but proprætors. Augustus, however, when he had obtained supreme power, divided the provinces into imperial, over which proprætors were placed, and senatorial, that is, under the control of the senate, whose rulers bore the name of *anthupatoi*, or vice-consuls. Now Cyprus was made by Augustus a senatorial province, as we learn from Dio Cassius. Hence, under the early emperors, the proper designation of its governor was proconsul, or *anthupatos*. By this very name is its governor, Sergius Paulus, described in Acts xiii. 7; and coins of the time to which the event there spoken of refers, bear the same appellation. We subjoin a cut of such a coin from Morell.



The coin presents the head of Claudius Cæsar; and on the obverse it has the words,

'UNDER COMINIUS — PROCONSUL OF CYPRUS.'

This is a very striking confirmation. Had the events spoken of by Luke taken place a few years previously, in the earlier part of the reign of Augustus, the right term, according to well-known Roman usage, would have been Proprætor, and not Proconsul. The exact agreement with fact shows, that in the Book of Acts we have to do with realities. It would be a curious speculation to inquire what chance Luke had of being right, had he been personally unacquainted with the events he narrates, and compiled or invented them at some later period.

The fruitfulness of the island, and the wealth of its inhabitants, nor less the oose

character of their religious observances, caused the prevalence of self-indulgence, luxury, and licentiousness, so that the Cyprians were proverbially given to vice. A large portion of its inhabitants were, in the times of the New Testament, Jews, who had either come hither under those general influences which caused the dispersion of their countrymen, or fled from the tyranny of the Syrian kings in the Maccabean wars, when the island belonged to the Ptolemies.

In consequence of the richness of its soil, the beauty of its climate, and its advantageous position, Cyprus was spoken of in terms of high praise. By Horace it is, for instance, termed *Beatum Cyprium*, 'Blest Cyprus.' But far rather would it have deserved the appellation, had its inhabitants received the gospel into glad hearts, and brought

forth corresponding fruits. How much wretchedness, brought on them by bad passions and wicked rulers in aftertimes, would they have been spared, and how much happiness, no less perpetual than pure and lofty, would they have secured! Comp. Luke viii. 21.

CYRENE, a great and important city in Lybia, west of Egypt, between Marmorica and the Syrtes, which lay along the coast of the Mediterranean. It was the capital or chief state in a confederacy of five cities, hence called Pentapolis Cyrenaica. The country was distinguished for extraordinary fertility; the harvest lasted eight months; since first the fruits of the plains on the coast, then those of the hill country, and last those of still higher places, were gathered in succession. In 631, A.C. Battos led hither a Grecian colony. In the fifth century, A.C. Cyrene received a republican constitution, which issued in despotism and anarchy, though, meanwhile, it gave occasion to great commercial prosperity. With Alexander the Great, the Cyrenians formed an alliance. Cyrene then fell into the hands of the Ptolemies, from whom it passed to the Romans; who, declaring the Pentapolis free, contented themselves with a sort of nominal sovereignty, till internal strifes induced them to make Cyrenaica into a Roman province, which was united with Crete, under the government of a *proprætor*, and at a later period a *proconsul*. Under Ptolemy Lagi, many Jews settled in the country, who became, in consequence of favourable treatment, so numerous, that they are said to have formed a fourth part of the population. Under the emperor Trajan, the Cyrenian Jews formed a conspiracy, in which they are recorded to have slain two hundred and twenty thousand of the native and Roman population, and were subdued only after a firm resistance. The inroads thus made on the population laid the country open to the destructive incursions of nomad and barbarous hordes from the interior of Africa; and the Saracens completed the devastation in the seventh century. At present many superb ruins mark the spot where Cyrene stood.

The notices and allusions in the New Testament harmonise with the substance of these statements. As, at the feast of Pentecost, there were present 'Jews out of every nation under heaven,' so also from the distant Cyrene. The terms employed are strikingly appropriate, showing in the writer a very accurate knowledge of geography, — 'in the parts of Lybia about Cyrene' (Acts ii. 10). The reader is aware, that Cyrene was the chief of five confederated states. Indeed, these words may be considered a periphrase for the classical term *Cyrenaica*. Perhaps the words admit of a rendering which would make the description still more remarkable, — 'The parts of Lybia which are

under Cyrene,' — that is, which, lying near, own Cyrene as their mistress. Any way the correspondence is well worthy of notice; and as the writer was not aware of its existence, till he had his materials for this article before him, he may add, that one does not fall on minute and latent, yet marked and important coincidences of this kind in fabricated writings. Luke's exact agreement with fact and history here may, with other instances of a similar kind, give us an assurance that he is right in others in which his accuracy has been doubted or denied.

We have seen, that the Jews constituted a large part of the population of Cyrenaica; and, in Acts vi. 9, we find them so numerous in Jerusalem, that they had there a synagogue of their own, rendered necessary probably by such a diversity in tongue as would arise in the case of Jews, whose home was on the borders of the Lybian desert. The existence of so many Jews in these remote parts, and their connection with their mother country, show how widely disseminated had been the seeds of a purer religion at the coming of Christ, and how effectually Judaism worked in maintaining a spiritual unity which prepared the way for the more extended and liberal unity of the Christian church.

Simon, whom the Roman officers compelled to bear the Saviour's cross, was a man of Cyrene (Matt. xxvii. 32).

While the Cyrenian Jews in Jerusalem were actively at work to counteract the gospel (Acts vi. 9), Christianity was making rapid progress in Cyrene itself, which has the honour of giving to the world some of the first preachers of the gospel (Acts xi. 20; xiii. 1).

CYRENIUS (L.), whose name in full runs Publius Sulpicius Quirinus, was a Roman senator, who, having reached the high dignity of consul, came not before A.U. 758, A.D. 5, into Syria as its president, and, after the banishment (A.D. 6) of Archelaus (see the article), carried into effect a census of the Jewish people. The words of Josephus would seem to imply, that he was sent expressly with a view to take the census; for, within a few words, he twice mentions that he was sent 'to take an account (valuation) of their substance' (Joseph. 'Antiq.' xviii. 1. 1). From the same authority, we learn that though the Jews had with indignation received the news of the intended taxing, yet in general they submitted without open resistance, and 'gave an account of their estates;' but Judas the Gaulonite raised an insurrection, by asserting that subjection to the census, and the payment of the taxes which would ensue, was a forfeiture of the national freedom ('Antiq.' xx. 5. 2. 'Jew. War,' ii. 8. 1).

This census, or 'taxing,' thus held by Cyrenius, is mentioned by Luke (Acts v. 37)

in these words: — 'Rose up Judas of Gallilee (or the Gaulonite) in the days of the taxing, and drew away much people after him.' We here find the two historians in complete agreement. This census Luke mentions as '*the taxing*.' He also dates by it, — '*in the days of the taxing*.' The event was then well known by himself and others, when the historian wrote. It must also have been the only census that had taken place for at least many years; otherwise there would have been no propriety in the words — '*in the days of the taxing*.' Yet has it been supposed, that this same writer, Luke, makes mention of another taxing; and that, too, as having taken place under Cyrenius, at the time of the birth of Jesus Christ (Luke ii. 1, *seq.*). Surely the comparison of the two passages is sufficient to confute a supposition of the kind, which sets the sacred penman in direct opposition to himself. If we may take Luke for the expositor of his own language, there was but one census, '*the taxing*,' which took place, as appears from Josephus, after the banishment of Archelaus. The passage in the Acts explains that in the Gospel, and shows that the only taxing mentioned took place some years after the birth of our Lord.

Is this view, however, compatible with the words employed in the Gospel? We believe it is. We understand the Gospel to state, that, a decree having been issued by Augustus, emperor of Rome, commanding a general census, this census was actually ordered in Judea, so that Joseph and Mary proceeded to Bethlehem in obedience to the decree, which, however, was not carried into effect till the days of Cyrenius. Thus the issuing of the decree, and the holding of the census, were two distinct acts, which took place years apart. The requirement of the census occasioned the visit of Joseph and Mary to Bethlehem; and for this reason is it mentioned, not as affording any fixed date. In order to prevent the idea that the census was then held, Luke throws in a remark by the way, to the effect, that it first took place when Cyrenius was governor of Syria. Luke has, indeed, been supposed to assert, that the census was made when Joseph and Mary repaired to Jerusalem. He makes no statement of the kind, confining himself to the assertion, that they went to be taxed. Nay, we understand him to declare the reverse; for he says that the taxing was carried into effect by Cyrenius, when he was president of Syria. The taxing, or census, consisted of at least two distinct acts: — I. The enrolment: the names, residence, and amount of property were entered in a register, which was done sometimes *with*, sometimes *without*, a reference to — II. the imposition of a species of property tax. The term *apographesthai*, employed (1.) by Luke, properly signifies *to be enrolled*; and enrolment would be a

good rendering of the noun rendered (2.) '*taxing*;' but sometimes (Acts v. 37) the same noun (*apographé*) may comprise the whole proceeding of the census; though for a census comprising the levying of a tax, another word, *apotimesis*, is the appropriate term. Luke, then, declares that, *Augustus having ordered an enrolment, Joseph and Mary went to be enrolled*; but the enrolment actually took place in the days of Cyrenius, president of Syria.

The second verse (Luke ii.) would convey to the English reader the meaning we have given, if his mind had been left unpreoccupied: — '*The enrolment was first made when Cyrenius was governor of Syria*.' Nor, if '*enrolment*' is substituted for '*taxing*,' do we think the translation can be much improved. In the original, however, '*first*' is not an adverb, but an adjective. Hence critics have taken it to qualify '*taxing*,' and render the words thus, — '*this first taxing*,' so implying that there was a second census. But the Greek does not convey this meaning. In order to convey it, a different arrangement of the words of the original is indispensable. '*First*,' in the Greek, stands before the verb '*was made*;' and the verb it was intended to qualify, not the noun. If this were the place for a critical disquisition, we could show by many instances, that in Greek an adjective, and especially the adjective *first*, frequently, but in well-defined cases, performs a part for which, in ordinary English usage, an adverb is employed. In truth, adjectives and adverbs are so nearly related to each other, frequently both in form and signification, that languages abound in instances in which exactly the same word is now an adverb, and now an adjective: — thus, '*he ran well*,' '*I am well*;' '*strike high*,' '*a high stroke*;' '*when he went to London, he first came here*,' '*the first visit*.'

Other allegations adverse to the credibility of the narrative in Luke emanate from assumption or insufficient knowledge. Thus it has been said, that, as the Roman census did not require persons to go to their native city to be enrolled, and as Joseph and Mary went to theirs, the writer is convicted of an inaccuracy. But in the text nothing is said of '*native city*.' It was to '*the city of David*' Joseph and Jesus went, because '*he was of the house and lineage of David*;' the regulation obviously being one of tribe, not possession or property. It could, therefore, take place only in a country where there prevailed the division into (twelve) tribes. Consequently, the census, though Roman in its origin, was Jewish in its form and manner. And what else could it be? In Italy the Roman method would prevail, for the very reason that it would not be observed in Judea, — namely, that the social framework was there Roman. The emperor's officers would of course make use of already existing

usages and institutions in Judea, and every other country where they had to take a census; the rather because in this way they could employ a machinery which would be less revolting to the natives, and more effectual for their own purposes. The temper of the Jews, as appears in the beginning of this article, was such as to require the Roman commissioners to avoid all unnecessary vexation; and doubtless they were desirous to gain the co-operation of the Jewish authorities, as well as the facilities afforded by long-established laws and customs.

A still more extraordinary allegation is, that Augustus had not the power to order a census in Judea. Yet the relations in which the emperor stood to Herod the Great, to Archelaus, and to the Jewish nation generally, were, beyond a doubt, of such a kind that he could command and effect whatever he pleased and judged expedient. And Josephus, as we have already seen, expressly states, that Cyrenius was sent by Augustus for the purpose, among other things, of enrolling and taxing the Jewish nation. This was only the last link of the chain which, for a long series of years, the Romans had been forging for that unhappy people.

The view we have given removes another objection: — 'No census is recorded by the history of the times.' Granted that the census imagined to have taken place at the birth of Jesus is not recorded. But the reader has already seen, that Josephus declares Cyrenius did, in agreement with Luke's words, hold a census of the Jewish people not long after he undertook the government of Syria.

CYRUS (the Greek form of the Hebrew *Koresh*, which is an imitation of the Persian *A'horschid*, denoting the sun), is the ordinary appellation of the celebrated founder of the Medo-Persian empire.

There are three original sources whence a knowledge of the life of Cyrus may be drawn: — I. Herodotus, the oldest of them (*cir.* 450, A.C.) has, in his sketch of universal history, given details respecting the leading events; and, as the father of profane history, must be allowed to be a respectable authority. Indeed, the general credibility of his narratives has in late years gained much ground. II. Ctesias, a Greek physician at the court of Persia (*cir.* 400, A.C.), wrote, from Persian sources, with the special purpose of communicating to the Greeks correct notions of the East, and especially of Persian affairs, a detailed history; our knowledge of which, however, is confined to the use made of it by Photius, Diodorus Siculus, and others. III. Xenophon, the celebrated pupil and biographer of Socrates, a contemporary of Ctesias, has given us an entire piece, in which he professes to describe the life of Cyrus from his boyish days, which it has been too customary to

describe as for the most part a work of the imagination, designed to exhibit an ideal conception of the education of an oriental prince.

No ancient hero has been more fortunate in his biographers than Cyrus. If Achilles was happy in having Homer for the herald of his prowess, Cyrus enjoys a singular distinction in furnishing to three of the chief Greek historians a subject not unworthy of their pens. And these three biographers lived at no great distance from the events which they undertook to record; for Cyrus died 529—30, A.C. Herodotus came in the age immediately succeeding that of Cyrus; Ctesias was his junior, only by a few years; and Xenophon was but little younger than Ctesias. The events also with which they occupied themselves were acted on the great theatre of the world. Cyrus fought for and gained the empire of the East, which, till after the Greeks had vanquished their Persian invaders, brought with it the empire of the West. If, moreover, the disposition and training of Herodotus inclined him to take his materials with too ready a credence, Ctesias assumed the character of a critical historian; while Xenophon, coming after the two others, and living at a time when writing had become an art, and the East lay open to the diligent investigation of Greek scholarship, possessed the means of giving a correct as well as full account of the life of his famous hero. These are circumstances which rarely concur in the biography of ancient or even modern princes, and seem to afford a guarantee of our finding accordant materials for a complete history of Cyrus. Yet the materials which are thus actually furnished are discordant and incompatible; and that to such an extent, that Winer gives a preference to the narratives of Xenophon, because he agrees with the statements and implications of the Bible.

Our purpose in these remarks is to afford the unlearned reader some means of judging for himself of the comparative value of the Biblical history. For instance, various diversities and alleged discrepancies have been pointed out as existing in the narratives, given by the four evangelists, of the life of our Lord. These diversities and alleged discrepancies have been made the most of, in order to divest the evangelical history of all claim to credibility. To a great extent, the objection owes its force to a dexterous, if not unscrupulous logic. But let the variations be as marked, as numerous, as irreconcilable, as the hardest assailant may please to represent, — we ask if they approach to the broad contradictions found in the statements given by Herodotus, Ctesias, and Xenophon, respecting Cyrus. We challenge comparison. The result cannot fail to be highly favourable to the evangelical narratives. We speak advisedly, and after some

inquiry, when we affirm that there is no ancient history comparable for truth with that of the Bible, — to say nothing of its inspiration; and that Matthew, Mark, Luke, and John, humble in the world's opinion as they comparatively were, have left us a more consistent history of Jesus Christ — a history combining more of the attributes of truth — than the three historians aforementioned have given us of Cyrus; than Plato and Xenophon have left of their great master Socrates; or than his numerous historians wrote of Alexander the Great.

In order that the reader may be in some measure able to judge for himself, we shall set down a few facts; and first we shall supply a general outline of the life of Cyrus, as furnished in the *Cyropædia* of Xenophon.

Cyrus was the son of Cambyzes, king of Persia, and of Mandane, a daughter of the Median king Astyages. At twelve years of age, he repaired to the court of his maternal grandfather; and, when only sixteen, led an army against the Assyrians or Babylonians, and then returned to Persia. Hence he was sent to assist his uncle, Cyaxeres II. against the Babylonians; received from him the supreme command over all the Median forces; defeated Cræsus, king of Lydia; and soon after, overcoming Nabonued (Belshazzar), king of Babylon, by the conquest of his capital, put an end to the Chaldean dominion (538 or 539, A.C.). Cyaxeres gave him his daughter in marriage, and with her the succession to his throne. On the death of Cambyzes, Cyrus assumed the Persian sceptre, and, on the retirement of Cyaxeres, that also of the Medo-Babylonian empire (536 or 535, A.C.). He reigned in possession of this vast power till 529—30, A.C. when he died of the decay incident to old age, after having, in anticipation of his death, of which he had received a divine premonition, offered customary sacrifices, and delivered a long admonitory address to his sons.

As the Scriptural narrative falls in best with the account of Xenophon, we shall supply from it what information is necessary, before we proceed to exhibit the discrepancies to which we have referred.

With the statement made above, that Cyrus overthrew the empire of Babylon, the Scripture accounts are in full accordance; and that important event they not only mention, but predict. Our space compels us to be content with giving references (Isa. xli. 2, 3, 25, 26; xlv. 28, where Cyrus is named; xlv. 1, where Cyrus is termed the Messiah of Jehovah; xlv. 11; xlvii. 1, *seq.*; xlviii. 14, *seq.*: see BELSHAZZAR and BABYLON). Scarcely had the conqueror ascended the throne, when he issued a decree, giving the captive Jews permission to return to their loved native land, and to rebuild their venerated temple (536, A.C. Ezra i. 1; v. 13; vi. 3. Dan. i. 21). This royal indulgence Josephus

ascribes to the king's perusal of the prophecies of Isaiah. The passage is too curious to be passed over: — 'God stirred up the mind of Cyrus, and made him write this (the decree) throughout all Asia: "Thou saith Cyrus the king, — Since God Almighty hath appointed me to be king of the habitable earth, I believe he is that God whom the nation of the Israelites worship; for indeed he foretold my name by the prophets, and that I should build him a house at Jerusalem, in the country of Judea." This was known to Cyrus, by his reading the book which Isaiah left behind him of his prophecies; for this prophet said, that God had spoken thus to him in secret vision: "My will is, that Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple." This was foretold by Isaiah a hundred and forty years before the temple was demolished. Accordingly, when Cyrus read this, and admired the divine power, he was seized with an earnest desire to fulfil what was so written' ('*Antiq.*' xi. l. 1 and 2). Any general influence from similarity of religion as between Cyrus and the Jews, we have no grounds for supposing. The aversion of the Persians to the worship of images found a corresponding feeling in the Jews, and may have had some weight with the king (Ezra i. 2, 3). But, if there is any reason to suspect Josephus of being by his patriotism led to throw some warmth of colouring over his picture of Cyrus's motives, there were political considerations which would weigh with so prudent a monarch, who, on his proud and lofty seat, contemplated nothing less than a universal empire. For Egypt could not fail to disturb his pleasing dreams, and he would easily see how important it was to have a strong friendly power in Palestine, by whose means the land of the Nile might quietly be kept in check. The force of this consideration will be estimated, when the reader knows, that only eleven years elapsed before the Persians achieved the conquest of Egypt, and the neighbouring countries (525, A.C.). It is by no means unreasonable to suppose, that distinguished Jews may have had some influence on the mind of Cyrus even indirectly, especially when we call to mind the part which Daniel had taken, if not in preparing the way for, certainly in foretelling, the overthrow of the Chaldean dynasty — (Dan. iv. v. vi. vii.). Not improbably, Cyrus was somewhat afraid of having in his empire so large a body of (comparatively) cultivated men, of distinguished ability and great force of character, detained there as captives, and longing for the hills of Judea, and the solemnities of the temple. He may have seen, what their whole history shows, that the Jews were very impatient both of bondage and of exile, and little disposed to

leave untried an opportunity of regaining their liberty, should one be presented by the absence of the monarch on any enterprise of ambition. Whatever the motives by which Cyrus was actuated, a monarch such as he was obviously the person likely to take the decided step of sending back the captive Israelites.

Not without due reflection did Herodotus apply himself to his narrative respecting Cyrus. Of four ways of relating his history, which prevailed in the time of the historian, he chose that one which rested on Persian authority, and seemed to him least charged with impressions derived from the magnifying power of veneration. The history thus carefully chosen is briefly as follows:—The Median king Astyages, under the effect of a dream which made him fear that a grandson would rob him of his throne, was induced to marry his daughter Mandane to Cambyses, a Persian of the lower ranks. When Mandane had borne a son, Astyages commanded his trusty servant Harpagos to put the child to death. An accident rescued the boy from this peril. He was, under the name of Agra-datos, brought up by a shepherd, but in his tenth year recognised as a grandson of the king. Astyages, moved by the magi, sent the boy back to his parents, and punished Harpagos for not having executed his fell design. Harpagos, meditating revenge, allied himself with the chief of the Medes, who were discontented with the government of Astyages, and induced Cyrus, then grown to man's estate, to avail himself of the prevalent disaffection, and to enter Media, in order to take possession of the entire kingdom. Cyrus brought the Persians into the plan. The consequence was, that Astyages lost the throne (559, A.C.), after he had reigned thirty-five years. The monarch was kept in a sort of honourable bondage till he died. Cyrus changed but little in the constitution of the Medes, and his Persians soon adopted the customs of their captives. He extended the limits of his empire, especially by the conquest of Crœsus. Since he could not hold possession of Asia Minor so long as the Babylonian power lasted, and as its monarch Nabonnedus was an ally of Crœsus, he led an army against Babylon. He conquered the Babylonians in the open field, but had great difficulty in overcoming the city, of which he made himself master only by turning the course of the Euphrates, and entering with his troops by means of the emptied channel of the river. Recognising the existence of a variety of narratives respecting the end of Cyrus, Herodotus gives that which he believed most entitled to credit,—namely, that the monarch lost his life in battle with the Massagetæ, a warlike nation of Scythia. After Cyrus had obtained a victory by craft, the queen Tomyris, collecting all her force,

came to a decisive engagement, in which, having reigned twenty-nine years, Cyrus fell with the greater part of his troops. His vanquisher put his head into a basin filled with blood, in order that it might quench its thirst.

The divergence between this account and that of Xenophon is very apparent. Indeed, there is only such a degree of resemblance between the two, as to let the reader see that it is the same person of whom the two historians speak.

The diversity is not diminished, if we bring Ctesias forward. Agreeing with Herodotus, that Cyrus dethroned Astyages, he declares that Cyrus had been previously connected with Astyages in such a manner, that he had, as a conqueror, married Amytis his daughter, on which Astyages gained dominion over the Barcoi, and lived on good terms with his son-in-law; but at a later period, being betrayed by a eunuch, who, at the command of Cyrus, accompanied Astyages, the latter, when on a journey to visit the former, was allowed to perish in the desert, of hunger and thirst. Nor does Ctesias agree with Herodotus or Xenophon as to the death of Cyrus. Ctesias makes Cyrus lead an army against Amorœos, king of the Derbikoi, a Scythian tribe. Indians, who were the auxiliaries of the Derbikoi, employing their elephants, put the Persian cavalry to flight; in which route Cyrus stumbled, and received from an Indian soldier a fatal wound. While yet living, he was brought into the camp, where he acknowledged as his successor his eldest son Cambyses, and assigned to his youngest son, Tanyoxartes, a province free of tribute. He died on the third day after he had been wounded, in the thirteenth year of his reign.

To refuse credence to the entire history of Cyrus,—to deny his conquest of Babylon,—to throw doubts on his existence,—to account for the divergent narratives by alleging fraud or fiction,—would be accounted harsh, unjustifiable, if not unjust; betraying a sweeping spirit of condemnation, which, in the end, would leave ancient history a blank. But what shall be said of the same process when applied to the gospel?—especially since in this case the variations are inconsiderable, and have no other appearance than such as must always arise when well-informed and credible historians write independently of each other.

Cyrus has been recognised in the ram that 'stood before the river, which had two horns, and the two horns were high; but one was higher than the other, and the higher came up last,'—seen by Daniel,—'pushing westward, and northward, and southward, so that no beasts might stand before him, neither could deliver out of his hand; but he did according to his will, and became great' (Dan. viii. 3, 4).

D.

DABAREH (H.), a Levitical city at the foot of Tabor, on whose ruins now stands the village *Dabury* (Josh. xxi. 28). At this place, the events recorded in Matt. xvii. 14—21, are believed to have taken place. The Christians built here a commemorative church on the site of the house into which Jesus was held to have retired after the performance of the miracle. Of this church there are still some remains. They also show, in the vicinity of Tabor, and of the village of Dabury, a fountain, named 'the well of the nine apostles;' who are said to have there awaited the descent of their Master from the Mount of Transfiguration. At an early period there was, on the same spot, a chapel, which was dedicated to the nine apostles.

DAGON (H. from *dag*, a fish), — the national divinity of the Philistines of Ashdod and Gaza (Judg. xvi. 23. 1 Sam. v. 1, *seq.*), which appears to have had the head and hands of a man (1 Sam. v. 4), but from the navel downwards the parts of a fish; though authorities here somewhat differ, and Philo makes Dagon to be exclusively a male of the human form. Dagon, as the male, was connected with Derceto or Atergatis, the female fish-god of the Philistines; and, hereby, with Astarte, whose worship was practised by the Philistines (1 Sam. xxxi. 10). The position of the Philistines on the coast, and the food which they drew from the sea, were the causes which led them, in common with other maritime peoples, to pay religious honours to the fish. In Judg. xvi. 25, *seq.* mention is made of a temple of Dagon which Samson destroyed. The building appears to have resembled a modern Turkish kiosk, which consists of capacious halls, the roof of which is in the fore part supported by pillars. On the roof of such buildings intemperate pleasures were customarily enjoyed. The temple of Dagon in Ashdod was burnt by Jonathan (1 Macc. x. 84. Joseph. 'Antiq.' xiii. 4. 5).

DALMANUTHA (C. *bad abode*), a town or village beyond Jordan, in the eastern part of the tribe Manasseh, and on the south-east of the Sea of Galilee. The place was utterly destroyed by the Romans (Mark viii. 10).

DALMATIA — into which Titus (2 Tim. iv. 10) is reported to have gone shortly before Paul's demise — was a province of the Roman Illyricum, lying on the Adriatic Sea, between the rivers Titius and Drinus, south of Liburnia, having the cities Salona, Epidaurus, Lissus, and others. The incident recorded of Titus gives reason to think, that

he preached the gospel to the Dalmatians with acceptance and success.

DAMARIS, a woman of Athens, who was converted by the preaching of Paul (Acts xvii. 34). Some have conjectured, that Damaris should be written *Damalis*, which is a common female name among the Greeks. As no descriptive epithets are employed to distinguish her, she may have been a person of note. However, she owes her chief distinction to her being mentioned by the apostle. Thus even a slight connection with truly great men confers earthly immortality; but eternal life can be gained only by intimate alliance with Christ.

DAMASCUS lies in a plain in the north-east of Syria, being from six to eight days' journey from Jerusalem, and is one of the oldest cities in the world; in whose territory, if we may believe tradition, dwelt Adam, after he had been banished from Paradise. About half a day's journey from Damascus, near Abila, is a lofty hill with a flat top, covered with beautiful trees, and having a cavern. Here Cain and Abel are said to have offered their sacrifices. Damascus — called in Hebrew *Dammeseck*, in Arabic *Dimaschk*, in Syriac *Darmsuk*, and by the modern Arabs *Es Scham* — is, as the last name indicates, the capital of Syria. According to Josephus, the place was founded by Uz, a grandson of Shem. The city certainly existed in the days of Abraham; for it is mentioned as the native place of Eliezer, the patriarch's steward; and, from the style of the narrative, the writer evidently held it to be an ancient place (Gen. xiv. xv. 2). Till the time of David, Damascus appears to have been an independent state. In the reign of that monarch, the Syrians of Damascus having sent succour to Hadadezer, king of Zobah, against whom David was making war, suffered a severe defeat, and became subject to Israel (2 Sam. viii. 3—8). The subjection, however, did not long endure; for, near the end of Solomon's reign, Rezon, a subject of Hadadezer, avenged his sovereign against the Hebrews, by making himself master of the city (1 Kings xi. 23—25); when Damascus became the seat of a new and energetic government, which occasioned trouble and danger to the kingdoms of Israel and Judah. Jeroboam II. of Israel overcame Damascus (2 Kings xiv. 28), which was accounted a Hebrew tributary; but, after his death, the city recovered its independence, and Rezin became its sovereign. He united with Pekah, king of Israel, against Judah, whose ruler Ahaz sought aid of Tiglath-Pileser, king of Assyria, who subdued and sacked Damascus

(Isa. viii.). From this time, Damascus, unable to support itself, shared the fate of the kingdoms on whom it was successively dependent. After the fall of the Assyrian empire, it fell into the hands of the Babylonians. Thence it passed to make a part of the Persian empire, under whose sway it had a period of great prosperity. After the death of Alexander the Great, who subdued the Persian monarchy, Damascus formed a part of the Syrian empire, under the Seleucids. Under these kings, Damascus lost a portion of its greatness, by being neglected of its masters, who founded new cities in the northern part of their kingdom, since the Egyptians were taking pains to bring Syria under their power. In the contest of the Maccabees against the Syrian monarchs, Damascus was probably conquered by Jonathan (1 Macc. xii. 32). About the year 64, A.C. the Romans brought Damascus under their power. At a later time, king Aretas, of Arabia, appears to have been master of Damascus; for he had there a representative, who, in order to gratify the Jews, endeavoured to seize the apostle Paul (2 Cor. xi. 32). The Romans,

however, are again found lords of Damascus; and, under their emperor Diocletian, it rose to eminence and splendour, which it has never wholly lost; for that monarch saw in Damascus a city by which effectual opposition could be given to the growing power of the Saracens, and therefore not only carefully fortified it, but placed there abundant magazines, and set up within its walls a manufactory of arms; so that, from so early a period as this, may probably be traced the still surviving fame of the Damascus blades. The emperor Julian gave this city a preference over all others, in consequence of its magnitude and beauty, as well as the splendour of its temples, and other public buildings. On the same account, the caliphs in the seventh century made it for some time the metropolis of their power. In the year 1517, it was conquered by the sultan Selim; since which, it has remained under the dominion of the Turks, who have a pacha in the place. It is at the present day in great prosperity, owing mainly to the fact, that the chief route runs through it, pursued by caravans on their way to Mecca.



D A M A S C U S.

The city has a delightful position; for it spreads itself out over a broad and beautiful plain, which, opening towards the south and the east, is, on the north and west, enclosed and sheltered by hills, that slope down towards it from the lofty Lebanon. The plain is plentifully watered by the Barada, of old the Chrysorrhoea (the Abana of 2 Kings v. 12), which, dividing and subdividing into numerous streams, is carried beyond its natural flow, by artificial canals. This

abundance of water renders the soil very productive, luxuriant, and beautiful; so that, among other laudatory terms, the Moslems call Damascus one of the four eastern paradises. Its chief distinction, however, consists in being accounted by them a holy city, since in it Mohammed was to make his descent from the ninth heaven, into which he was raised from Jerusalem, in order to receive the Koran. Damascus, too, they believe to be the place where the general

judgment will be held, and the eternal kingdom established, of which they are to be chiefs. A very large portion of the vicinity is occupied with gardens, which present the utmost luxuriance and beauty of oriental vegetation. Picturesque as the city appears when viewed from without, — with its leaden domes, marble minarets, and gilded crescents, — the interior is by no means pleasing to the eye. Very many of the houses are built of mud, and, externally, present a picture of filth and wretchedness. Some of them, however, which belong to the rich Armenian merchants, are furnished with great magnificence, forming a strong contrast with the neglected state of their outward appearance. The mosques and other public buildings of the city, are, in most cases, very fine and imposing.

Damascus is essentially a commercial town. Lamartine gives the population at 300,000, of whom 80,000 are Christians. M'Culloch estimates it from 120,000 to 150,000, of whom 12,000 may be Christians, and as many Jews. Notwithstanding the number of Christians who inhabit this city, it was, till very lately, necessary for Europeans to assume the entire Turkish costume, in order to protect themselves from the fanaticism of the population of Damascus and the surrounding country. Now, however, the state of feeling is much improved, though it would not be prudent for Europeans to exhibit themselves in hats and coats to the fanatics who accompany the great caravan to Mecca.

The fanaticism for which Damascus was notorious made it a suitable place for the prosecution which Saul intended to carry on there (Acts ix.). From the raging of the spirit which he intended to evoke, Saul himself, when he had joined the 'sect every where spoken against,' had no small difficulty to escape (2 Cor. xi. 32). The place retains reminiscences of that great man. Among its buildings is 'the convent of Paul's conversion,' and 'Paul's gate.' In the vicinity is an old tower with a window, said to be that from which his friends let the apostle down in the hour of peril (Acts ix. 25. 2 Cor. xi. 33). There is also to be seen in a street which is still called 'straight' or narrow, the house of Judas, in which 'Saul of Tarsus' is believed to have dwelt (Acts ix. 11). Not far distant, the traveller is pointed to the house of Ananias: before this is a well, from which the water is alleged to have been drawn, that was used in the baptism of Paul. On the road from Damascus to Jerusalem, about four hours from the city, there lies a grotto, which is so low as scarcely to allow a person to stand erect. In this Paul is held to have hid himself when he fled from Damascus. This, also, tradition makes to be the spot where the apostle, on his journey towards the city, was struck to the ground, and converted to Christ (Acts

ix. 8, 4). In the vicinity of this grotto are the remains of a convent.

These vestiges of ancient times show how deep was the impression which the facts of the gospel made on the minds of the early Christians, and so serve to reproduce in form, and give life to its shadow, as they appear before our eyes, rendered dull by the lapse of ages; and although cases there probably are in which these traditions no longer report the truth, or report more than the truth, yet, in general, they could not have arisen from nothing, nor have fixed themselves on fancies or fictions; and have, in our opinion, as good a chance of being correct, as the opinions of modern scepticism. At least, they form a part of the poetic element of sacred antiquities, which no wise-judging man would willingly part with, or 'let die.'

DAMNATION — from the Latin *damnum*, 'injury,' connected in derivation and meaning with the words *damage* and *doom* — signifies properly *the act of condemning*, or *the state of being condemned*, that is, adjudged to a certain loss, injury, or punishment, as being found guilty. Hence the word sets forth the act of a judge in declaring a prisoner guilty, and assigning the punishment he is to undergo; and, derivatively, may mean either the punishment itself, or the state of privation and pain which punishment superinduces. From human, the word passed to divine things; in which its import is similar to that already indicated. Before we go on to review the passages in which the word occurs, it is proper to remark that 'damnation' originally signified what is now meant by *condemnation*, as appears from the statement above given. This being the case, the term itself does not define who is the judge, who the criminal, or what the punishment; which things remain to be learned from the Sacred Scriptures. We make this remark because, by degrees, and the force of use, a specific meaning has been attached to 'damnation,' as denoting the endless pains of hell.

'Damnation' stands as the English of three Greek words: — I. Of *apoleia*, which signifies *loss*, or *perdition*. It is rendered 'waste' in Matt. xxvi. 8, and Mark xiv. 4; where strictly it signifies nothing more than *misapplication*. In Matt. vii. 13, it is construed by *destruction*, and is spoken of those who enter the wide gate and the broad way. In John xvii. 12, it is applied to Judas, who is termed 'the son of *perdition*.' In 2 Pet. ii. 3, we find the word 'damnation' itself. The nature, degree, and duration of the evil which the term implies, are not determined by these passages. Hence we are not at liberty to assume, that it means either annihilation or eternal torments. The first it does not necessarily import, since it may signify mere waste or misapplication; and the assump-

tion that any being ever ceases to exist, is contradicted by the whole analogy of nature, in which all things change, but nothing perishes. The second may be a Scriptural doctrine, but is not of necessity implied in a term which can be used of the ointment poured on Jesus' head. II. 'Damnation' is the rendering of *krima* (Latin *crimen*, English *crime*), which denotes a *judicial declaration* or *sentence*; and hence is used of the 'judgment' of God in this world (John ix. 39), and of 'judgment to come' in the next (Acts xxiv. 25). It also denotes the consequence of a judicial sentence or punishment, as in Luke xxiii. 40, where, being represented by the word 'condemnation,' it is employed of the *crucifixion* of one of the malefactors executed together with our Lord. That the word *krima* does not itself carry the idea of everlasting torment, appears from the fact, that in Heb. vi. 2, the epithet 'eternal' is prefixed to it.

The third word *krisis* (our *crisis*) is nearly allied, both in form and meaning, to the last, denoting strictly the act of separating, selecting, trying, judging, and condemning, and generally the whole process and each important part of a judicial procedure. *Krisis* is translated by 'damnation' in Mark iii. 29, where it is preceded by 'eternal;' and by 'condemnation' in John v. 24; being, however, most frequently represented by 'judgment' (Matt. v. 21; x. 15). Sometimes by 'judgment,' the connection shows we are to understand a judicial inquiry before an earthly tribunal (Matt. v. 22); at others, an opinion or judgment of the mind (John v. 30). From these less important applications, the word rises to signify *justice* itself (Isa. v. 7); *sense of justice* (Matt. xxiii. 23. Luke xi. 42); *trial under divine Providence* (John xii. 31); *a period of general adjudication* (Matt. x. 15. Heb. ix. 27. 2 Pet. ii. 9); *divine punishment on the guilty* (Rev. xiv. 7); and specifically (Matt. xxiii. 33) the *punishment of hell*, or *gehenna*.

The 'judgment' spoken of in Matt. v. 21, 22, refers, in contradistinction from the Sanhedrim, to the inferior tribunal, consisting of the judges or magistrates of each individual city, who had cognizance of lesser transgressions or misdemeanors, and were empowered to inflict minor punishments (Deut. xvi. 18. 2 Chron. xix. 5; comp. Joseph. 'Antiq.' iv. 8, 14. 'Jew. War,' ii. 20. 5).

A specific meaning attaches to the word 'judgment,' in Matt. xii. 20, — 'Till (while) he send forth judgment unto victory.' In the original, 'the' is prefixed to 'judgment,' and the meaning seems to be — 'the cause,' or 'his cause,' that is, the gospel: comp. Isa. xlii. 1, 2. — See ANATHEMA.

DAN (H. *a judge*), one of the twelve tribes of Israel, who had their abode on the sea-coast, with Ephraim on the north, Benjamin

on the east, and Judah with Philistia on the south. Their territory, however, was not strictly defined. The cities which fell to the share of Dan lay for the most part in the land of the Philistines, and we do not know to what extent they succeeded in gaining possession of these hostile places (Josh. xix. 40—48. Judg. xviii. 1). Joppa (Japho), Timnath, and Ajalon, were its chief towns. The tribe, at one time, numbered 62,700, at another 64,400, men above twenty years of age, 'able to go forth to war' (Numb. i. 38, 39; xxvi. 43).

DAN — a town in Naphtali, called also Laish and Leshem, and forming the northern boundary of the land of Israel. The name was changed from Leshem to Dan, on occasion of a conquest of the land, made by a colony of Danites, discontented with the limits assigned them by authority (Josh. xix. 47; comp. Judg. xviii. 27). The place, however, is denominated Dan as early as Gen. xiv. 14; which favours the idea, that Genesis was revised at a period when Dan had become the sole customary name for Laish (see also Deut. xxxiv. 1).

Dan, as the northern limit of Palestine, had Beersheba for its southern opposite; whence the phrase, 'from Dan to Beersheba' (Judg. xx. 1. 1 Sam. iii. 20). It was, at an early period, a seat of image-worship (Judg. xviii. 4, *seq.* 1 Kings xii. 28—30).

Dan, which some have identified with Paneas (Cæsarea Philippi), is by Robinson placed at Tell el-Kady, which lies about three miles from Paneas, in a course a little south of west, over, for the most part, a plain densely covered with oak and other trees, and a thick undergrowth of various kinds of bushes. The Tell, or hill, is elevated about forty or fifty feet; its figure is oval. One part of it is covered with oak-trees, and another with thick brushwood and briars. It is an extinct crater, about half a mile in circumference. On the south-western side, the wall of this crater has been partly carried away by the action of a fountain which gushes out all at once, a beautiful river of delicious water. The fountain first appears in the centre of the crater. The great body of water, however, glides underneath the lava-boulders, and rushes out at the bottom of the Tell on the west. But a considerable stream rises to the surface within the crater, and, conducted over its south-western margin, drives two flour mills which are overshadowed by magnificent oaks, and almost buried beneath luxuriant vegetation. The two streams unite below the mills, forming a river forty or fifty feet wide, which rushes very rapidly down into the marsh of Huleh. Thomson saw a multitude of turtles sunning themselves on the rocks around.

Tell el-Kady, or Dan, was the chief place of a region of country, which is accurately described by the spies in Judg. xviii. 8—10.

DANCING was in every period a loved enjoyment among the Hebrews (Exod. xv. 20. Ecclesiastes iii. 4. Jer. xxxi. 13), which the young had a share in (Job xxi. 11); maidens practised (Judg. xxi. 21. Matt. xiv. 6); and even children imitated in their play (Matt. xi. 17). The case of Herodias's daughter shows, that the *pas seul*, in which there is only one dancer, was known among the Jews. Not only private festivities (Luke xv. 25), and the gathering of the vintage (Judg. ix. 27), but public rejoicings, as celebrations of victory (Exod. xv. 20. 1 Sam. xviii. 6), triumphal processions (1 Sam. xxi. 11), and religious solemnities (Judg. xxi. 10), were occasionally accompanied and enlivened by dancing. We find dances mentioned as taking place around idolatrous images and altars (Exod. xxxii. 19. 1 Kings xviii. 26). David celebrated the bringing up of the ark into the sanctuary with dances, in which he himself took part (2 Sam. vi. 5, 14); and after the captivity, as we learn from the Rabbins, the Israelites celebrated the feast of tabernacles with a torch-dance, in the outer court of the temple. When females danced alone (Judg. xi. 34), or in choirs (Exod. xv. 20. 1 Sam. xviii. 6), they usually beat tambourins or timbrels (Jer. xxxi. 4). Song was often connected with these dances (1 Sam. xviii. 7; xxi. 11), which were accompanied by stringed as well as other instruments (2 Sam. vi. 5). Seven words have been pointed out as denoting the different kinds of dancing prevalent of old among the Hebrews; and what is called a country dance (*contre-danse*) is thought to be indicated in 1 Sam. xviii. 7. That it was accounted unbecoming for men, or for persons of rank, to dance, cannot be concluded from 2 Sam. vi. 16. In this case, dancing in general is not reprov'd, but dancing alone, or in front of a procession; and in verse 20, the point of blame is made to consist in David's being 'uncovered,' that is, divested of his robes of state (see CLOTHES). The nature of the old Hebrew dancing is not well known; but female-dancing was most probably not essentially different from that which now prevails in Eastern countries; and, agreeably to the character of Orientals, would be full of life and expression, but by no means obscene. Whether public dancing-women existed among the Israelites is uncertain. The East, in the present day, abounds in them; but they are generally persons of doubtful reputation, or known courtezans. That, in the 'latter days,' Jewish families, especially those of princely rank, adopted Grecian dances, is not improbable; which Cicero ('Pro Murena,' 6) has described as being in his time among the Romans the last resort of inebriated conviviality, and a disgrace to a Roman of high rank. The truth seems to be, that dancing among the Hebrews originally partook of the innocent

gaiety of a simple agricultural and unsophisticated people. But contact with heathenism brought heathen vices with heathen recreations and refinements, when the resources of the pantomimic art were brought in to minister to a palled and vitiated appetite for pleasure. Interpreters have found in Matt. xiv. 6, a reference to an unworthy scene of this nature, in which the excitement of the dance, joined with the intoxication of wine and passion, caused the destruction of John the Baptist.

Olin thus describes a dance which he witnessed in Egypt:—

'We stopped for the night on the western bank of the river, opposite to a large village at the distance of about half a mile from the bank. The delicious softness of the atmosphere, and the brilliant moonlight, tempted us to walk in the grove of palm-trees that lies between the village and the landing-place. Our attention was soon attracted by the sound of music and loud peals of merriment. We directed our walk towards the village, and approached a large group of people just outside of the gate. There were perhaps two hundred persons, consisting of men, women, and children, most of whom squatted upon the ground after the peculiar manner of the country. A few of the men were standing, and all were deeply engaged in looking upon a dance performed by two young females in the midst of the crowd, where an area was kept vacant for the purpose. The dress of the dancers was loose and flowing, of very light materials, open at the bosom, and so adjusted as to exhibit the form and person as fully as possible. Their head-dress, which was ornamented with shining trinkets, and not unbecoming, hung down behind to the waist. They wore a broad girdle, which was wound many times around the body, and covered it from the bosom to the hips. The ankles and arms were adorned with bracelets, with which they kept time to the thrilling music made by two rude instruments; the one a sort of earthen drum, in form not unlike a funnel, having a head of goat-skin; the other a wind instrument, two or three feet long, composed of two reeds of unequal length,—one perforated with holes for the fingers,—and bound together, so as to enable the performer to blow in both at the same time. The dance is unlike any thing seen in other countries. It begins with slow and measured steps, accompanied by the sound of some brass trinkets or cymbals, which the performers hold in their hands, and shake briskly above and around their heads; at the same time throwing their bodies forward and backward, and to the right and left, with great violence. This seems but the introduction to the dance, in which the feet and legs remain immovable; the hands are raised on high, or fall in unison with the voluptuous sentiments designed to be ex-

pressed and excited. The chief part of the performance consists in a succession of attitudes, contortions, and gestures, performed by the muscles of the thighs, abdomen, and loins. The performers possess a perfect command over every fibre of the body; and those parts of the human frame which are naturally quite incapable of voluntary motion have acquired a pliability and power that seem hardly less than supernatural. They were highly excited, I might say almost frantic, under the influence of the music, and of their own exhausting efforts. The spectators partook of the same intoxicating influence. They encouraged the dancers with occasional cheering, and swelled the hoarse music to a deafening note, by now and then pouring upon its thrilling, rapid tide, a brief loud chorus. The dancers occasionally stopped to get breath, but, by repeating their evolutions, speedily rose again to the state of phrensied excitement, which, for the moment, seemed to have subsided. It was a wild and very striking scene. I was not sorry to have stumbled upon it, though it left a painful impression upon my feelings. The motions and attitudes of the dancers were indecent and offensive in a high degree; and we were fain to turn our backs upon an exhibition which, from its singularity and novelty, we had witnessed with a lively interest' (i. 132, *seq.*).

The same writer gives an account of a funeral dance:—

'On entering the village, our attention was attracted by a group of twenty or thirty females, uttering doleful cries, and performing a sort of dance to a shrill and disagreeable music. Three of them were seated on the ground; one beating a large drum with the open hand, a second making a noise on a sort of shield covered with the untanned skin of a sheep or goat, while a third discoursed music with a rudely-constructed instrument. The strains were plaintive and melancholy. The rest danced in a long vaulting step, following each other in a circle around the musicians. They were dressed in loose tattered robes, in the usual style of the female peasantry. They threw their hands and arms around and aloft in the wildest manner, and brandished long, slender spears, all accompanying the music with loud and piteous cries. The number of performers increased during our stay, and a few women and girls seated themselves on the ground as spectators, though no men approached or gave any heed to the performance. We halted at a short distance to observe this singular exhibition, which seemed at first to increase their excitement, and the velocity of their wild gyrations. In a short time, however, one of the dancers sprung forward, and snatched the instruments of music from the hands of the women seated within the circle, which in an instant

put an end to the performance; and the parties approached, and asked us for buck-sheesh. We learned, on inquiry, that a person had recently died in the house before which this singular funeral ceremony was performed by the female relatives. We proceeded towards the temple, and soon heard behind us a renewal of this melancholy dirge' (i. 214).

DANIEL (*H. my judge (is) God*, A.M. 4942; A.C. 606; V. 606), a Hebrew prophet in the Chaldee-Persian period, of the tribe of Judah, and the race of David; who, in accordance with the prophecy in Isa. xxxix. 7, was in the third year of the reign of Jehoiakim, king of Judah (*Dan. i. seq.*; comp. *Jer. xxv. xxxvi.*), transported, while yet young, to Babylon, by Nebuchadnezzar, after the conquest of Jerusalem.

In company with three companions of his own nation, he underwent an educational discipline of three years' duration, after, in accordance with an Eastern custom (*Gen. xli. 45. 2 Chron. xxxvi. 4. Esther ii. 4*), he had received the name of Belteshazzar, — *Bel's treasure-keeper* (*Dan. i. 7*). The aim seems to have been to convert Daniel to the religion of the Chaldeans; for which purpose he was provided with food, the eating of which would have been a breach of the law of his fathers. He, in consequence, obtained, by a trial, which proved that simple fare was conducive to health, permission to adhere to his national diet. This act of self-denial and religious principle was, as such acts always are, rewarded of God with gifts of his Holy Spirit, so that the young man made marked progress in wisdom and spiritual knowledge; and the king found in him a counsellor far superior to the national magi.

An occasion soon put Daniel's skill to the test. Nebuchadnezzar, failing to obtain the interpretation of a dream from the magi, in whose class Daniel seems to have been formally recognised, was on the point of exterminating them in the true spirit of Eastern despotism, when the prophet offered his assistance; and, having received enlightenment in a vision, expounded the dream, in the name of 'the God of heaven that revealeth secrets.' The result was, that the monarch confessed, — 'Of a truth your God is a God of gods, and a Lord of kings;' while he made Daniel 'a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon;' so that 'he sat in the gate of the king,' or became prime vizier (*ii.*). His elevation seems to have aroused into action the dormant jealousy of the Chaldean priesthood, who impelled the king to take a step, in requiring from his subjects the worship of an image of gold, which could not fail to compromise all faithful Jews, and might, at least in its consequences, reach the

obnoxious Hebrew minister. The plan was defeated by the fidelity of 'three servants of the most high God,' whose moral courage and miraculous preservation confirmed the monarch in his predilection towards the Hebrew race (iii.). After the deliverance of Shadrach, Meshach, and Abednego, the king had another dream which troubled Daniel as well as himself, but the interpretation of which, given by the sage, accompanied with seasonable advice, found complete fulfilment; after the penalty involved in which, Nebuchadnezzar declared, — 'I praise, and extol, and honour the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride, he is able to abase' (iv.). The acknowledgment may have been sincere, but wrought no vital change in the monarch's heart.

The book which bears Daniel's name, or what may be fragments of the original work, does not bring the prophet on the stage during the followers of Nebuchadnezzar, till the last day of the reign of Belshazzar, when, while carousing with his court, and desecrating the sacred utensils of the Hebrew sanctuary, that despot saw a handwriting on the wall, which, as decyphered by Daniel, announced his immediate downfall. Apparently the prophet, in the midst of those sudden and sometimes unaccountable reverses to which Oriental countries are specially liable, had fallen into neglect, if not disgrace; but he knew from the prophecies of Isaiah what was at hand, and already the name of Cyrus filled Asia with its renown. Hence he appeared before the terrified and half-inebriated prince with a confidence and dignity befitting his position; and, making mention of the loss of reason that had been inflicted on the conqueror of Jerusalem for his sins and folly, he announced the ruin of Belshazzar, and the coming dominion of the Persians. The bearing and the message of the prophet impressed the king so profoundly, that, perhaps in some vain hope of escape by his means, he lavished honours on his Hebrew slave (v.).

Under Darius, for whom Cyrus had captured Babylon, Daniel was the first of three presidents, in whose hands was the entire government of that mighty empire. So exalted a station could not fail to excite envy, and envy would find hope of revenge, especially in the imperfectly established relations of a new dynasty. The magian caste employed their great influence with Darius, to procure a decree, forbidding worship to be offered within thirty days to any being save the monarch himself. Daniel knew the evil intent of these men, and resolved, as became one with his convictions and in his office, to make his prayers in such a manner that they might be known of all. The consequence was, that Darius, taking Daniel's conduct as a wilful and open breach of his

commands, and even as an insubordination, was driven, in his rage, to treat the prophet, without mitigation, as a rebel, and threatened against disobedience. Monarchs were wont to have lions stocked with wild animals, which once for the perilous amusement of their reign, and the punishment of their subjects. Into such an enclosure Daniel was cast. But the God whom he worshipped faithfully, preserved him unharmed in sight of this wonderful rescue. Darius made a confession of the sovereignty of the God of Daniel, who now began his reign, and in that of his successor (vi.). That prince may have been influenced by the advice of the faithful in the act of liberality he performed; he gave the Jews permission to return to their native land.

This is the last historical notice of Daniel; for the rest of the book is a collection of accounts of visions and prophecies, during his long, uneventful, and very important life.

Daniel appears as a man eminently distinguished for prudence, wisdom, and piety. His fame was great. At an early age he is classed with the sages and righteous men, Noah and Job (Ezek. xiv. 14); and became proverbial for superior wisdom (Ezek. xxviii. 3). He was recognised as a prophet in the days of Christ (Matt. xxiv. 15).

In Daniel we see the Hebrew mind brought out in a superior manner. It cannot be denied that they possessed great excellence. In his piety, taken as a representative of his race, he showed hardness of heart and indocility; yet had he enough of firmness and persistence to withstand the most powerful blandishments, as well as the most violent opposition. Placed in circumstances where all that Oriental pomp and splendour could give, and all that a gorgeous religious falsities could achieve for the conversion of his heart, he was found the depressed religion of his fatherland; and a high rank among the true servants of God, and became distinguished for the qualities which made the descendants of a peculiar people, and characteristic of the Bible.

During the captivity, Daniel bore an important, yet perilous office of the representative of his people, at the Chaldean court. For any thing but this, was he not one of those who undertook the charge of education. His own force of character and prevailing piety placed him at once in an office near the monarch, and made him the centre of his nation's hope and confidence. Wisely and faithfully did he meet the duties which hence arose.

well as piety, was requisite. Daniel proved equal to his position. In all ages, slaves have been of a sudden elevated to the right hand of Eastern despots. The rise of Daniel, as well as that of Nehemiah, is in keeping with Eastern customs. But ordinary viziers fall as suddenly as they rise; and when they fall, they perish. Daniel reached a very old age in a service, of all the most dangerous. At our first view, we see him under the protection of the devastator of his native land: our last presents him as the approved and influential servant of its friend and restorer. Viewed in this light, he appears an instrument in the hand of God, for the support and encouragement of captive Israel, — a support and encouragement which were indispensable, if that people were ever to be again located in their native soil; and the miracles recorded in connection with him have an object and a reason which remove them from the class of ordinary wonder-workings, and go far to attest their credibility.

DANIEL, THE BOOK OF, contains, besides the particulars already stated, which regard the life of the prophet, many interesting details touching the Chaldee and Medo-Persian monarchy, which are in accordance with what, from other sources, is known on the subjects; only that here, in Holy Scripture, we have more detailed, life-like, and impressive accounts, than we find in heathen writers (i.—vi.). In the seventh chapter, the writer narrates a dream which, in the first year of the reign of Belshazzar, he had regarding four kingdoms prefigured under the image of four beasts. The kingdoms are described in ii. 31—45. Chapter the eighth tells how, in the third year of the same monarch's reign, Daniel saw in a vision a ram with two horns, which was assailed and subdued by a goat with 'a notable horn.' The ram denotes the king of the Medes and Persians; the goat, Alexander the Great. The ninth chapter states, that, in the first year of Darius, Daniel, while engaged in prayer for the speedy termination of the captivity, was divinely instructed, that, after seventy weeks, reconciliation should be made for iniquity, and everlasting righteousness be brought in. From the tenth to the twelfth chapters, information is given of the fate of the Persian, Macedonian, and Greek-Asiatic monarchies, down to the time of Antiochus Epiphanes; of the persecution of the Jews, and the establishment on earth of the kingdom of God.

A right understanding of the aim and purpose of a book goes far to establish or overthrow its credibility. This position is exemplified in the book of Daniel, and has been too much forgotten in critical discussions concerning it. The chief aim of the work we take to be the exhibition of the Jewish religion, in contrast with that of the magi. In the prosecution of this pur-

pose, the writer sets forth various facts as bearing on his leading object, — facts which were within his own knowledge and experience. Hence, at the very first, Daniel appeared superior to the sensual attractions of the court, and proved that even the dietetical regulations of Moses were conducive to health. The moral courage exhibited on this occasion created a favourable impression on behalf of the young man, and his three associates; which went on increasing as they advanced in knowledge and culture, till at length the interpretation of Nebuchadnezzar's dream raised Daniel at once to the highest consideration. The presence and fame of these Hebrews in his court may well have made that monarch reflect on the possibility of their having truth on their side, the rather, probably, because he knew something of the falseness and deceptions of the established religion. Hence he may have resolved to put the skill and pretensions of both parties to the test. His dream afforded an opportunity. Objectors have said, that he was not likely to require the magians to say what was the substance, as well as the import, of the dream, as if any stretch of caprice and authority were too great for an Oriental tyrant. But our view supplies a sufficient reason for this command. The king felt that the exposition of a dream lay not entirely beyond human power. But, in the substance of his dream, he had a sure test in his own mind. This could be known to none save himself and 'the holy gods.' He therefore made this the prominent point. The result justified the course he took.

Now to us it seems all but impossible that the collision here implied should not have arisen. The genius of the two religions was essentially dissimilar. The moment Judaism came into contact with Magianism, a conflict was inevitable. The position and celebrity of Daniel made the court itself the field of action. And thus the question assumed a vital importance. Nor, apart from some influence such as that which must have resulted from the success with which Daniel maintained his righteous cause, can we well understand how, contrary to what was usual or likely, a decree should have been issued permitting the captives to return home. Viewed in the light, however, in which we have placed the book, it is seen to record most important events; which, in their issue, did something to undermine the deceptive system of Chaldee philosophy, to diffuse more correct impressions of divine power and providence, and so to prepare the way for Christ.

In this, its main design and tendency, the book of Daniel had a yet wider and still more important aim, — namely, the advancement of that kingdom of God, of righteousness, true holiness, and eternal life, which Jesus came to found, and of which Daniel had a foresight, and uttered predictions.

If these aims are borne steadily in mind, objections which have been taken to the authenticity of the book will disappear of themselves.

Besides the canonical writings which bear Daniel's name, there are extant in Greek, others which wear the features of spuriousness, and find their place in the Apocrypha. These are the history of Susanna, of Bel and the Dragon, the prayer of Azarias, and the song of the three children in the fiery furnace.

The book of Daniel, as well as that of Ezra, is peculiar, in being written in two languages. In the Hebrew are chapters i. ii. 3; also viii.—xii.: the remaining ii. 4—vii. are written in Eastern Aramaic, or Chaldee.

It must also be remarked, that the first six chapters are distinguished from the six ensuing in this, that in the former, Daniel is spoken of in the third person, while in the latter he himself speaks in the first.

The book is without the name of its author, though the latter half professes to be composed by Daniel. It is worthy of notice, that the work consists of a number of parts more or less disconnected. It cannot, however, be hence inferred, that these parts proceeded from different hands. They may be pieces written at different periods in Daniel's life, and put together after its close, in the manner of a collection of separately published poems. The general tone of thought, and the deep, rich, oriental colouring; the intimate knowledge displayed of the manners and modes of action in Eastern courts; and the relations in which the Chaldeans and the Jews, especially the magi and Daniel, stand to each other, combine to make it probable, that the Daniel, whose history the book relates, is its author; and to give us an assurance, that, whoever the author was, we have here a reality,—a transcript from actual life,—a page out of the world's history.

This, however, is a different question from that which asks, whether the condition in which the book now lies lies before us is that in which its materials proceeded from the prophet's pen. Evidences there are in the work, which show the working of a later hand. It appears not unlikely that some Israelite gathered together the several pieces which Daniel had himself put forth, adding to them such biographical notes as he might think desirable. An intimation of another hand is found so early as chap. i. 21. Nor was it likely that the prophet would himself have written, that among the magi none was found like himself (i. 19; see 20, and vi. 4).

The book of Daniel was held in high, though not the highest, estimation by the ancient Jews; but, so early as the third century, it found an assailant in Porphyry, the

Syrian Neoplatonist, who wrote against Christianity. This philosopher maintained, the book was the work of a deceiver, written in Greek, in the days of Antioch Epiphanes (cir. 170, A.C.). His attack, however, did not shake the prevalent belief in its authenticity. The celebrated Spinoza published doubts respecting its five chapters, which regarded not the credit of their contents, but the time when were united with the rest.

It is in our own days, however, that most strenuous and sweeping attacks have been made on the book of Daniel. It threw doubt over chapters i.—vi.; Mich over iii.—vi.; and Corrodi, Eichhorn, Tholst, de Wette, Bleek, and Kirman, denied that Daniel was its author, ascribed its composition to some Jew living in time of the Maccabees, with a view to encourage his nation in their struggle for liberty. The attacks made by these were called into the field able defenders in Liwald, Staudlin, Jahn, Hengstenberg, Herbet. This is not the place to enter so purely critical a question. Yet the work must be permitted to say, that in his opinion the defence has been fairly and successively conducted. It is equally clear, that the pulse which led to these recent questions of the authenticity and credibility of the author had for its origin and support deeply-rooted predetermination against displays of the divine power, that men designated miracles. Such a presumption renders it necessary to get in some way either of the miraculous in a book, or of the book itself. But this is a state of mind most alien to the spirit of criticism, so adverse to a just judgment respecting authorship of a Biblical writing. And no little curious, yet painful, to remark some of the very men who in Germany have most strongly protested against assumptions in the theologian, and carried on the most rigorous processes of critical investigation, giving therein a model worthy of imitation, have yet, with lamentable inconsistency, entered on Scriptural studies with a most decided unsparring bias against all miracle, far from schools of modern philosophy. persons of this state of mind, Daniel and other books may well appear unauthentic and incredible; but then these critics may as well have saved themselves the trouble of entering on an inquiry which could only one issue. Having made up their minds against the very essence of the book, not to say of revealed religion, they have acted consistently had they put their talents and industry into some other channel.

DABUUS. — Properly, like our word *reign*, Darius, in Persian *Daravrah*, regal title; but in Greek historians,

others who have followed them, it is the name of several Persian kings, of whom three are mentioned in the Bible: — I. Darius the Mede (Dan. xi. 1), son of Ahasuerus (Dan. ix. 1), conqueror of Babylon (Dan. vi. 1). He is not Artaxerxes, or Astyages, still less Darius Hystaspis; but, since in vi. 29 he appears as the immediate predecessor of Cyrus, without doubt Cyaxeres II. son of Astyages, who followed his father in the government; gained the empire of Babylon; but, given up to self-indulgence, surrendered nearly all power into the hands of his nephew and son-in-law, Cyrus: on which account, Herodotus, Ctesias, and other later historians, pass over Cyrus as a Median ruler, and begin the list of Medo-Persian kings with Cyrus. See the article *CYRUS*. — II. Darius Hystaspis, or son of Hystaspes (Ezra iv. 5; v. 5. Hag. i. 1; ii. 1. Zach. i. 1), ascended the Persian throne after the magian Smerdis (521 or 522, A.C.). In the second year of his reign, he confirmed the favour which Cyrus had granted to the Jews, permitting them to rebuild their temple, and considerably augmented his dominions by several fortunate conquests. He died after a reign of thirty-six years, 486, A.C. — III. Darius the Persian (Neh. xii. 22) is either Darius Nothus, a son of Artaxerxes Longimanus, who (425, A.C.) ascended the throne a short time after his brother Xerxes II. and died (405, A.C.) after a troubled reign of nineteen years; or, as Nehemiah, in the passage just referred to, makes Darius the Persian a contemporary of the high priest Jaddua, who lived in Jerusalem at the time when it was entered by Alexander the Great, this third Darius has been held by Grotius and Le Clerc to be D. Codomannus. If this is correct, then the narrative cannot have been written by Nehemiah. With Darius Codomannus, however, the Persian kingdom came to an end. He is mentioned in Macc. i. 1.

DARKNESS (T.) is, in the natural world, the partial or total absence of light; in which sense the word is often used in Scripture (Matt. xxvii. 45). God — around whom, in relation to mortal sight, is thick darkness (Deut. iv. 11. 2 Sam. xxii. 12), but to whom there is no darkness at all (Ps. cxxxix. 11, 12. Job xxxiv. 22) — divided the light from darkness, in creating the world (Gen. i. 4, 5, 18); caused darkness to prevail, for three days, over the land of Egypt (Exod. x. 21, 22); and placed a dark cloud between the Israelites and their Egyptian pursuers — (Exod. xiv. 20. Josh. xxiv. 7). But the absence of light is, of all privations, the greatest. Hence 'darkness' came to signify a state of privation, want, distress, and calamity (Joel ii. 31. Job xxx. 26. Eccl. iv. 17). Spiritual darkness (Isa. xlix. 9; l. 10) consists in a disordered and confused understanding, a corrupt will, and a troubled

heart, — evils which necessarily ensue one from another; a state of mind which inevitably brings forth 'works of darkness' (Rom. xiii. 12), confounding darkness and light together, or putting the one in place of the other (Isa. viii. 20). To meet the condition of those unhappy beings who sat and who still sit in darkness and in the shadow of death, the Lord Jesus appeared, guiding 'our feet into the way of peace' (Luke i. 79: comp. John i. 5; iii. 19. Eph. v. 8, 11. 1 John ii. 8, 9, 11).

'Darkness' is used tropically to denote — I. What is hidden, secret, or private (Matt. x. 27); II. Death and the grave (Job x. 21, 22; xvii. 13); III. A, if not the, state of punishment (Matt. viii. 12; xxii. 13; xxv. 30); and, IV. The evil powers that there hold sway (Luke xxii. 53).

DAUGHTER (T. *Tochter*), a female child (Gen. xxxiv. 1), and generally the maidens (xxxiv. 16. Cant. v. 8) or women (Luke xxiii. 28) of a land. 'The daughter of Zion' (Isa. i. 8) represents 'Judah and Jerusalem' (i.) under the figure of a female (Ezek. xxvii. 6, marg). An idiom is here employed which has extensive application both in Hebrew and Arabic. The words *father*, *mother*, *son*, and *daughter*, are used to characterise an object in an expressive and striking manner, when it is intended to represent that object as the origin or offspring of another; the masculine or feminine being preferred according to the nature of the case, or the usages of the language. Thus, rain is termed 'the father of life'; vinegar, 'the father of acidity'; bread, 'the father of soundness'; wine, 'the mother of immorality'; the world, 'the mother of sense'; a wanderer, 'son of the road'; a robber, 'son of the mountain-gorge'; the moon, 'son (masculine, as in German) of night'; echo, 'daughter of the hill'; speech, 'daughter of the lips'; tears, 'daughters of the eyes.' Horace calls a ship the 'daughter of a wood' ('Car.' lib. i. 14).

The usage is found in the Scriptures. A vizier was the king's father (Gen. xlv. 8); 'sons of power' (marg.) are mighty warriors (Deut. iii. 18); 'son of the morning,' the morning-star, or dawn of day (Isa. xiv. 12); 'daughters of howling,' ostriches (Isa. xiii. 21). Not the least curious is 'mother of the way' (Ezek. xxi. 21), for the open place where two or more roads meet, and where they seem to take their origin.

These remarks will give the reader some means of seeing how picturesque is the Hebrew tongue. Very beautifully does the phrase, 'father of life,' paint the rain and its lovely consequences, especially to those who know with what magical speed and rich luxuriance the fall of rain calls forth verdure, and all the treasure of the spring, in Eastern climes.

DAVID (H. *a favourite*. A. M. 4475; A.C. 1073; V. 1085), the youngest son of

Jesse, a man of property residing in Bethlehem, and of the tribe of Judah (1 Sam. xvi. 1, 11), who afterwards became the second Hebrew king. David's early years were spent in the duties of husbandry (Ps. lxxviii. 70), which, in a period when the Israelites were subject to constant attacks from their idolatrous neighbours, and were more than once compelled to endure the yoke of the Philistines, must have been occasionally interrupted by martial undertakings, especially as his native place lay at no great distance from Philistia. The tranquil pursuits of the shepherd were, in consequence, often suddenly exchanged for the toils and perils of a soldier's life. But the Philistines had so far prevailed against the Israelites, as to strip them of their weapons, leaving them to such means of defence as invention, sharpened by necessity, might supply. In such an emergency, the sling, as well as the bow, was employed; and the younger men, ashamed of their country's degradation, would spare no effort in order to make up by skill what their weapons wanted in efficiency. In the several engagements which this state of things implies, David, rescued probably by the insecurity of the times from the perversions to which the youngest child is often subject, appears to have made more than ordinary proficiency; and, being gifted with fine sensibilities, he relieved his more serious pursuits with the recreations of the lyre. While yet in the prime of youth, 'ruddy, and of a beautiful countenance, and goodly to look to,' he was selected and anointed to be the king of Israel by the prophet Samuel; who had been directed to make choice of David, because Saul, the reigning monarch, had forfeited the honourable post by disobedience (1 Sam. xv. 11, 23: there seem to be two accounts; see xiii. 13). Saul, however, as having been anointed to his office, continued to hold the sceptre, which would fall from his hands only in the hour of death. But the loss of the succession so deeply afflicted him, that from time to time he sank into a profound melancholy. The darkness of his mind might be relieved by the charms of music; and the reputation of David as a harper was such, that the young man was sent for to court, the rather because he was 'a mighty valiant man, and a man of war, and prudent in matters, and a comely person; and the Lord is with him' (1 Sam. xvi. 18). The sweet tones of David's harp charmed away the dark feelings of Saul, who formed a peculiar attachment for the young man, and gave him the office of his armour-bearer; so that he was continually near his sovereign's person. This was a great change for David; a transition into a new life. The change brought its penalty, in the forfeiture of those pure and simple pleasures which he had hitherto enjoyed in the rustic home of his parents,

and amid the duties which he discharged to his flocks and herds. Probably, could the youth have seen what it was he should pass into the possession of, on leaving the sheepfold, and the open downs, and the solitudes of nature, and communings with his own glad heart, and the spontaneous music of his self-trained harp, — he would, in prospect of the turmoil, peril, distress, sin, sorrow, and debasement, which were coming on, have refused to exchange the shepherd's crook for the reversion of the crown, and the immediate favour of his country's king.

David, however, had a soul too high to remain a mere court-musician. In a time of peril, such as that in which Samuel's latter days were spent, Israel demanded his services. In a war with their too powerful enemies, the Philistines, the Hebrews were mockingly defied by Goliath of Gath; and such was the dejection of the national mind, that the challenge which, after the custom of the age, he gave to contend in single combat with any champion of Israel, had no other effect than that of augmenting the prevalent fear; till David, who for some reason had gone back perhaps temporarily to his pastoral occupations, chanced, when sent by his father to his brothers in the army, to hear Goliath's taunts; and, being informed that much wealth and the king's daughter had been offered to the Israelite that should vanquish the boaster, he armed himself with a few chosen pebbles and a sling, and at the first aim brought Goliath to the ground, and then with his own sword severed the Philistine's head from his body. His death occasioned the flight of the army of the uncircumcised, and proved the deliverance of the Hebrews (1 Sam. xvii.).

The victory fixed all eyes on the young hero, and gained him all hearts. In the national rejoicings which celebrated his achievements, his deeds were extolled throughout the land, and set far above even those of his sovereign.

'Saul hath slain his thousands,'

sang one chorus of women, with tabrets and dancing; but

'David, his ten thousands,'

answered another jubilant band. Again the evil spirit entered the king's bosom. These praises of his rival he could not endure; the less because, in the ardour of his joy, he had, in reward for David's prowess, given him a high rank in his army. His jealousy and apprehension drove him perhaps to feign madness. Certainly, in a fit of passion, he sought to smite David to the wall with a javelin, while the latter strove to tranquillise his lord's mind with the music of his lyre. Failing to compass his death, Saul put David away from court, by appointing him 'captain over a thousand,' apparently in the hope, that some occasion would be afforded for effecting his ruin. On the

contrary, David's prudent course increased the favour in which he stood with his fellow-countrymen. Thus foiled, Saul took other measures. David had received neither the riches nor the wife offered to the person who should vanquish Goliath. The king had probably evaded the fulfilment of his word, in his fear to make his rival too powerful. He now, however, fancied that he could turn the matter to his own account. David, he said, should have Michal his daughter, provided that, instead of the dowry which his poverty prevented him from paying, the youth laid before the king a hundred foreskins of the Philistines. This, he felt sure, was a service in which David could not fail to perish. The accomplishment of it, and the espousal of his promised bride, only made the king more jealous, more afraid, and more hostile; so that he gave unreserved utterance, amidst his courtiers, to a wish that some one would take David's life (xviii.). David, however, had one protector. Jonathan, Saul's own son, had conceived a warm friendship for the high-spirited deliverer of Israel; and, interposing his good offices, he procured a promise of David's safety, under the guarantee of an oath. David, accordingly, again stood in Saul's presence. A second war with the Philistines issued in new triumphs, and occasioned to David new perils; for, in his jealous rage, the king again sought to transfix him with a javelin. Failing in his attempt, Saul employed assassins, whose purpose was defeated by Michal at her own peril. David, as was natural, fled to the prophet Samuel, at Ramah. This was the last place where Saul would have had him to be. Accordingly, the king sent messengers to bring him back; but they were seized with an enthusiasm for the young man, kindred with that to which Samuel and his company of prophets gave expression, as Saul's emissaries approached. Three embassies were thus sent in vain. On this, Saul himself went; but with no better result. He also, mastered by a superior power, was found 'among the prophets' (xix.) David, however, knowing that any feeling Saul might have in his favour was only superficial and transitory, again sought a resource in the favourable dispositions of Jonathan; who, undertaking to ascertain the real intentions of the king, found and reported them to his friend to be very adverse. David, thus finding it expedient to flee, took an affectionate farewell of Jonathan, and went to Nob, which lay in the tribe of Benjamin, north of Jerusalem. Hither he seems to have gone with a view of getting possession of Goliath's sword, which was laid up as a sacred trophy in the care of Ahimelech the priest. In order to effect his purpose, David made false representations to Ahimelech, apparently intending to make some stay at Nob; but the unexpected presence of Doeg, Saul's chief herdsman, who

doubtless knew what was David's real position with their common master, compelled him to take to flight. There being no safety for him in Saul's dominions, he threw himself on the generosity of the Philistines, and went in a south-westerly direction to Gath, whose king, Achish, received him with misgivings and suspicion; which induced David to put on the appearance of insanity. The guise seems to have been seen through. David again fled, and, fixing his head quarters in the cave of Adullam, became a centre of union for lawless freebooters, to the number of four hundred. In this character, having placed his parents in safety under the care of the king of Moab, and given refuge to the sole priest whom Saul had left alive of the college at Nob, — for he slew the rest in revenge for the temporary shelter he learned from Doeg had been there afforded to his rival, — David, now enabled by means of Abiathar to consult the Lord, assailed and defeated the Philistines at Keilah; but, finding no sufficient protection, took refuge against Saul in the wilderness which stretches along the western shore of the Dead Sea. Hither was he followed by the monarch; whose life, when unexpectedly in David's power, that chieftain generously spared (xx. — xxiv.). While thus maintaining his supremacy in these regions, he, after the manner of similar sheikhs, asked a supply of provisions for his troops from Nabal, a wealthy proprietor of the district. Contrary to what was ordinarily judged becoming in such a case, David received a stern refusal; which so enraged him, that he would have slain Nabal but for the entreaties of Abigail, the wife of the latter. With her, however, David was so much taken, that on the sudden death of Nabal shortly after, he made her his wife. About the same time he married also Ahinoam. Michal, however, he had lost; for her father married her to another.

Saul could not subdue David. David could not trust Saul. David, therefore, thought it best to evacuate Saul's dominions. He returned to Achish, at Gath; who, at his request, gave him the town of Ziklag; which place David made a point whence to assault many of the old inhabitants of the land; while he gave Achish to understand, that his freebooting excursions were directed against his own countrymen (xxvii.). While here, the Philistines arose against Saul, and Achish took David in his army; who, however, was compelled, through the distrust of the Philistine lords, to retire. Returning home to Ziklag, he found it in flames. The Amalekites had taken and sacked the town, carrying away its inhabitants as captives, among whom were David's wives. Encouraged by his priestly adviser, David pursued, and, defeating his foes, rescued all that they had carried off, gaining in addition very large booty, which he judiciously distributed among

friends even in Saul's capital, Hebron, so as to augment his influence. This piece of good fortune was followed by another. The Philistines had vanquished Saul, who, at his own request, was put to death by an Amalekite. The man himself bore the news to David, who gave him death as his reward, on the ground that he had destroyed the anointed of Jehovah. But Jonathan had also fallen. His loss was a sore trial to David, who bewailed him, as well as Saul, in an ode of great beauty and moving pathos (2 Sam. i. 17—27).

Now, however, the time had come for David to make a stand for the crown. He repaired to the capital, and was anointed king by the men of Judah. While seeking to gain strength beyond the Jordan, Ishbosheth, Saul's son, was proclaimed king by Abner, his nephew, and commander of his forces. The attempt succeeded so well, that David's sovereignty was limited to the single tribe of Judah. This was a state of things not likely to last. Jealousies and enmities led to chance encounters, and those to 'long war;' till, at length, Ishbosheth having disagreed with his general Abner, in consequence of suspecting that he aspired to the throne (2 Sam. iii. 7, *seq.*), the latter made a tender of his support to David.

The latter was but too willing to receive aid of so valuable a nature. But he desired something besides. He had, in addition to his former wives, married Maacah, daughter of Talmai, king of Geshur; also Haggith, Abital, and Eglah. By his six wives he had six sons, born to him while he reigned in Hebron. He wished, moreover, to recover Michal, married though she was to another, by whom she was tenderly beloved. He therefore set one condition on his receiving Abner, — namely, that he should bring with him Michal, who, as daughter of Saul, would add much to David's political influence. This was done, and Abner busily occupied himself with efforts to gain over to David the remaining tribes, when he was treacherously slain through jealousy by Joab, David's general-in-chief. This assassination caused David great pain, the rather because it made him feel that Joab was more powerful than a subject should be (2 Sam. iii. 39). Abner's death, however, was the signal for that of Ishbosheth; for he was basely murdered, as he lay on his couch, by two of his own officers, who, doubtless, saw that David's supremacy was on the point of being finally asserted. Those, however, who assassinate one king may prove dangerous allies to another. The murderers, when they brought their monarch's head to David, were forthwith put to death.

Now came David's elevation to empire over all the twelve tribes; who offered him the crown, but seemed to have secured certain guarantees for personal advantages, or the

general freedom. After having, in Hebron, reigned over Judah for seven years and six months, David was thus, at the early age of thirty, raised to undivided empire over the Israelites, which he continued to hold for the space of thirty and three years. In his new character, he felt that a more central position for his capital was desirable. Jerusalem, though it lay not far enough to the north, possessed singular advantages by nature. It was, in consequence, taken from the Jebusites, the ancient inhabitants of the land, made the seat of government, and carefully fortified. This was the commencement of David's regal splendour. By the aid of Hiram, king of Tyre, he erected a palace, — sought strength and enjoyment in new matrimonial alliances, and defeated his old and powerful enemy the Philistines; who, becoming jealous of his growing power, ventured to assail him twice, even under the walls of his capital. Religious objects also received his attention. The ark, now at Kirjath-jearim, about nine miles to the northwest of Jerusalem, he took steps for bringing into that city with befitting solemnities; but the sudden death of Uzzah, smitten for extending an unbidden hand to steady it as it shook in the carriage, excited the monarch's alarm, who carried it aside into the house of Obed-edom, the Gittite. Remaining here three months, it brought blessings on the household. David's fears were in consequence dissipated, and he proceeded to bring into Jerusalem the sacred treasure; before which, as it was carried along in procession, the king himself, humbly divested of his royal attire, and clad in a priestly robe, danced, we may presume, one of those Oriental dances which are symbolical of religious ideas. The whole was obviously a homage rendered to the God of Israel. Michal, however, who had never witnessed such an exhibition of religious fervour in her father's court, misunderstood the ceremony; and, probably little satisfied at being torn from Phaltiel, reproached David with his conduct in dancing, as being unworthy a king. As is usual, the wife's reproaches brought a reproachful answer from the husband, who took the occasion to let Michal know that he owed the crown, not to her family, but to the choice of Jehovah. The quarrel ended in a permanent alienation (vi.).

The handsome abode in which David himself dwelt, contrasted in his mind painfully with the curtains within which the ark still remained. The religious monarch, therefore, formed the design of erecting a suitable temple in honour of Jehovah. His intention was accepted: he received a promise that the crown should remain in his family, but learned at the same time, that the building of the temple was reserved for his successor. The reason assigned for this prohibition merits attention, as containing the fore-

shadowing of an important truth, which even Christian nations are now only beginning to learn, — 'Thou shalt not build an house for my name, because *thou hast been a man of war, and hast shed blood*' (1 Chron. xxviii. 3). This disqualification is a clear proof, that war is hateful in the sight of God; and may lead us to see, that it is merely a human view which in any case makes him concerned in, or pleased with, the slaughter of his children. Let those, too, be instructed, how erroneously they act, who are wont to put together, in most unseemly union, war and religion, and make the slaughter of their fellow-men a subject of thanksgiving to the common Father. And were the cause of David's disqualification carefully pondered, the martial spirit — which yet so painfully mars our civilisation, and lowers individual character — could not fail to receive a rebuke, which might issue in practical obedience to the command, — '*Love your enemies.*'

It is grievous to find, that the mind of David was in no way permanently benefited by the stern lesson he had received; for cruelties have now to be added to the ordinary terrors of war. Having at length brought the Philistines into subjection, he smote the Moabites, who had afforded a refuge to his parents when he was himself a fugitive; and, with a most arbitrary as well as cruel proceeding, he divided those of them who were to be spared, from those who were to be slain, by the rough expedient of a measuring line. About the same time, he extended his sway over the wide desert country which lies beyond Jordan and Euphrates; routing and slaying the Syrians (viii. x.), and houghing their horses. Then, turning his steps towards the south, he made himself master of Idumæa. These conquests brought into his treasury a great abundance of wealth; out of which sumptuous presents were set apart for the service of the intended temple. His court was subjected to strict regulations, and a kind of cabinet was formed for the assistance of the sovereign in the government of the kingdom. The monarchy was at first of a limited kind; the king's power being not only guided by a council, but modified, if not restrained, by priests and prophets, as well as nobles.

The time had come when David could with safety display the generous feelings which made a part of his nature. One son of Saul's remained, the lame Mephibosheth. He was received at court, and presented with the property which had belonged to his father in his personal capacity.

The darkest act of David's life now presents itself for notice. In a moment of folly, he fell in love with Bathsheba, married to Uriah, one of his captains. Resolved to gratify his guilty passion, he took her by force; and, when the consequences of his wickedness could no longer be concealed

from Uriah, he first hoodwinked the unhappy man, and then caused him to be slain. Bathsheba was added to his already ample harem.

There was, however, in Israel one who feared God more than man. The prophet Nathan aroused David's slumbering mind, — planted the thorns of conscious guilt in his soul, and denounced as his punishment that his family should not cease to be troubled with strife and the sword. And terribly were his awful words fulfilled. The fruit of the adultery was first taken. The bereavement deeply afflicted the guilty man; who, however, heart-felt and deep as his contrition was, still retained in his palace the too acquiescent Bathsheba, of whom he had the son that inherited his crown (xii.).

His domestic troubles multiplied. Amnon, in the employment of guile and force, dishonoured his half-sister Tamar, whom he forthwith contemptuously drove from him. This injury and insult Absalom, after nursing his wrath for more than two years, avenged, by having Amnon assassinated at a feast given with tokens of amity. The blow afflicted the king grievously, so that Absalom, though a favourite child, did not dare to appear in his presence, but took refuge in the territories of Talmai, king of Geshur, in Syria; whence, after an exile of three years, the young man, whose absence was deeply regretted by David, was brought back through a stratagem devised by Joab. The pardon, however, was incomplete: Absalom, though in Jerusalem, was not permitted to see David. This privation, if not dishonour, he imputed to Joab, whom, by burning a field of his wheat, he compelled to intercede with his father for his restoration to court. The favour was granted; but Absalom had been irreversibly offended. He began to practise arts by which to ingratiate himself with the people, and bring David into disrepute. He could not, however, accomplish his purpose while he was in the capital, and his father's permission was essential to his quitting it. Leave being obtained, he repaired to Hebron, and there set up the standard of revolt (xv.) A war ensued, in which the rebellious son was slain (xvi.—xviii.). The victory, purchased at such a price, occasioned David bitter grief; and never was the loss of a child bewailed by a father in accents more true or more touching (xix. 1—8).

The alarm and confusion which Absalom's rebellion spread through the country, and which did not cease till some time after his subdual, show that David's throne rested not on the most solid foundation in the hearts of his subjects. Whilst endeavouring to strengthen himself after the heavy blow by lenient and conciliatory measures, jealousies broke out between Judah and Israel, which had for result, that the ten tribes, revolting, chose for themselves a new king in Sheba.

who, without much difficulty, was overcome by Joab (xx.).

These internal dissensions and mutual slaughters causing tillage to be neglected, brought on a protracted famine, of which David, made by his late perils morbidly jealous of rivals, availed himself, in order to uproot the remainder of Saul's house, saving the lame and harmless Mephibosheth. The event gave occasion to a display of maternal love, so bright and so engaging as to afford some relief to the surrounding darkness (xxi.).

Not long afterwards, a plague devastated the land, inflicted in punishment of the folly of David, which, contrary to the remonstrances of Joab, he showed in causing a census of his people to be made, whether with feelings of ambition and conquest, for the purposes of revenue, or for what other object, we are not informed (xxiv. 1 Chron. xxi.).

David had become old, and was stricken in years. Cold in body, and unwarmed in heart by true domestic love, he was fain to employ for his comfort a resource which excites towards him no higher feeling than that of pity (1 Kings i. 1—4). His increasing debility gave encouragement to new attempts against his sovereignty. Adonijah, the son of his wife Haggith, who knew that Absalom had had a fair prospect of gaining the crown, set up to be king, seducing from their duty Joab, the military head, and Abiathar, the chief priest. But David had sworn to Bathsheba, that her son Solomon should inherit the crown. Supported by Nathan the prophet, she claimed the fulfilment of the promise; and Solomon, proclaimed king by the express commands of David, immediately began his reign. Adonijah was put to death.

David's last hour had come. His sun set in clouds. At the age of seventy he died, after a stormy, but, in externals, prosperous reign, and was buried in Jerusalem. His dying hours were darkened by revengeful emotions. Joab's recent defection and treachery he could not overlook. He said to Solomon, — 'Let not his hoar head go down to the grave in peace.'

Respecting Shimei, also, he gave it in command to his son, — 'Hold him not guiltless; but his hoar head bring thou down to the grave with blood.' These darker passions are relieved by words uttered on the same occasion, — 'Show kindness unto the sons of Barzillai, and let them be of those that eat at thy table; for they came to me when I fled, because of Absalom thy brother' (1 Kings ii. 1—10).

David left behind him a numerous harem, and besides sons by his ten concubines (2 Sam. xx. 3), nineteen sons born of his wives.

The character of David offers deep contrasts of light and shade. The Scriptures

which show the one, have impartially set forth the other. Whatever exaggerated claims on our reverence misguided advocates may have preferred, they can adduce no authority from Holy Writ, which has faithfully recorded David's transgressions, as well as his good deeds. A degree of bitterness has, indeed, been displayed in attacks made against that monarch. It is equally true, that even Bayle, through ignorance of Oriental usages, adduced charges that cannot be sustained, or exaggerated misdeeds which must not be denied. Yet, in the long prevalent custom of holding up David as a model of perfect virtue, may be found the cause, and in part the excuse, of these misrepresentations. It is, however, with facts we have to do; and so long as these facts are drawn from Scripture and fairly set forth, the representation, whether bright or dark, may plead the authority of the Bible. The misconstruction of a passage of Scripture has led many to prefer unwarrantable pretensions. When Samuel set Saul aside, he said, — 'The Lord hath sought him a man after his own heart' (1 Sam. xiii. 14). In the Psalms we thus read, — 'I have found David, my servant' (Ps. lxxxix. 20). Paul, when preaching at Antioch, in Pisidia, put these two passages together, thus, — 'I have found David, the son of Jesse, a man after my own heart' (Acts xiii. 22). The words were used exclusively of David, as a faithful successor to Saul. They are taken as a general description of David's character, in such a way as to make it appear that he was morally a perfect man. What an exaggeration! and that, too, though in the details which it affords of David's misdeeds, Scripture supplies every necessary means for the correct apprehension of the subject. Indeed, the original application of the words of Paul was yet more restricted; for they had reference to the recognition of Jehovah as the only God, and of the Hebrew priesthood as the expounders of his will. In this, their proper, their Scriptural sense, they are strictly true; for David served God, after his appointed manner, with 'a perfect heart' (1 Kings xiv. 8, 9; xv. 3, 5). In corroboration of this view, we add, that idolatry and disobedience are in the Bible spoken of as resulting from men's seeking or acting after their own hearts (Numb. xv. 32. 1 Kings xii. 33). It is in this sense, generally, that David is so often mentioned in a favourable light. As a worshipper of the true God; as holding his regal power in dependence on Jehovah, the true King of Israel; as ruling not despotically, but constitutionally; faithful to the sacerdotal, as well as the prophetic elements of the government; also on account of great personal excellencies, he was deservedly accounted a model king: he became the idol of the nation; the symbol of national weal; the secret of national power; the basis of hope in the

days of the Messiah, who was to spring from his loins. To show that there was solid ground for these feelings, we need no other evidence than what is found in the miseries, bondage, and captivity into which the idolatry of subsequent reigns occasioned the people to fall. And when we call to mind that the main purpose of Jehovah in establishing the Israelites in Canaan was to set up a tabernacle for the preservation of monotheism, we see abundant reason for high eulogy being bestowed on a monarch, who, at a very disturbed and critical period, remained entirely faithful to that great doctrine, and achieved so much for its furtherance.

Let it be also observed, that David was an Oriental sovereign. As a sovereign, he had great power; for the gratification of his own will, all but unlimited power. As an Eastern, his passions were intense and burning. Unlimited power, guided by impetuous emotions, may well have transgressed the bounds of ordinary morality. In any just estimate of his character, the temptations peculiar to his position and circumstances must be taken into account. This is seen at once in regard to his observance of polygamy. Here it is not pretended that he can be a pattern for Christians. But if, in this, his example is to be excused and avoided, why is he not to be condemned in unquestionable moral transgressions? And if the usages of the age may, in regard to his wives and concubines, be justly pleaded in extenuation, as little is he to be inordinately blamed, if he was cruel in war, or revengeful in social life. It is by the standard of his own age, that David, as well as every other man, must be measured; and should the general result be to create the conviction, that there is on earth none perfect, — no, not one, our hearts will only be the more forcibly turned towards Him who 'did no sin, neither was guile found in his mouth; who, when he reviled, reviled not again' (1 Pet. ii. 23).

These remarks are made, not with a view to throw a veil over any part of David's public or private life, but merely to indicate what appears to the writer the manner in which it should be studied. We are compelled by the Scriptural narrative to admit, that he was in some cases guilty of great enormities. There are certain fundamental laws of the moral world, which are of universal prevalence and obligation. Among these are truth, mercy, justice, and honour. In the case of Bathsheba, all these were flagrantly violated. Other instances of high criminality might be adduced. Only let his conduct be weighed in an even balance —

'Nothing extenuate,

Nor aught set down in malice;'

and then what is blameworthy must receive the blame which it deserves.

It must, however, be admitted, that as David had serious faults, so did he possess

also high merits. If the degree of his criminality is somewhat lessened by the disadvantages of his regal position, the same disadvantages may in some measure serve to enhance his merits. As none but an Oriental sovereign could have sinned so awfully as David did, in connection with Uriah and his wife; so his tender wailing for Absalom was the more meritorious, from the peculiar guilt of the young man, in lifting up his hand against his king as well as his father.

Without engaging in the painful task of passing in review David's misdeeds, and having no desire to enter into a detailed account of his excellencies, we conclude with a few general remarks: — The primary elements of David's character were devotional feeling, vividness of imagination, and strong domestic sympathies. His intellect, though not weak, was mastered by his affections; and his affections, after having thrown a soft mellow light of pure joy over his early days, passed in manhood into passions which, full in their volume, and impetuous in their course, bore down every obstacle, and hurried him into great excesses. If, however, he was prone to evil, he was not insensible to good; but, being ardent in every thing, he shed tears of the bitterest contrition, and sought pardon of God in accents the most pathetic. Nor, so long as his odes shall find an echo in the deepest and most sacred emotions of the human bosom, can it be denied that, in the whole compass of thought and feeling comprehended by devotional poetry, he felt and sang as a man, a saint, and a prophet. His last were his worst days. In youth, he was forgiving; in age, vindictive. The passions of his manhood ebbed as his years grew, till at last they left his soul dry and barren. Political troubles and domestic griefs threw a dark shade over the closing years of his life. The primary source of these sorrows is to be found in his harem; for he was a father, without, in the Christian sense of the term, being a husband; and a king, with competitors in his own palace, and among his own children. In a word, being mastered by his feelings, and led by his passions, he was, in mature and advanced age, more noble in feeling than in act, able to rise to 'the highest heaven of invention' in sacred song, and to pour forth, at the feet of the Almighty, strains of adoring gratitude 'worthy an immortal lyre;' yet not less capable of descending to cruelties which make the heart shudder to read of (2 Sam. xii. 31), and to a sensualism of the most voluptuous kind. Extreme in every thing, he shows how low, as well as how high, man may be. But if his ill, through misapplication, ever taught any one war or revenge, his good having become a permanent heritage to our race, has been a distinguished part of God's plan for making himself known

to the world, and a means of support to trust, hope, love, and lofty, enduring, and pleasurable devotion.

In the time of Amos (vi. 5), David's name had become proverbial for skill in lyrical poetry. The words would seem to imply, that the royal bard had not confined himself to religious topics. Whether all the psalms that bear his name are his, or, what is more probable, only a part of them, evidence in abundance exists to show, that in devotional poetry he attained to surpassing excellence; and it cannot fail to excite our surprise, that a man, whose life was so full of movement, should have found time and energy for carrying poetry and music to so high a pitch of culture. As the general tone of his compositions is pre-eminently of a religious kind, we have here a sure evidence that religious thoughts and emotions were congenial with him. Indeed, they appear to have been his resource in distress, his comfort in adversity, his light in darkness; and in their utterance he found not only a fit channel for his contrition, gratitude, and praise, but a sacred recreation and refreshment amid the solitudes of government, and the agitations of war.

DAVID, CITY OF, the stronghold of Zion, on the south of Jerusalem, which received the appellation from its being taken by David from its possessors, the Jebusites (2 Sam. v. 7, 9). Hence 'the city of David' came to signify Jerusalem generally (Isa. xxii. 9). In Luke ii. 4, 11, 'the city of David' means the place where he was born, or Bethlehem: comp. Matt. ii. 1.

DAVID'S SEPULCHRE was, according to Peter's testimony on the day of Pentecost, in existence in the days of the apostles (Acts ii. 29). The apostle refers to it in order to afford a visible evidence that it was, not in David, but in Jesus, that the promise of endless life was fulfilled. Should its existence to the present time be finally established, it will furnish another of those palpable evidences, which, by carrying the mind back to the first days of the gospel, serve to impress it with a deep feeling of the reality of the recorded events.

David's sepulchre is to be sought, not in 'the tombs of the kings,' on the north of Jerusalem, but on Mount Zion; for he was buried 'in the city of David' (1 Kings ii. 10. 2 Sam. v. 7; comp. Neh. iii. 16). Josephus states, that David was buried in Jerusalem with great magnificence, and that immense wealth was buried with him; from which Hyrcanus the high priest, wishing to buy off Antiochus, took out three thousand talents found in one room of the sepulchre. King Herod, he adds, took out of another room a great deal of money (but see 'Antiq.' xvi. 7. 1). Yet neither of them came at the coffins of the kings themselves; for their bodies were buried under the earth so skil-

fully, that they did not appear even to those that entered into their monuments ('Antiq.' vii. 15. 3). The Jewish historian subjoins, that Herod, whose visit was made by stealth, and under the cover of night, was driven back; for a flame burst out, and slew two of his guards ('Antiq.' xvi. 7. 1).

The position which tradition assigns for David's sepulchre, on the southern part of Mount Zion, is thus seen to be in the main confirmed by Scripture and Josephus. This edifice consists of a mosque, which was once a convent of Franciscans, and an ancient church, of which mention is made in the fourth century. Within, according to tradition, is found in an empty hall the room where the Lord's supper was instituted, and the Holy Spirit poured forth. Beneath this room is the alleged sepulchre of David, which is now carefully closed against the eyes of Christians. The placing here of the room of the Lord's supper and effusion of the spirit, we take to be the work of ignorance and credulousness. It may have arisen from the words of Peter, — 'with us,' which, in the Vulgate, are *apud nos*; words that may be rendered 'at our house,' which would easily be taken for 'in this house,' or building. But removing from the narratives the wonderful, whose origin is easily understood, we are disposed to admit that they correctly describe the locality of David's sepulchre. The rabbi Benjamin, of Tudela, reports in his travels, that two labourers of the patriarch of Jerusalem, while getting stone for repairing a wall of the church on Zion, came to an opening; on entering which, they found what is termed a palace, supported by rich marble pillars, also a golden sceptre and diadem. Similar monuments were near. A strong wind prevented them from penetrating further. The rabbi Abraham, on hearing their report, declared the place to be the sepulchre of David and Solomon. This statement is received and corroborated by Thenius, who has devoted an essay to the general subject. It is not improbable that excavations and researches would be rewarded with important discoveries.

DAY (T.), a portion of time comprising a night and a day, for which Paul uses one word in the original (*nuchthemeron*, 2 Cor. xi. 25), or twenty-four hours, being a period derived from the revolution of the earth on its own axis, and one of so obvious a nature as to have been observed and employed among all nations. Some placing the day before the night, others the night before the day, according as they conceived this or that to have originally had precedence, have measured time by nights or by days. Our phrase, 'this day se'nnight,' for a week hence, shows the usage of reckoning by nights. The Hebrews, holding that light arose out of darkness, reckoned at first by nights; their civil day being from sunset to

sunset. Hence we read in Gen. i. 5, 'And the evening and the morning were the first day.' At a very early period, they recognised the natural divisions of the day, as the morning (Gen. i. 5), noon (Gen. xliii. 16. Deut. xxviii. 20), evening (Gen. i. 5). We also find 'the heat of the day' (Gen. xviii. 1). During the exile, the Jews appear to have learnt the division of the day into hours (Dan. iv. 10; v. 5); as, according to Herodotus (ii. 109), the Greeks 'learnt the twelve parts of the day from the Babylonians,' who had been enabled to make the divisions by means of their knowledge of astronomy and numbers. These 'twelve parts' consider the day as contrasted with the night, a usage which was known also to the Hebrews (Gen. i. 5. Exod. xxiii. 12); and were recognised under the designation of twelve hours, as the artificial division of the day by the Jews, in the time of our Lord (John xi. 9), though the natural day in Palestine varies from 14 hours, 12 minutes, to 9 hours, 48 minutes; so that the difference between the longest and the shortest day in the year is by no means so great as it is with us, being little more than four hours. The hours of the day were counted from sunrise, or what we should term six o'clock; so that 'the third hour of the day' (Matt. xx. 3. Acts ii. 15) corresponds with our 9, A.M.; 'the sixth hour' (Matt. xx. 5. John xix. 14) is our noon; 'the ninth hour' (Matt. xx. 5) is with us 3 o'clock, P.M.; and 'about the eleventh hour' (Matt. xx. 6) is 5 o'clock, P.M., or one hour short of the close of the day. While the Egyptians gave to their days the names of the planets, the Hebrews numbered their days.

'Day,' or 'days,' is used in later writers to denote a longer or shorter period of time (Isa. xxii. 5; xxxiv. 8. Hos. ii. 13); but there is no evidence to show, that the word ever designates such a geological series of centuries, as some have supposed to be intended in the Mosaic account of the creation.

'Day' denotes this life in contrast with the night of death (John ix. 4).

By 'day,' or 'days,' reference is made to the times of the Messiah (Mal. iii. 2. Luke xvii. 22. Acts iii. 24. Heb. v. 7. John viii. 56). 'Day' is also used with certain epithets to denote the second advent, or the period of judgment (Matt. vii. 22; xxiv. 36; xxv. 13. Luke x. 12; xxi. 34. Acts xvii. 31. 1 Thess. v. 2, 4. 2 Pet. iii. 10. Rom. ii. 5. 1 Cor. i. 8).

It is a very ancient superstition, that certain days are fortunate or holy, and certain others unfortunate or profane. Hence arose observances which were obstructive of the due pursuit of duty, and contrary to a just view of Divine Providence. We, therefore, find in Scripture, efforts made against these fond notions (Lev. xix. 26, 'times,' that is, *days*; 2 Chron. xxxiii. 6. Rom. xiv. 5. Gal.

iv. 10. Col. ii. 10). Modern Jews give preference to the second and fifth day of the week. The superstition, in substance, still lingers among professed Christians.

DAYS JOURNEY, — a distance which is usually travelled in one day in the East, where even now every movement takes place under definite and fixed conditions, and proceeds century after century in one constant and changeless manner. A day's journey, therefore, is with Orientals a somewhat determinate measure of distance. Accordingly, we find it used during nearly the whole period embraced in the Bible. By this measure, distances are indicated in the Pentateuch (Gen. xxx. 30; xxxi. 23. Exod. iii. 18; v. 3. Numb. x. 33; xxxiii. 8. Deut. i. 2), as well as in other parts of the Bible (1 Kings xix. 4. 2 Kings iii. 9); and in the New Testament (Luke ii. 44).

This measure is the general or rather the only one used in the East — for instance, among the Arabs and the Persians — to indicate considerable distances in travelling. If we enter into particulars, we cannot affirm that the measure is strictly determinate and invariably fixed. There is, of course, a difference arising from the mode of travelling, — whether on foot, on camels, or on horseback; in small companies, or in large caravans. Then the number of hours causes variations. Caravans travel from six to twelve hours a day; but the average is about seven hours. A day's journey is ordinarily accounted a hundred and fifty stadia. The stadium, a Grecian measure, has a hundred and twenty-five geometrical paces, each pace containing five feet, and is therefore the tenth part of a geographical mile. According to this, a day's journey would be about eighteen English miles. A Sabbath-day's journey (Exod. xvi. 29. Matt. xxiv. 20) is fixed by the rabbins at two thousand cubits or short paces, or a thousand long paces; by Epiphanius, at six stadia; and probably in the Syrian Peschito, at seven stadia. This would make it about two-thirds of a mile.

Robinson found the rate of travel, or ordinary camel's walk when in full progress, to be two miles and a half the hour. But there are always little delays: sometimes the animals browse more than at others; or a load is to be adjusted; or an observation to be taken; so that two miles and one-third an hour is a nearer approximation to fact. The rate of the camel's walk, and of course of the distance passed over, varies somewhat according to the nature of the ground. On the gravelly plains of the desert, it is naturally greater than in mountainous and rocky districts. Between Suez and Hebron, Robinson's mean rate of travelling was 2.019 miles an hour. From Cairo to Suez, a distance of seventy-five statute miles, he travelled in seventy-one hours and one-third, or nearly three whole days, of which thirty-two

hours and one-fourth were hours of march. The same distance was passed by the Indian mail in twenty-two hours; and the pacha of Egypt is said to have once crossed on horseback in thirteen hours, by having relays of horses stationed on the way. The rate of travelling with mules and horses in Palestine is considerably faster than was that of Robinson by camels. It is usually assumed at three English miles the hour. But the rate is far more variable than with camels in the desert; owing partly to the character of the animals, and partly to the state of the roads, and the uneven nature of the country. The average may be about two English miles and three-fourths.

Lord Lindsay, on his journey into the Hauran, rode on horseback generally about eight or nine hours, making from thirty to forty miles a day, never exceeding a quick walk, the usual travelling pace. He started with the sun, halted at mid-day for two or three hours during the heat, and then proceeded till sunset.

It may add to the illustration of the subject, to cite here words used by Dr. Olin (ii. 409): — 'A young woman, who came to our camp, said it was but *one pipe* to Acbala, the place of her residence. This was a method of measuring distance which I had not heard of before, though certainly a very convenient, as well as a tolerably accurate one, in a country where everybody smokes incessantly.'

DAYS MAN is an old English word denoting *an umpire*, employed in moderating between two contending parties, and giving a final award. The origin of the term is not very clear; but its meaning is undoubted. Thus the Bible of 1551 gives for a translation of 1 Sam. ii. 25: — 'If one man synne agaynst another, dayseman may make hys peace; but yf a man sinne agaynst the Lord, who can be hys dayseman?' Our version, instead of 'dayseman,' has 'judge.' The word is found in the common version, in Job ix. 33, where 'umpire' is given in the margin. This is the correct meaning of the term; and in this sense is the *mesites*, mediator, of the Greek Septuagint version to be understood; which, the context shows, can have no reference to the great 'Mediator between God and men, the man Jesus Christ' (1 Tim. ii. 5); whose business was to reconcile men to God (2 Cor. v. 19), not, as in the case of Job, to 'lay his hand upon us both,' that is, to arbitrate between the two opposing parties.

DAY-SPRING represents a Hebrew word which denotes, and is frequently rendered, *morning* (Gen. xix. 15. Amos iv. 13). The word occurs in the sublime passage in which the Almighty rebukes Job for his presumption: —

'Hast thou ever commanded the morning,
Or caused the day-spring to know its place?'

The original word for 'day-spring' properly

denotes the break of day, the dawn, or morning twilight, from a root signifying *to be of a dusky hue*. The use of the term 'dawn' shows the contrast which is found in the original, where there are two different words for 'morning' and 'day-spring.' 'Day-spring' was formerly used in the sense of 'dawn,' or 'day-break,' as appears from these words of Speede: — 'Such were the Romans in this island, whose deputies at the *day-spring* almost of Christianitie were converted.' Job is asked if he had caused day-break to know its place. The mention of 'its place' seems to be an allusion to the fact, that the day does not always break at the same point. Yet, vary as it may, it always knows its place; for its appearance is governed by God's own unvarying laws.

'Day-spring' is found in Luke i. 78, as the representative of a Greek word, rendered 'east' in Matt. ii. 1; and, in Rev. vii. 2, is joined with a word which determines its exact import; for what is there given as 'east' is literally 'the rising of the sun.'

DAY-STAR is the English of the Greek *Phosphoros*, in Latin *Lucifer*, or 'light-bringer,' the name of the planet Venus as a morning-star, or when, being to the west of the sun, it rises and sets before him; but when it is to the east of the sun, it rises and sets after him, and is then called *Hesperus*. The pure brilliancy of this planet, especially as seen in the east, caused it to be an appropriate figure for expressing the dawn of the gospel-day, or even its full radiance, since Lucifer, or light-bringer, ushered in the sun himself. The word is found in 2 Pet. i. 19, a passage which South thus expounds: — 'This is called, both properly and elegantly, by Peter, the day's star arising in our hearts; that is, by the secret, silent workings of his spirit, he illuminates the judgment, bends the will and affections, and at last changes the whole man' ('Sermons,' iii. 291). The same metaphor is applied even to our Lord himself, who, in Rev. xxii. 16, declares, — 'I am the bright and *morning-star*:' comp. Rev. ii. 28. Numb. xxiv. 17. John viii. 12.

DEACON, a Greek word in English letters, which, in the original, signifies primarily *a domestic servant* (Matt. xx. 26). In this passage our translators have given 'minister;' but, in a corresponding one (Matt. xxiii. 11), 'servant' as the rendering of *diakones* (Mark ix. 35; x. 43). In John ii. 5—9, it is used of domestics, probably slaves, whose office it was to supply the guests at the nuptial feast with meat and drink. The original force of the term may be seen in the verb: see Matt. viii. 15. Luke iv. 39. As in general it signifies *servant* (Latin, *servus*, a slave), so it denotes one who serves, whatever the capacity may be. In Matt. xxii. 13, it is employed of the more elevated officers who stand in the presence of kings to execute their orders. Even in this case, however, it

does not of necessity lose the idea of slave-service; for, in the East, the highest officers are, in relation to the monarch, only slaves. In Rom. xiii. 4, the civil magistrate is designated the servant (deacon) of God. The word also describes teachers sent from God, servants, whose duty it is to conduct well and faithfully their divine Master's business (1 Cor. iii. 5. 2 Cor. iii. 6; vi. 4). Hence it is an epithet of apostles, and generally of teachers in the Christian church. Paul asks — 'Are they ministers of Christ? I more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft' (2 Cor. xi. 23. Ephes. vi. 21. Col. i. 7, 25; iv. 7). It is also used of the servants of Satan (2 Cor. xi. 15). With a genitive of the thing after it, the word denotes a promoter of that which stands in the genitive; as when, in Rom. xv. 8, Jesus Christ is called 'a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.' So, in Gal. ii. 17, 'minister of sin' is one who promotes sin (comp. 2 Cor. xi. 15. Ephes. iii. 7. Col. i. 23). The word also denotes a specific officer in the primitive church, whose business originally was to care for the sick and needy, which was afterwards extended to other concerns (Phil. i. 1. 1 Tim. iii. 8, 12; iv. 6: comp. Acts vi. 1—4). The original constitution of the church was admirably adapted to its wants and duties. There are in every church, offices which can best be performed by the kind hearts and soft hands of female goodness. Accordingly, we find mention made in Rom. xvi. 1, of Phebe, a female deacon. In John xii. 26, *diakonos* seems to be used in the sense of *follower*, one who faithfully adheres to Jesus.

DEARTH, a noun signifying *scarcity*, *want*, *famine*, from the adjective *dear* (hence *dearness* or *dearth*), which may have come into English through the French *cher*, from the Latin *carus*. What is scarce is dear; hence scarcity and dearth are the same. But what is scarce is also *precious*, or of *price*, of value: hence 'dear' comes to signify 'precious' or 'beloved.'

'Dearth' is the rendering of two Hebrew words: — I. *Batzohreth*, which comes from a root signifying *to enclose* and *restrain*: hence restraint or limitation in regard to meat and drink (Jer. xiv. 1—6; xvii. 8). II. *Rahgaho*, which is the appropriate word for 'dearth' (2 Kings iv. 38), and signifying *hunger*, is generally represented by our word 'famine' (Gen. xii. 10; xxvi. 1).

Considering the early period in the history of the world to which the Biblical records, especially the oldest of them, refer, — and considering also how small a proportion to the world at large, or even to the inhabited part of it, the population bore in the primitive ages, we should not antecedently expect to find frequent mention of dearth of food. Yet

does it appear, from the testimony of these records, that mankind suffered greatly from famine in the earliest periods of which we have any account; and the Scriptural history in this, as in other particulars, will be found interesting and valuable to the economist and philosopher, as well as to the divine. In truth, famine appears to depend, not on the extent of cultivable or of cultivated land, nor on the proportion which such land bears to the actual population; though, doubtless, both these elements enter into the influences which determine the question of abundance or scarcity; but rather on human forethought and thrift, so applied, as, in the actual circumstances whatever they are, to make a suitable provision in all cases against such contingencies as may occasion dearth. In the almost entire absence of this forethought, barbarous and half-civilised nations, scanty though the population may be in regard to the tracts of land over which they roam, have been found to be most frequently on the verge of destitution, and not seldom to suffer the greatest privations from dearth or famine. Vain is the almost unlimited opportunity which nature spreads around them for the supply of their animal necessities, since they want either the intelligence and skill which are necessary to turn these opportunities to account, or the moral qualities which would spare something from actual abundance, in order to provide against coming want.

The first mention of a dearth which occurs in Scripture is in Gen. xii. 10, where we read, that, so early as the days of the patriarch Abraham, 'there was a famine in the land,' which is described as so grievous, as to compel the father of the faithful to quit Canaan. The country to which he resorted was, as we might expect, the land of Egypt, the early and lasting fertility of which is a well-known historical fact. In Gen. xxvi. 1, this famine is designated as 'the first,' that is, the first known, of which there was any record. The same passage informs us of another famine, which afflicted 'the land' in the days of Isaac, who seems to have contemplated a descent into Egypt; but who, being instructed of God, removed to a part of Arabia Petrea, Gen. xxvi. 17, named Gerar, a city of the Philistines, whose monarch's name was Abimelech. Even Egypt, however, was not exempt from the desolations of famine (Gen. xli. 30). The ordinary cause of dearth in Egypt is connected with the annual overflow of the Nile. If the rise of the water is in any year below a certain standard, the country affords scanty supplies of food, and may for the greater part remain a desert. But more than local causes must have been in operation in the case before us; for we are told, that the 'famine was sore in all lands,' that 'the famine was over all the face of the earth.' By the foresight and wisdom of Joseph, however, provision against

the evil had been made in Egypt; while other countries were left to suffer the unmitigated consequences of their neglect.

The provision made by Joseph must have been of a most abundant nature, since the period during which the dearth lasted was no less than seven years, and the people of other parts sought and received supplies in Egypt: — 'All countries came into Egypt to buy corn.' Among other lands, Canaan suffered from the famine; which was the immediate occasion of Jacob's sending his sons down into Egypt, of the discovery which they made of their lost brother, and of the settlement in that land of the descendants of Abraham; an event of the highest consequence in the sequel, and serving to illustrate the benignity and wisdom of divine Providence, in the evils with which the world is afflicted.

This famine was made by Joseph the occasion of one of the greatest social revolutions which history records. The details may be found in the book of Genesis; and it is enough to say here, that, as the special administrator of the affairs of the country, Joseph got into his hands all the property of the kingdom, including the land (excepting that which belonged to the priests), and gave the same back to the people as tenants at will, on condition of their paying to the king 'the fifth,' probably of the annual produce.

From these statements, it appears that three successive generations were in these early days visited by famine. The Scriptural narrative (the details of which may be easily ascertained by the help of a concordance) shows, that in after ages famines were anciently more frequent than they are now; and this justifies the use which is made of so terrible a scourge by the sacred writers, and especially the prophets, and our Lord himself, in the highly figurative language which they employ in their righteous endeavours to turn wicked men and wicked nations from the evil of their ways (Ezek. vi. 11. Matt. xxiv. 7). In Amos viii. 11, *seq.* a heavier woe than even the want of bread is appropriately spoken of under the appellation of a famine: — 'Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the word of the Lord: and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it: in that day shall the fair virgins and the young men faint for thirst.' The ensuing verse shows that idolatry was the moving cause of this heavy punishment.

DEATH (T.), the extinction of life. So at least must death have been regarded in any nation which had not an expectation of another existence beyond the tomb. But as it may be questioned whether such a people has at any time existed, at least among those

who may claim to have risen somewhat above mere barbarism, we are not authorised to insist on a definition which does not correspond with the general impression, and can be supported by fact only so far as fact rests on assumption. If we assume that there is no life beyond the present, or that, if there be another life, it consists in the pure renewal of existence, then may our definition be justified. But such an assumption is itself unwarrantable. May we then declare death to be the cessation of our actual mode of existence? But the word 'cessation' is objectionable. All that we know does cease is found in the ordinary functions of our present life. The heart ceases to beat; the pulse stops; consciousness, such at least as it was, comes to a termination. But this cessation gives rise immediately to other functions that proceed according to invariable laws. This we know in regard to the material elements of our frame; and this, in consequence, we are justified in saying, may be equally true in regard to thought, feeling, and consciousness. At least, we are not at liberty, under these circumstances, to adopt a definition which implies the reverse. Cessation, then, would hardly seem to be the proper term; for does any thing properly *cease*? Change, transition, do accompany death; and perhaps, after all, death is nothing more than a change in our mode of life, a passage out of one state of conscious being into another.

We have made these preliminary remarks, because the ordinary idea of what death is, invests assumptions with the attributes of fact; and now pass on to set before the reader the leading conceptions on the subject, contained in Scripture. The immediate occasion of death was the sin of Adam (Gen. iii. 19; comp. ii. 17): —

'Man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater man
Restore us, and regain the blissful seat.'

This representation is expressly joined with the statement, — 'For dust thou art, and unto dust shalt thou return' (Rom. vi. 23. Heb. ii. 15); whence the inference seems inevitable, that naturally man is mortal, and that the conditional immortality implied in the account of the fall must be understood as that which would have been given of God, the great Author of life, had Adam observed the Divine law. Eternal life, however, is clearly set forth as the gift of God in his Son Jesus Christ (John i. 4; vi. 35; xi. 25. Col. iii. 3. 1 Tim. iv. 8): —

'Who captive led captivity,
Who robb'd the grave of victory,
And took the sting from death.'

This is the constant and invariable representation of the New Testament. The extinction of death (1 Cor. xv. 26, 53—57) is the work

of Christ, who, by dying, redeemed man from death. A future life, therefore, is not the prolongation of a natural deathlessness, nor a consequence of a natural immateriality. These terms involve views which come from other spheres of thought than the Scripture. Whether they contain truth, or how much of truth they may comprise, we have not here to inquire; but it is our duty to remark, that they are not Scriptural views of death and life, and should, when treated of, be kept distinct from the doctrine of the New Testament. That doctrine, beyond a doubt, is, that the life which Adam forfeited has been gained by the second Adam, 'the Lord from heaven,' who gives it to all who believe in his name.

As a consequence of these views, death sometimes stands in strong contrast with life, as denoting, spiritually, two opposite states; in other places indicated by darkness and light. Thus our Saviour, — 'He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life' (John v. 24. 1 John iii. 14).

The figurative use of the term 'death' (Rom. vii. 24. Ps. cxvi. 8), as denoting *heavy calamity* or *moral insensibility*, is by no means uncommon (Rom. viii. 6. James i. 15. 1 Cor. iv. 9. 2 Cor. i. 10).

'Death' sometimes implies, not a natural departure from life, but capital punishment (Exod. xix. 12. Lev. xx. 11, *seq.*). That the Mosaic law should have inflicted death-punishments, can surprise none but such as unwisely measure the past by the most advanced ideas of the present; nor will an argument in favour of such a penalty be hence deduced by any who understand the proper uses of the Bible, which are found as much in warnings to avoid, as examples to imitate (2 Tim. iii. 16).

The punishment of death must abide the test which an enlightened Christian conscience supplies; before which, the writer is of opinion, it cannot fail to be condemned. In fact, its condemnation is already pronounced by the voice of wise and good men, whose verdict will doubtless ere long receive the sanction of at least British law. To this most desirable result, our legislation has long been tending; and probably nothing can prevent or much delay the complete abolition of capital punishments, but — which God in his mercy avert — a protracted and sanguinary war; which, by diverting men's attention from home-reforms, and lowering and debasing their Christian feelings, might for a time sustain the present inhuman system.

From the fact that Moses held out in his legislation no promise of a future life as an inducement to obedience, Warburton argued his 'Divine Legation.' Whether the argument was solid or not, the treatise in which it was set forth has given support to a some-

what too readily assumed opinion, — namely, that the Israelites, so far as their sentiments are set forth in the Old Scriptures, did not believe in a hereafter. It is, however, very evident, that the omission by Moses in his polity of such considerations as a futurity holds out, is a very different thing from the general belief of the Hebrew people on the point. The first may be allowed, without in any way prejudging the second. And probably a careful inquiry as to the popular impressions on the subject would issue in establishing the position, that, while from a very early period they were not without a vague and flitting notion of some sort of life beyond the tomb, after the Babylonish captivity they held a doctrine which was the parent of the common idea of the resurrection of the body. That the doctrine of *anastasis*, or resurrection, was widely prevalent before the destruction of the Jewish state, is very evident from the writings of Josephus.

The general effect of the high moral and warm domestic tone of the Hebrew institutions and character tended to invest death with solemn associations, and to soften down its harsher features to survivors and friends (see BURIAL). But this most desirable result ensued in a far more decided manner, from the impression made by Christianity on the human heart. In the simple, short, and touching memorials which the Roman catacombs show were at a very early period cut in stone, and consecrated to loved ones departed this life, we have a natural and pleasing utterance of the soft, gentle, yet deeply seated, feeling of which we have spoken. Death, under the gospel, is only a transition to life. Yet, though excessive grief on those of 'like precious faith' is unseemly, the gospel, in refining and enriching the character, and in softening the heart, makes bereavement a heavier stroke than it could be under paganism. Our Lord, whose soul was alive with every fine sympathy, and who therefore touched human woes with a gentle as well as healing hand, admirably adapts his language to this state of high moral sensibility, and speaks of death as 'sleep;' thus throwing around 'the king of terrors' a veil of calm and tranquillising associations which has never yet ceased to communicate peace to the mourner's heart (John xi. 11, *seq.* Matt. ix. 24. Acts vii. 60. 1 Cor. xv. 18, 51). Even under the former dispensation, a regard for the wounded feelings of bereaved relatives was a marked feature. The servants of David feared to tell him, that the child he had by Bathsheba was dead; 'for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead' (2 Sam. xii. 18, 19). This is a touch-

ing picture of true grief, and true respect for grief. But a yet more affecting instance is that which is found on the bearing of our Lord, on occasion of the death of his friend Lazarus. How much kind consideration is there in the one word 'sleep,' adopted for the harsh term 'death'!

In Persia, as we learn from Perkins ('Residence among the Nestorians,' 424), the death of friends is at the present day often kept studiously concealed as long as possible. 'The governor of Oroomiah once returned from a journey, three months after the death of a favourite little son. After being greeted, on his arrival, by the rest of his family, he inquired for his little boy, and a violent burst of grief from all present was the first intimation he had that the child was dead. On asking his Meerza, who had regularly written him, and reported his family as well, why he had not written and told him the truth, the latter replied to the agonised father, that he was reluctant to give him pain; and the benevolence of his motive excused him for the concealment.'

Similar in its inducement and tendency, is the fact recorded by the same writer, to which, however, amiable as is its air, we cannot give our approbation, in the belief, that truth, gently and kindly communicated, is in every respect to be preferred:— 'It is often very affecting to witness the efforts in Persia to keep from sick friends the extent of their danger. They are always assured that they are in a fair way to recover, and are lulled in security until the lamp of life actually expires, when a scene of raving lamentation ensues among the relatives and connections, that proclaims with awful emphasis the entire absence of that hope which blunts the sting of death, and sheds light and solace around the darkness of the tomb.'

DEBASE, from the Greek *basis*, our *base*, meaning that which we tread on (*baino*, I tread, walk), signifies *to make low*, or *such as to be trampled on*. Thus Milton, in his noble poem, the Samson Agonistes, says of Delilah (999) —

'So let her go: God sent her to *debase* me,
And aggravate my folly, who committed
To such a viper his most sacred trust
Of secrecy, my safety and my life.'

The root-idea of the corresponding Hebrew word is similar, *Shaphel*, signifying *to bring low* (Isa. ii. 12), *to be humbled* (Isa. v. 15). The word 'debase' ('abase' in Job xl. 11) is used of the consequences of the licentious abominations of idolatry (Isa. lvii. 9).

DEBIR (H. *sanctuary* or *oracle*), with the earlier names of Kirjath-sepher (Josh. xv. 15. Judg. i. 11) and Kirjath-sannah (Josh. xv. 49), was a royal Canaanitish city, assigned to Judah, and then set apart for the Levites (Josh. x. 38; xii. 13; xv. 15, 16; xxi. 15. 1 Chron. vi. 58).

This place, if we may judge from its names,

must have been for the times a distinguished seat of letters, denominated as it was a city of books, of wisdom, and of oracles. There was a propriety in appropriating so literary a place to the learned caste, the Levites.

Another Debir lay near Gilgal, and was the northern boundary of Judah (Josh. xv. 7).

DEBORAH (H. *a bee*), the well-known Hebrew prophetess, wife of Lapidoth. She dwelt under the palm-tree of Deborah, between Ramah and Bethel, in Mount Ephraim. Deborah, after the death of Ehud, and during the usurpation of Jabin, king of Canaan, — a period of confusion and despondency, — called for Barak with ten thousand men of Naphtali and Zebulun, and so encouraged and aided the forces, that the national liberty was redeemed; 'captivity' being 'led captive' (Judg. v. 12). The victory she then celebrated in a triumphal ode, which has every appearance of being very ancient. During the fight, a storm, probably accompanied by thunder and lightning, rendered the victory less difficult, and the defeat more entire; especially as the river Kishon, suddenly swollen with the torrents of rain, overflowed its limits, and swept away in its course the discomfited Canaanites. This, in the language of poetry, is set forth in these words (20):—

'They fought from heaven;
The stars in their courses
Fought against Sisera.'

The event, thus idealised in the song of triumph, Josephus has incorporated in his history, and not only so, but represented it as the immediate act of God for the assistance of the Israelites ('Antiq.' v. 5. 4); thus affording an instance of the manner in which a natural phenomenon may be converted into a Divine interposition: comp. Josh. x. 11, *seq.*

'The song of Deborah and Barak' is truly national, and therefore is it replete with the feelings of a recently oppressed, but emancipated people. It is also the expression of the individual feeling of Deborah, whose spirit called forth the enthusiastic rising, and of Barak, who struck the successful blow. The poem is to be viewed in its *own* character, and not in the light of a mistaken theology, which, in asserting what is called the plenary inspiration of all contained within the two covers of the Bible, requires implicit faith from the Christian in many things which are opposed to both the precepts and the spirit of his divine Master. The words of that great master of thought, Coleridge, are well worthy attention on the point:— '*Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof*, — sang Deborah. Was it that she called to mind any personal wrongs, rapine, or insult — that she or the house of Lapidoth had received from Zabin or Sisera? No: she had

dwelt under her palm-tree, in the depth of the mountain. But she was a *mother in Israel*; and with a mother's heart, and with the vehemency of a mother's and a patriot's love, she had shot the light of love from her eyes, and poured the blessings of love from her lips, on the people that had *jeopardied their lives unto the death* against the oppressors; and the bitterness, awakened and borne aloft by the same love, she precipitated in curses on the selfish and coward recreants who *came not to the help of the Lord, to the help of the Lord, against the mighty*. As long as I have the image of Deborah before my eyes, and while I throw myself back into the age, country, circumstances of this Hebrew Bonduca in the not yet-tamed chaos of the spiritual creation; — as long as I contemplate the impassioned, high-souled, heroic woman, in all the prominence and individuality of will and character, — I feel as if I were among the first ferments of the great affections, the proplastic waves of the microcosmic chaos, swelling up against — and yet towards — the outspread wings of the dove that lies brooding on the troubled waters. So long, all is well, — all replete with instruction and example. In the fierce and inordinate, I am made to know and be grateful for the clearer and purer radiance which shines on the Christian's paths, neither blunted by the preparatory veil, nor crimsoned in its struggle through the all-enwrapping mist of the world's ignorance; whilst, in the self-oblivion of these heroes of the Old Testament, their elevation above all low and individual interests, — above all, in the entire and vehement devotion of their total being to the service of their divine Master, — I find a lesson of humility, a ground of humiliation, and a shaming, yet rousing, example of faith and fealty. But let me once be persuaded, that all these heart-awakening utterances of human hearts — of men of like faculties and passions with myself, mourning, rejoicing, suffering, triumphing — are but as a *Divina Commedia* of a superhuman — O bear with me if I say — ventriloquist; that the royal harper, to whom I have so often submitted myself as a *many-stringed instrument* for his fire-tipt fingers to traverse, while every several nerve of emotion, passion, thought, that thrills the flesh and blood of our common humanity, responded to the touch, — that this *sweet psalmist of Israel* was himself as mere an instrument as his harp, an *automaton* poet, mourner, and suppliant; — all is gone, — all sympathy, at least, and all example. I listen in awe and fear, but likewise in perplexity and confusion of spirit' ('Confessions of an Inquiring Spirit,' p. 33). The words which have occasioned these remarks call to mind 'the cry of female shrill,' on the raising of the clans, in the third canto of the 'Lady of the Lake,' which may serve

to make it clear how antichristian is the spirit of Deborah's curse: —

'Sunk be his home in embers red!
And cursed be the meanest shed
That e'er shall hide the houseless head
We doom to want and woe!'

DEBTOR (L. *debeo*, I owe, ought), one who, in return or in exchange, owes something to another. The spirit of the Mosaic law was mild in regard to loans and their repayment, as well as generally in regard to debts; showing that Moses realised one fundamental idea of his system, — namely, that which contemplated the nation of Israel as a community of brethren. Persons of substance were expressly required to be liberal in their loans to needy Hebrews, from whom no interest was to be taken (Deut. xv. 7, *seq.* Lev. xxv. 35—37. Deut. xxiii. 20), though, for loans made to strangers, interest was legal (Deut. xxiii. 20). The right of recovery, by means of pledges and surety, was put under restrictions. The creditor was forbidden to enter his debtor's house to take the pledge, but was required to wait for it on the outside till brought to him. If the man was poor, the creditor could not retain it over night, at least in the case where the pledge consisted of the large cloak or upper garment, used for a covering during sleep (Deut. xxiv. 10—13. Exod. xxii. 26, 27). The taking in pledge of the nether or the upper millstone was expressly forbidden, as being essential for household purposes (Deut. xxiv. 6). Yet were the rights of the creditor so insisted on, that the debtor, who was unable to pay, was sometimes compelled to surrender his liberty to his creditor, and serve him as a hired servant till the year of jubilee, when, however, he was to go forth free, returning to the possession of his fathers; and meanwhile to be treated with lenity, as by a brother who feared God (Lev. xxv. 39, *seq.*). This amounted to an eventual remission of the debt, though, in the interim, service was rendered by the debtor. At the end of every seventh year, Israelites were also to make a release; every creditor being required to resign what he had lent (Deut. xv. 2, *seq.*). There was probably this difference between the release of the seventh year, and the release of the jubilee, — that the former consisted of the creditor's renouncing his claim to loaned money; the latter, in his restoring the mortgaged possession, and freeing the person of his debtor.

Those who are acquainted with the hard, exacting, and destructive usages and laws which prevailed at Rome, regarding debtor and creditor, — how ready and efficient an instrument they proved in the hands of patricians for the oppression of the people, and to what a long series of severe and perilous contests they led, — will admire the wisdom of the Jewish legislator, who, long before the foundation of 'the eternal city,'

had given birth to a legislation, which, in this and many other respects, holds up a worthy example to all ages: comp. Matt. vi. 12; xviii. 24. Luke vii. 41; xvi. 5. Rom. i. 14. Gal. v. 3.

DECAPOLIS (G. *ten cities*), the district of ten cities, which appear to have been united in some kind of political or social league; and all but one—namely, Scythopolis—if not all absolutely, lay on the eastern side of the sea of Genesareth. They were found north-east of Palestine, on the borders of Syria and Galilee; and, in the Roman sense, were considered as belonging to the latter. They lay not together, but in different parts, each having its own district. Respecting four, Damascus, Dion, Canatha, and Raphana, different opinions prevail; but all agree in assigning to the union these six,—namely, Gadara, Gerasa, Hippos, Pella, Philadelphia, and Scythopolis. The last, Josephus terms ‘the greatest of the Decapolis,’ which seems incompatible with Damascus belonging to it. Instead of which, Cæsarea Philippi has been assigned. Their population had but few Jews, and consisted mostly of Greeks and Syrians. They enjoyed, under the Roman government, special privileges.

DECEASE (L. *de* and *cedo*, I depart), to quit this world, die, corresponds with the Greek *teleutao*, ‘I finish, or come to an end;’ hence, ‘I die.’ It is found in Matt. xxii. 25. In other parts, the original is rendered by ‘was dead’ (Matt. ii. 19); ‘die’ (Matt. xv. 4). The noun *decease* represents the Greek *exodus*, signifying a departure (Heb. xi. 22); and thus, by an historical allusion, represents death to the Christian as a departure from (Egyptian) earthly bondage, into the freedom and independence of the spiritual land of promise (Luke ix. 31. 2 Pet. i. 15); thus conducing to soften down the grim features of the tyrant death.—See DEATH.

‘Deceased’ is also the translation of a Hebrew term (Isa. xxvi. 14), *Rephaheem*, which, in Job (xxvi. 5) and other places (Ps. lxxxviii. 10. Prov. xxi. 16. Isa. xiv. 9), is rendered by ‘dead.’ The passage in Job is very imperfectly translated in the common version. It is the beginning of a fine description of the knowledge and power of the Almighty, and seems to signify ‘The shades of the dead tremble, or are in anguish, before Him.’ The ancient versions, for the most part, render the Hebrew word by *giants*, according to the notion, that the shades of the departed were of larger size than the living person. Reference appears to be made to the shades of the departed as in *Sheol*, the place or kingdom of the dead. It has been proposed to correct the translation given in our Bible, thus:—

‘The shades beneath tremble;
The waters and the inhabitants thereof.’

In this way the verse clearly conspires with its connection, in very strikingly setting forth the extent and minuteness of God’s knowledge, as well as the universality of his Providence.

DECISION—from the Latin *de* and *cedo*, ‘I cut down,’ in which derivation it corresponds with the Hebrew original, *Ghahrootz*, which comes from a root signifying to cut—is the termination of a doubting or debating state of mind; and, in the earlier periods of our language, the termination of a strife or contest. In this last sense the word appears to be used by our translators, in Joel iii. 14, where reference is made to the valley of Jehoshaphat (*Jehovah’s judgment*, or *decision*), spoken of in verses 2 and 12. Misled by language found in this chapter, the Jews, as early at least as the time of Jerome, dreamt of a great battle that was (they think still is) to be fought in the valley of Jehoshaphat (see CEDRON), in which Jehovah would judge, that is, condemn and vanquish, the heathen, immediately previous to his restoring his people Israel to their city and temple; where, in great pomp and glory, they were to reign for a thousand years (hence the false conception of the *Millennium*). Whatever may be thought of the expectation, the locality, as in Cedron, is arbitrary; for it is only in later times that this valley has borne the name of Jehoshaphat; while its narrowness, and the precipitous and rocky character of its sides and bed, render it wholly unfit for a struggle on so grand a scale as the tradition implies. The name, ‘valley of Jehovah’s judgment,’ or ‘decision,’ may be borne by any valley, in which a decisive battle was gained by his people, so termed in that theocratical sense which has given a colouring to much of the Old Testament diction.

DECK, from the German *decken* (hence the *deck* of a ship), to cover, in which meaning, the English agrees with the Hebrew original, *Gahdah*, signifies to attire in ornamental garments, or decorate the person (Job xl. 10. Isa. lxi. 10. Jer. iv. 30).

DECREE, from the Latin *decerno* (whence *decretum*), ‘I determine,’ signifies a determination or command put forth by regal authority. Not fewer than twelve Hebrew and Chaldean words are rendered in our Bible by the term ‘decree,’—a fact which is in complete accordance with what is known of the arbitrary character of Oriental monarchies, the will of whose sovereign was in all cases law (Dan. vi. 7—15. Ezra vii. 13; compared with Dan. ii. 9, 13, 15).

DEDAN,—a commercial tribe in the north of Arabia, not far from Idumæa, of the family of Shem and the tribe of Keturah, Abraham’s wife (Gen. xxv. 3. Isa. xxi. 13. Jer. xxv. 23; xlix. 8. Ezek. xxv. 13; xxxviii. 13). The name ‘Dedan’ occurs also among the Cushites (Gen. x. 7), whom *Michaelis*

considers as different from the former, and places on the north-west of the Persian Gulf, partly because, in Ezek. xxvii. 15, the tribe is mentioned in connection with articles of Indian merchandise. Winer refers both names to the same people, and alleges a diversity in the narratives.

DEDICATED, from the Latin *de* and *dicare*, 'I give,' or 'consecrate,' signifies *that which is set apart, or appropriated to religious uses* (see ANATHEMA). The Hebrew *Kohdesh*, whence 'dedicated,' means that which is 'holy' (Exod. iii. 5), or 'hallowed' (Lev. xii. 4); and hence is applied to things exclusively assigned to holy purposes. Thus it is said of Asa, — 'He brought in the things which his father had *dedicated*, and the things which he himself had dedicated, into the house of Jehovah, silver, and gold, and vessels' (1 Kings xv. 15).

DEDICATION, considered as the setting apart of an object for sacred purposes, was an idea familiar to the Hebrew mind. Hence Solomon, when he had erected the temple, celebrated the completion of his pious design by a solemn dedication of it to the exclusive service of Almighty God (2 Chron. v. vi. vii.).

In the same spirit, Ezra held a public dedication of the second temple (Ezra vi. 16). 'The feast of dedication' is mentioned in the New Testament (John x. 22), *ta en-kainia*, 'the renewal,' that is, a festival in commemoration of the renewal or restoration, — most probably of the temple, after it had been profaned by Antiochus Epiphanes. It was a lustration or purification of the sanctuary from heathen defilements, effected by Judas Maccabæus during eight days, beginning on 'the five-and-twentieth day of the ninth month, Chisleu,' or December (1 Macc. iv. 36, *seq.*). Josephus ('Antiq.' xii. 7. 7) makes mention of this festival, and says that the Jews called it 'lights,' as indicating the joy experienced at the liberty gained, and of which the dedication was a proof and an expression (comp. 1 Macc. iv. 50). It certainly was a joyous occasion, and as such is it still observed.

Other interpreters prefer understanding by 'the feast of dedication,' mentioned in John x. 22, the festival which the Jews celebrated annually, in memory of the restoration of the temple by Zerubbabel, and of its reparation by Herod, on the third day of the month, *Adar*, or March. But the remark, 'it was winter' (22), speaks strongly in favour of the former view.

DEEM (T. *I think*) means *to have an opinion, to judge, determine*. Hence Milton, in that fine pleading for spiritual liberty (P. L. xii. 515, *seq.*): —

'The rest, far greater part,
Will deem, in outward rites and specious forms,
Religion satisfied.'

'Deem' is the rendering of a Greek word, in

Acts xxvii. 27, translated also by 'think' (Acts xiii. 25) and 'suppose' (Acts xxv. 18).

DEFAME—connected with the Greek *dis-phemein*, 'to speak ill of'—means *to misrepresent, to slander*. It stands for a Hebrew word that is rendered 'evil report' (Gen. xxxvii. 2); 'slander' (Numb. xiv. 36); 'infamy' (Prov. xxv. 10); and 'defaming' (Jer. xx. 10).

DEFILE—from an Anglo-Saxon root, meaning, *to dirty or pollute*—has the same signification in English. It is the representative of several Hebrew words of kindred import. — See CLEAN.

DEFRAUD (L. *de* and *fraudare*, 'to cheat'), *taking away any thing by fraud or deceit*, stands for a Hebrew word, *Gahshak*, which signifies *to 'deceive'* (Lev. vi. 4); 'to do wrong to' (1 Chron. xvi. 21); 'oppress' (Deut. xxiv. 14). In the Greek of the New Testament, it has two representatives: — I. *Apostereo*, 'to deprive' (Mark x. 19. 1 Cor. vii. 5. 1 Tim. vi. 5, 'destitute'). II. *Pleonekteo*, 'to over-reach,' 'make a gain of' (2 Cor. ii. 11; vii. 2; xii. 17).

DEFY, from the Latin *de* and *fides*, 'faith,' means primarily *to renounce faith or affiance*; hence *to claim independence, and to dare a superior to the assertion of his claims*. Thus Campbell, in his 'Last Man': —

'The darkening universe *defy*
To quench his immortality,
Or shake his trust in God.'

It stands for a Hebrew word, *Zahgam* (Numb. xxiii. 8), the essential meaning of which is *to be angry*. It also represents the term *Ghabraph* in 1 Sam. xvii. 10, 26, 36, 45, where it refers to the defiance hurled against the army of Israel by Goliath. This word strictly signifies *to reproach*, and refers to those contumelious speeches which warriors in ancient times were accustomed to throw out against each other as a provocation to battle, and of which many examples may be found in the Iliad of Homer.

DEGREES, SONG OF, the title of fifteen Psalms — namely, from 120th to 134th, inclusive. It is not easy to see what these compositions have in common, to have caused this term to be applied to them. Bishop Lowth terms them 'odes of ascension,' holding that they were sung as the people went up to Jerusalem to celebrate the annual festivals, or as they returned from the captivity of Babylon. Doubtless, the ideas which some of them contain are congruent with this supposition; and the now-known elevated position of the metropolis would justify the term 'degrees,' or rather ascents. Gesenius, however, and others, have held that the reference in the title is to the movement of the verse, the metre, or rhythm.

There is no reason to believe, that this title, any more than other titles, was prefixed by the author or authors of these sacred odes.

DEHAVITES, a nation, or rather tribe, under the Persian government, colonists from whom were settled in Samaria (Ezra iv. 9). Winer asserts that they are undoubtedly the Dai, Dahi, or Dahæ, a nomad race of the Persian empire, whose home was on the high lands east of the Caspian.

DELECTABLE — from the Latin *delecto*, 'I attract,' 'allure,' denoting that which *charms* or *gratifies* — is the rendering in Isa. xlv. 9, of a word *Ghahmad*, which denotes 'to desire' (Isa. i. 29), or 'have delight in' (Prov. i. 22).

DELICATE, from *deliciæ*, in Latin, 'delights,' 'gratification,' or 'darling,' means that which is used to pleasures, and so that which is soft, tender, and effeminate (Jer. li. 34. Deut. xxviii. 54, 56. Isa. xlvii. 1).

DELILAH. — See **SAMSON**.

DELUSION (L. *de* and *ludo*, 'I play with,' or 'cheat') is cheating by false appearances. Its Greek original signifies *to mislead*, *cause to go out of the way*, or *wander from the right road*, and is construed by 'error' (Matt. xxvii. 64); 'deceit' (1 Thess. ii. 3); and 'delusion' (2 Thess. ii. 11). 'Delusions' stands in the English Bible for *Tahgaloleem*, which, in the margin (Isa. lxvi. 4) is translated 'devices;' and, in Isa. iii. 4, by 'babes.' In the last place, 'tyrants' would be a better rendering. The root-meaning of the word is *to roll*; hence to be versatile or full of expedients, and to guide and direct by delusion.

DEMAS, a companion of the apostle Paul, who was with him during his imprisonment in Rome (Col. iv. 14. Philemon 24); but, unable to exert the self-denial and make the sacrifice required, forsook the apostle, and went to Thessalonica. The tradition of the church that he apostatised from Christianity, finds corroboration in the words of Paul, — 'having loved this present world.' The love of the world was the love of Heathenism, and an attachment to the latter was incompatible with a retention of faith in Christ; for, in those early days, and with the broad distinctions which then existed between the world and the church, men had not learned the unhappy art so much practised now, of uniting a heathen morality with a Christian profession.

DEMETRIUS, a silversmith of Ephesus (Acts xix. 24, *seq.*). The fame of Artemis, and her sumptuous temple, drew to Ephesus from most parts of the western world, superstitious people, who, wishing to perpetuate the holy influence obtained by worshipping the divinity, purchased, and carried with them, small silver shrines representing in outline the temple or the sanctuary within it, and the goddess by whose favour safety and success were thus insured. Hence there arose a prosperous trade, in which Demetrius appears to have been advantageously engaged. All at once he and his fellow-craftsmen find

the demand for the articles of their manufacture begin to fall off. They speculate as to the cause. Paul appears in Ephesus itself, teaching the doctrine, that the whole system of Artemis, her temple, her shrines, her eunuch-priests, is 'a vanity and a lie,' a nothing, a mere hollow pretence. This Paul teaches, and this men are willing to believe. Here, then, is the cause why the trade of Demetrius has become bad. Seeing this, he is enraged, and resolves to resist with clamour and tumult what he cannot stop by reason and truth. He succeeds so far as to put Paul's life in peril; but he cannot withstand the flowing tide of the new doctrines. In it came and swept away Demetrius and his idle goddess too. So must all untruth perish, supported as it may be by human art, interest, and passion. It is in vain to cry, 'Great is Diana of the Ephesians,' when God, speaking to man, is answered by pure, and therefore resistless, human sympathies.

DENOUNCE — from the Latin *de* and *nuntius*, a messenger — signifies *to declare*, or *announce*. So is the word used in Scripture (Deut. xxx. 18), being on other occasions replaced by 'tell' (Gen. xlv. 13), 'profess' (Deut. xxvi. 3), and 'declare' (Isa. iii. 9). Indeed, the harsh meaning which 'denounce' now conveys, as denoting threatening and condemnation, does not belong to the Scriptural use of the word, or to its derivative import.

DEPOSED (L. *de*, 'down,' and *pono*, 'I put') signifies, as does the Hebrew original, 'made to come down,' as a king from his throne; being used, in Dan. v. 20, of Nebuchadnezzar, who was stript of his regal authority.

DEPUTY (L. *de* and *puto*, which, in barbarous Latin, means *I delegate*), one who is appointed to be and act in place of another. It is used, in Acts xiii. 7, 8, 12, of Sergius Paulus, who, as governor of the senatorial province of Cyprus, bore the title of *anthypatos*, or *proconsul*, a word which our translators have rendered 'deputy' (see **CYPRUS**). In Acts xix. 38, 'deputies' is the translation of the same word in the plural. The meaning here seems to be magistrates or attorneys.

DESCEND (L. *de* and *scando*, I climb down) means *to come down*, as does the Hebrew, of which it is a rendering, in Exod. xix. 18, where Jehovah is said to have descended on Mount Sinai in fire. The word is also used of the *descent* of the spirit of God on his Son Jesus Christ, on occasion of his baptism (Matt. iii. 16). So the rain is said to have descended, in Matt. vii. 25: comp. Luke xix. 37. Objection has been taken against this language, as inappropriate to the actions or influences of God, who, being everywhere present, cannot be said to either ascend or descend. If the assumption on which this objection proceeds were correct and well-founded, it would render reli-

gious instruction an impossibility, and so undermine religion itself; for if we speak not of God till we can speak with strict correctness, we shall never speak of him at all. Equally shall we never even think of him. For both the language and the thoughts of mortal and finite creatures can, when thinking and speaking of the infinite Creator, be only analogical, that is, 'after the manner of men.' In itself, therefore, we find nothing wrong in representing either God or his spirit as descending. Nor is the word so very inaccurate. Whatever comes from above our heads may properly be said to descend. Thus the rain comes from the clouds, and therefore descends, though the relation of up and down changes with every revolution of the axis of the earth. In the same manner God came down on Sinai, and his spirit came down on Jesus Christ; because in both cases there was a descent from an upper region, whatever position that region bore in boundless space. Objections of this kind display ignorance or hypercriticism. So, when our Lord is said to have brought a message of peace from God to man, no well-informed Christian supposes that these words are to be taken in their strictly literal import. Nevertheless, objectors may be challenged to find language which shall be at once equally expressive and appropriate. The Bible, more than any other book, unites objective truth with popular impressiveness. In proof of this assertion, we refer to the great disclosure of the Lord Jesus; namely, that God is 'our Father,' — a description which — as it is exemplified in his Son and Image, the Lord Jesus himself — the highest philosophy never did and never could equal.

'Descent' is also used in our version of Heb. vii. 6 (comp. 3), of that passing down of fathers and sons one after the other, which is commonly denoted by the term *pedigree*.

DESERT (L. *desero*, 'I leave'), a *place left* or *abandoned of men*, of course in consequence of its unsuitableness for a human abode; hence, *an unproductive and sterile spot*. But sterility is more or less entire; and what are waste lands at one time are brought under cultivation at another. Accordingly, a desert is, by etymology, not necessarily a barren wilderness. The word, in modern English, implies a greater degree of sterility than do some of the Hebrew terms for which it stands. *Garahvah* is translated 'desert' in Jer. l. 12, and 'wilderness' in Isa. xxxiii. 9, but in other places 'plains,' as in Numb. xxii. 1, and rather signifies a steppe, or high table-land (Isa. xxxv. 1). The more common word, *Midbahr*, denotes in general a place which is ordinarily neither cultivated nor inhabited (Job xxxviii. 26. Isa. xxxii. 15. Jer. ii. 2), but in many cases serviceable for pasture grounds (Ps. lxxv. 12. Jer. ix. 10. Luke xv. 4); mostly destitute of trees, but not necessarily of

herbage, not unlike our downs, only more extensive. Many such districts are still found in the East. The largest is Arabia Deserta. There were, in ancient times, deserts in which were found spots suitable for corn-fields (Joseph. 'Antiq.' xii. 4. 6), and even inhabited cities (Josh. xv. 61. Isa. xlii. 11). The word, then, in its more general signification, means a wide open upland, uncultivated; but not of necessity incapable of cultivation, nor unproductive. Sometimes, however, it signifies a desert in the strict and proper sense, that is, waste sterile land (Isa. xxxv. 6; xli. 18), over which wild animals and beasts of prey roam, though for such places other terms are more appropriate, as in Joel ii. 3, 'a desolate wilderness,' and Joel iii. 19. In these deserts, travellers are often encountered by a hot wind, which Lord Lindsay experienced when, on quitting Egypt, he entered on the desert of Suez: — 'The hot *kamsin*, or southerly wind, which blew violently all day, bringing clouds of sand, and pelting us with small pebbles, which made our Arabs skip, as they rattled against their naked legs. My lips were parched and chapped for several days afterwards; and a book in my pocket was scorched, as if it had been held to the fire.'

In the desert, plains are met with which correspond with the words of Jeremiah: — 'He shall inhabit parched places in the wilderness, in a salt land, and not inhabited' (xvii. 6). Irby and Mangles passed such a plain when nearing Palestine, on their route from Cairo: — 'A plain of about four miles in length, covered with thick hard salt, resembling in appearance sheets of firmly frozen snow. The surface bore the weight of our animals without giving way.'

In Palestine lay the following deserts: — I. The wilderness of Judah, a rocky district in the eastern part of the province of Judah, on towards the Dead Sea, with the town En-gedi and other 'cities' (Josh. xv. 61, *seq.* Judg. i. 16). It appears to have extended from the right bank of the Cedron, near Tekoa, to the south-east end of the Dead Sea, and on the west to have been bordered by the hill country of Judah. In the northern part, near the convent Sabas, is a wild barren district, formed of deep valleys and bare rocks full of grottos. The country retains the same character in an even more marked degree, onwards in a south and south-easterly direction. In the north-west, the wilderness of Judah was connected with that of Tekoa, being the same under different names. Continuing in a south and south-easterly direction, you come to the wilderness of En-gedi (1 Sam. xxiv. 1), to that of Ziph (1 Sam. xxiii. 14), to that of Maon (1 Sam. xxiii. 25), all of which lay along the western side of the Dead Sea. At length, going more south, you reach the wilderness

of Beersheba (Gen. xxi. 14). The wilderness of Tekoa is thus described by Jerome: — 'Beyond Tekoa there is no hamlet nor even huts; and, as it is dry and sandy, the desert produces no fruits, yet all its parts are full of shepherds.' The wilderness of Judah was that in which John the Baptist made his appearance (Matt. iii.; comp. xi. 7). Tradition mentions a wilderness of St. John in the hill-country of Judah, about two hours south-west from Bethlehem; but this indicates the place where he was brought up (Luke i. 80); and the term 'desert' can here apply only to the solitary and hermit-like life which he led; for most of the country is even now well cultivated, and of a pleasing aspect. II. We now come to the wilderness of Jericho (Josh. xvi. 1), which lay between that place and Bethany, — a district full of precipitous rocks and deep valleys, which, especially beyond the caravan-serai (see INN), which is now called the Khan of the Samaritans (comp. Luke x. 30), about two hours from Jerusalem, becomes a stony, frightful waste. From this desert, a journey of two hours takes the traveller over a steep acclivity, down into the plain of Jericho. Here, on the northern side of the plain, rises a steep limestone mountain, difficult of ascent, termed Quarantania, where, in the times of Jerome, was a fort for the protection of travellers. The hill is so termed, because, according to tradition, Jesus passed in one of its numerous caverns his fast of forty days. III. The wilderness of Gibeon, in the vicinity of that place, lying north of Jerusalem (2 Sam. ii. 24). IV. The wilderness of Bethaven (Josh. xviii. 12), on the north-western border of Benjamin, towards Ephraim. V. The wilderness of Reuben (Deut. iv. 43), in which lay the city Bezer, probably on the south-eastern limit of the tribe, and so bordering on the Arabian Desert. VI. The desert near Bethsaida (Luke ix. 10).

Out of Palestine, we must mention the Desert of Arabia, often termed the 'desert' by pre-eminence, that is, Arabia Petræa; also what was properly Arabia Deserta, now called the Syrian Desert, which is here and there mentioned under the name of the desert (1 Kings ix. 18; xix. 15); in the latter passage, 'the wilderness of Damascus.'

Maundrell, in passing from Jerusalem to Jericho, speaks thus of the scene of our Lord's temptation: — 'From this place (Fountain of the apostles, just beyond Bethany), you proceed in an intricate way amongst hills and valleys, interchangeably; all of a very barren aspect at present, but discovering evident signs of the labour of the husbandman in ancient times. After some hours' travel in this sort of road, you arrive at the mountainous desert into which our blessed Saviour was led by the Spirit, to be tempted by the devil. A most miserable, dry,

barren place it is, consisting of high rocky mountains, so torn and disordered, as if the earth had here suffered some great convulsion, in which its very bowels had been turned outward. On the left hand, looking down in a deep valley, as we passed along, we saw some ruins of small cells and cottages, which, they told us, were formerly the habitations of hermits retiring hither for penance and mortification. And certainly there could not be found in the whole earth a more comfortless and abandoned place for that purpose. From the top of these hills of desolation, we had, however, a delightful prospect of the mountains of Arabia, the Dead Sea, and the plain of Jericho; into which last place we descended, after about five hours' march from Jerusalem. As soon as we entered the plain, we turned up on the left hand, and, going about one hour that way, came to the foot of the Quarantania; which, they say, is the mountain into which the devil took our blessed Saviour, when he tempted him with that visionary scene of all the kingdoms and glories of the world. It is, as St. Matthew styles it, an exceeding high mountain, and in its ascent not only difficult, but dangerous. It has a small chapel at the top, and another half-way up, founded upon a prominent part of the rock: near this latter are several caves and holes in the side of the mountain, made use of anciently by hermits, and by some at this day, for places to keep their Lent in, in imitation of that of our blessed Saviour. In most of these grotts we found certain Arabs quartered with fire-arms, who obstructed our ascent, demanding two hundred dollars for leave to go up the mountains. So we departed without further trouble, not a little glad to have so good an excuse for not climbing so dangerous a precipice.'

From Tischendorf ('Reise,' p. 72), we learn that the desert in which John was brought up 'is quite solitary, surrounded by mountains and rocks: but it is not without verdure, fountain, or trees; and with all these it is more charming than many places in the promised land. The grotto of John, where the prophet dwelt when he was preparing himself for his ministry in the desert, possesses an enchaining magic: it had it so much the more for me, because I entered its cool shades at the mid-day hour of repose. It lies in the midst of a romantic wild rock, which hangs upon the hill, and projects above into the ruins of the old cloister walls. From thence I overlooked a wide extent of table-land, with many villages. Under the grotto, the entrance of which is beautifully clothed with a luxuriant shade, there breaks out from the natural wall of rock a large stream of the clearest water: it rushes down into a great basin surrounded by reeds.'

DESOLATION (L. *des* and *solus*, alone) is the act of rendering a place solitary or

waste, or the state of being solitary or waste. When a place is stripped of its natural productions or its inhabitants, it is desolate; and when a human being is deprived of his ordinary companions, pursuits, and pleasures, he is desolate. Hence, the word, in general, means *being desert, loneliness, dreariness, grief, and wasting of mind*.

The word, with its cognates, is of frequent occurrence in Scripture, which, relating to countries in which desert and solitary districts are of great extent and constant occurrence, draws from this unlovely feature of nature some of its most striking and forcible imagery (Jer. xlix. 13. Zeph. i. 15; ii. 14. Dan. xi. 31. Matt. xxiv. 15: see ABOMINATION). In relation to the two last passages, Hall says—'The taking away of the daily sacrifice, and this *desolatory* abomination, is to be understood of the last destruction of Jerusalem by Titus.'

DEUTERONOMY (G. *second law*), the last of what are generally termed the five books of Moses, or the Pentateuch, — the completing volume of the great work which comprises the earliest history of the Hebrews, and therein the earliest notices of the first ages of the world. A work of such a character is fitted to awaken a very deep interest, which becomes yet more profound, when we remember that these documents profess to contain a record also of God's earliest dealings with the human race. Hence it is a matter of great moment to ascertain the real character of these pages, and to receive them as they were intended to be received by that divine Providence to whose agency we owe their preservation. The subject is a very wide as well as important one, and yet can here be treated only in two or three of its most prominent bearings.

The Pentateuch, or *five-fold book*, a designation known at least as early as Josephus, opens with the writing which, in our Bibles, bears the Greek name of *Genesis* (creation or production), a title which it obtained from commencing with an account of the formation of the world. Genesis is by the Jews termed *Beraschit*, which, in the original Hebrew, is its first word. The book divides itself into two chief parts:—I. Containing i.—viii. Narrates the origin of the world and of the human race, with an historical outline that comes down to the end of the deluge: II. Comprising ix.—l. Gives the history of Noah and his descendants to the death of Joseph. In the latter portion, we may distinguish, *a.* ix.—xi. Narratives regarding the life of Noah, and other events, reaching to the time of Abraham; *b.* xii.—xxv. 10, The history of Abraham, the progenitor of the chosen people; *c.* xxv. 11—xxvii. The life of Isaac, whose death is not mentioned till xxxv. 27—29; *d.* xxviii.—xxxvi. The life of Jacob, whose death is given, xlix. 33; *e.* xxxvii.—l. The life and death of Joseph. This

analysis shows, that there is in the book no effort to produce an artificial proportion, either between its several parts, or the importance of the subjects, and the length of their treatment. The earliest portions are the least full, nor does the writer take any pains to supplement his historical narratives with mythological or cosmological materials, or to offer explanations as to the scantiness of his earliest notices. He puts together such materials as he possessed in the simple and unconscious manner of a person too intent on a righteous object to think of possible objections. The history of the patriarchs is given in some considerable detail. That of Abraham occupies twelve chapters, or nearly one-fourth of the whole book. In this peculiarity, Genesis proclaims its connection with the four ensuing writings; the general aim of which is to exhibit how, under the divine promise, guidance, and favour, the descendants of Abraham, the father of the faithful, were through difficulties, privations, and struggles, led to the borders of the land of Canaan; and how the way was prepared for the establishment in that land of the worship of Jehovah, the only true God.

The second book of the Pentateuch bears the name of *Exodus*, from a Greek word which signifies *going out*, because it is occupied with an account of the departure of the children of Israel from Egyptian bondage. The Hebrews term the writing *Schemoth*, from its commencing with the words, 'these are the names.' The chief aim of the work is to illustrate the fulfilment of the promise which God gave to Abraham:—'Thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years, and afterwards shall they come out with great substance' (Gen. xv. 13, 14). The book embraces a period of about a hundred and fifty years; for it begins with the increase of the people after Joseph's death, and terminates with the erection of the tabernacle. Its contents may be divided into three leading divisions:—First, i.—xii. An account of what took place before the departure from Egypt. Second, xiii.—xviii. The history of that departure. Third, xix.—xl. The history of the giving of the law, and of that which happened till the building of the tabernacle. In these three portions, the following is contained:—*a.* i. Abraham's family increases in Egypt to a numerous people, in spite of all attempts to the contrary: *b.* ii.—iv. History of Moses, embracing his birth and education, his flight into Midian, his call and preparation for the work of redeeming the Israelites, in conjunction with his brother Aaron; and the verification of their divine testimonials before the elders and the people: *c.* v.—xii. Events in Egypt till the Exodus; Moses and Aaron entreat Pharaoh to break their bon-

dage, which is in consequence made more severe; which leads Moses to lay his case before Jehovah, who affords him support and comfort; Moses asserts the authority of his mission before Pharaoh, by miracles which are then narrated in detail, with their effects, being in all ten plagues; whose efficacy the monarch in vain tried to counteract by means of his wise men, sorcerers, and magicians; the time of deliverance, however, being come, the Passover is instituted, the last punishment is inflicted on Pharaoh in the destruction of the first-born, and Israel goes forth: *d.* xiii.—xviii. History of the departure, comprising ordinances respecting the devotement of the first-born, and the observance of the Passover; Pharaoh's pursuit and overthrow; Israel is conducted through the Red Sea; which calls forth a song of praise from Moses and his people; the march through the wilderness begins; they come to Marah, whose waters are sweetened; the want of food being experienced, quails and manna are given of God, a supply of water also from the rock; Amalek, resisting their passage, is overcome; Moses meets with his father-in-law, Jethro, from whom he receives prudent counsel: *e.* xix.—xxiv. Arrived at Sinai, Moses commences his legislation, in order to bind the people in a perpetual covenant with God; after most impressive preparations, the ten commandments are delivered, and then various other laws, which, being written in the book of the covenant, are read in the audience of the people, who promise obedience (xxiv. 4, 7), and the engagement is solemnly ratified: *f.* xxv.—xxxi. Then ensue various commands in regard to the construction of the tabernacle, and the consecration of the priests: *g.* xxxii.—xxxiv. The natural course of events is interrupted by the idolatrous propensities of the people, who find favour in their apostacy with Aaron, in the absence of Moses during forty days on Mount Sinai; his return arrests the progress of the idolatrous movement, which is severely punished, and then forgiven; after various disciplinary measures, the covenant with God is renewed, and the Divine presence in the journey towards Palestine is graciously promised: *h.* xxxv.—xl. We have here the formation of the tabernacle and its various implements, with the manifestation of God's favour and blessing on the work.

The narrative is not pursued in a regular, unbroken train; but laws and history are mingled together, apparently, for the most part, in the order of the events, and in the manner in which the records of a journal are ordinarily made. In vi. 14, the narrative is suddenly interrupted to introduce some short genealogical notices, which, however desirable, might as well stand in any other place. The fulness of this book is in broad contrast with the earlier portions of Genesis, presenting in its very repetitions, features

which show the presence and agency of one who was an actor in the recorded transactions. Yet this fulness is by no means indiscriminate. Egypt, in which Moses was born and educated, and in which the descendants of Abraham dwelt so long, afforded a fertile ground to the historian, into immediate connection with which the writer of Exodus was brought. The subject was tempting; but he abstains, and reserves all his abundance for that topic which he had taken in hand, and which led on to the completion of his plan, in developing the measures by which monotheism was established in Canaan. Whatever information respecting Egypt, Exodus or Genesis presents, it is only casual or inferential. The centuries that Israel remained in Egypt must have been full of a general interest, and of interest to the chosen people; but every deviation from the one narrow path is rigidly avoided. How brief is the narrative in the long and important period that intervened between the burial of Jacob (Gen. l. 13), and the birth of Moses (Exod. ii. 2). More than a century is passed over in one page. This is an apparent anomaly which no fabricator would have permitted to remain. The interval of almost entire silence may in part be accounted for by the indifference and despondency which must have afflicted the people towards the latter part of their vassalage, especially when no new friend arose to perform the part of Joseph, and a strange and hostile dynasty filled the throne. Whatever the cause, the strictness with which the writer keeps to his subject is a strong confirmation of his trustworthiness. Even the few notices he has left us in this interval were drawn from him by the necessities of his narrative, which thus preserves a unity in itself, and adds a harmonious portion to the general unity that characterises the Pentateuch.

Leviticus—so termed, from its treating in detail of things concerning the Levites, or priestly order—is the third book of the Pentateuch. It is denominated by the Jews *Vajikra* ('and he called'), which is the word with which the book opens. The commencement in this case, as well as in the book of Exodus, gives reason to think that no proper division was intended, and that in truth we have in these three books only one continued composition. The entire work may be divided into four parts:—First, i.—vii. Of offerings. Second, viii.—x. Of Priests. Third, xi.—xv. Of purifications. Fourth, xvi.—xxvii. Ordinances of various kinds. These may again be subdivided:—The first division into *a.* i. Of the burnt-offering; *b.* ii. Of the meat-offerings; *c.* iii. of the thank-offering; *d.* iv. Of the sin-offering; *e.* v.—vii. of the trespass-offering; *f.* vi. vii. viii. Repetition and farther determinations respecting these kinds of oblations. The second division into *a.* viii. Consecration of priests;

b. ix. Aaron's first performance of his office; *c. x. 1—7*, Nadab and Abihu transgress and are punished; *d. x. 8—20*, Instructions for the priests. The third division into *a. xi.* Clean distinguished from unclean animals; *b. xii.* Purification of women after childbirth; *c. xiii. xiv.* The cleansing of the leper; *d. xv.* Cleansing of several kinds of Levitical impurities. The fourth division into *a. xvi.* The great day of atonement; *b. xvii. 1—7*, Unity of the divine service; *c. 8—16*, Prohibition to eat blood; *xviii.* Laws relating to marriage and chastity; *d. xix.* Sundry laws; *e. xx.* Penal laws, particularly against incest; *f. xxi. xxii. 16*, Laws relating to priests; *g. xxii. 17—33*, Of what kind the animals sacrificed must be; *h. xxiii.* Laws relating to festivals—the Sabbath, the Passover, Pentecost, Feast of Trumpets, Atonement, Tabernacles; *i. xxiv. 1—9*, Of lights and the shew-bread; *10—23*, Punishment of a blasphemer, and other penal laws; *j. xxv.* The Sabbath and the Year of Jubilee; *k. xxvi. 1, 2*, Idolatry forbidden; *3—46*, Blessings and curses; *l. xxvii.* Performance of vows.

The character of Leviticus is peculiar. It is a book of minute regulations on points the most diverse. It enters into all the concerns of life, the most minute, the most secret, not excepted, and aims to lay down regulations for its guidance. We are not aware that a work at all similar to it is to be found in the whole of literature. Its fabrication is to us inconceivable. No one would take the trouble to forge a work of the kind. The more extraordinary some of the ordinances may appear, the more unlikely must it seem that the work can have originated except under circumstances similar to what are alleged. The fabrication of a volume of the statutes of this kingdom, is not a more absurd theory than the fabrication of Leviticus. But if Leviticus was not fabricated, it must have been written when first promulged. The particularity of the Mosaic law of ceremonies proves that writing was employed. In no other way could a body of such minute ordinances have been either put forth, received, or perpetuated. In one point of view, the book is a collection of chains and fetters. How could Moses have succeeded in leading the people into these shackles, had he not had God and truth on his side? It was anything but a docile people with which he had to do; and the disposition of the Israelites to rebel, their impatience under privation, their long, toilsome, and fatal wanderings, their pleasurable recollections of Egypt, the certainty that none of the existing generation would receive the promised reward, and the conviction that ere any one could possess land in Canaan he must, in addition to all other risks and troubles, endure the hardships and encounter the perils of a war whose

issue he could not foresee—all these considerations, which would increase in power in the same degree that indocility gained ground, would offer great and never-ceasing difficulties to the legislator, which would prove insuperable in any case wherein falsehood had a share, and could have been overcome by Moses only in virtue of God's aid, and the aid of a pure purpose and a righteous cause.

This brings us to the fourth book of Moses, or what in our English Bible is designated *Numbers*, because in the beginning it relates how Moses numbered the people. In the Hebrew, the book bears the name *Bammidbar* ('in the wilderness'), which occurs immediately after the introductory phrase, 'And Jehovah spake unto Moses.' Not inappropriate is the Hebrew appellation, since the book speaks of events which took place, and laws that were given, in the desert. From the concluding verse of the last chapter of Leviticus, we learn that the former legislation had been given at or on the way to Mount Sinai (comp. xxvi. 46). Hence we can form a general idea of the duration of time occupied by the book of Numbers. It comprises a period of thirty-eight years and nine months; for it begins with the address of Jehovah to Moses in 'the wilderness of Sinai, on the first day of the second month, in the second year after they were come out of the land of Egypt' (i. 1); and in Deut. i. 3, the first day of the eleventh month in the fortieth year, is given as the commencing point of the events there narrated. Between these two dates lies the period covered by the book of Numbers. The stations of the great Hebrew caravan are given in xxxiii. In the desert at Sinai they remained about a year. What is said from xv.—xix. took place in the last months. Respecting all that happened in the space of thirty-seven years, from the beginning of the third to the end of the thirty-ninth year, the history is silent, merely mentioning the places of encampment (xxxiii. 19—35; comp. xiii. 1, where we find them on the southern borders of Canaan, in the wilderness of Paran; comp. also xx. 1). This is an extraordinary gap in the history, not to be accounted for on the supposition that a fabricator was concerned in its production; for a person of such a character would have left no difficulty of the kind, but, distributing his matter over the entire period of forty years, would have produced a certain uniformity, to which the comparatively unarranged and unsystematic form of the actual work is for credibility far preferable. Art is too nearly allied to artifice not to excite suspicions in such a case; but a collection of scattered leaves such as lie before us, have the entire air of nature and probability. The absence of information regarding so long a period may have been occasioned by the absence of events

either so novel or so important as to require to be recorded. Life in the wilderness, after the excitement of the first months had subsided, must have been uniform and monotonous, and, as such, afforded few or no materials for the historian's pen. The laws had been given so far as circumstances demanded, or a wise regard to the future seemed to suggest. The work once performed, needed not to be repeated. But if there was no additional legislation, no additional record was required. On the whole, the interval was one of tranquillity; and therefore was it, on the part of the historian, one also of silence.

Three principal divisions may be found in the book of Numbers—first, i.—x. 10, Preparations for further journeyings through the wilderness; second, x. 11—xix. The journey from Sinai to the borders of Canaan; third, xx.—xxxvi. Events from the route back from these borders till the return thither, thirty-seven years later. In these divisions are several minor portions—first, *a.* i. The numbering of the children of Israel, and duties of the Levites; *b.* ii. Arrangements respecting the camp; *c.* iii. iv. Number and office of the Levites, redemption of the first-born; *d.* v.—x. Manifold laws and regulations: second, *a.* x. xi. The people leave Sinai and resume their journey; *b.* xi.—xiv. Events on the journey; *c.* xv. Various laws are given; *d.* xvi.—xix. Rising of Korah, Nathan, and Abiram: third, *a.* xx. xxi. 20, Events in the wilderness of Zin and at Mount Hor; *b.* xxi. 21—xxvii. Events in the land of the Amorites, the Moabites, and at Shittim; *c.* xxviii.—xxx. 1, Respecting offerings; *d.* xxx. 2—16, Ordinances respecting vows; *e.* xxxi. Victory over the Midianites; *f.* xxxii. Inheritance of Reuben, Gad, and the half tribe of Manasseh; *g.* xxxiii. 1—49, Stations; *h.* xxxiii. 50—56, Commands in relation to the expulsion of the Canaanites; *i.* xxxiv. Boundaries and division of the promised land; *j.* xxxv. Cities of the Levites; cities of refuge; the manslayer; *k.* xxxvi. Respecting heiresses.

It thus appears that the contents of this book are very miscellaneous. This is in part owing to the principle on which the Mosaic writings were put together—for in all cases they are a number of fragments—but chiefly to the fact that now the Mosaic institutions received a kind of first trial in actual practice. This first experiment gave occasion not only to events of a painful nature, but also to modifications and repetitions in the legislation; serving, among other things, to illustrate the fact, that the books of the Pentateuch in their actual condition enable us to see the Mosaic institutions in their birth and formation, and so afford us a guarantee of their genuineness which could be given by no artistically constructed narrative. The miscellaneous character of this book is illustrated in the fragments and portions which it contains taken from other sources.

In xxi. 14, mention is made of a lost work, 'the Book of the Wars of Jehovah,' from which a short quotation in verse is subjoined; in 17, a part of 'the Song of the Well' is given; in the 27th of the same chapter, is found a small poem; and in xxiii. at 18, begins a longer one, which in xxiv. is followed by two others.

Deuteronomy, the fifth and last of the five books bearing the name of Moses, indicates by its name that it was understood to be a kind of second legislation, or a repetition of the laws already given, with such changes as appeared requisite. Hebrew Bibles, taking its first two words, denominate the book *Elleh Hadebarim* ('these are the words'). The opening chapter gives the reader reason to think that he has under his eyes a collection of summaries, rehearsals, and exhortations. The contents of the book are divisible into three great portions: first, i.—iv. 43, Moses calls to mind the goodness of God already experienced as a means of preparing his people's minds for the new recital of the law; second, iv. 44—xxvi. presents that recital, with many exhortations to obedience; third, xxvii. 30, urges various inducements to the observance of duty; fourth, xxxi.—xxxiv. Moses' departure and death. These heads present the following topics: First, *a.* i.—iii. Moses calls to mind the events at Horeb, at Kadesh Barnea, on the passage through the territory of the Edomites, Moabites, and Ammonites; the victory over Sihon, king of Heshbon, and that over Og, king of Bashan; the division of the country east of Jordan; Jehovah's refusal to allow him to pass into the promised land; *b.* iv. 1—43, on the preceding, Moses grounds his exhortations to the people to obey the Divine commands, to shun idolatry, on the assurance that evil and good depended thereon; and the portion ends by an account of the appointment by Moses of the three cities of refuge on the east side of the Jordan. Second, *a.* iv. 44—xi. recites the laws, with suitable reminiscences and exhortations; *b.* xii. xiii. treats of the unity of divine worship and the avoidance of idolatry; *c.* xiv.—xvi. 17, gives several ordinances in regard to ceremonial observances; *d.* xvi. 18—xvii. speaks of the claims of justice, of the punishment of idolatry, of the appointment of judges, and the choice of a king; *e.* xviii. xix. gives many ordinances respecting the ceremonial and civil law; *f.* xx. laws of war; *g.* xxi. xxii. 12, recites various laws, most of them of a mild and benignant kind; *h.* xxii. 13—30, laws relating to modesty (xxiv. 1—5); *i.* xxiii.—xxv. ordinances regarding civil life; *j.* xxvi. first-fruits and tithes; an exhortation. Third, *a.* xxvii. observance of the law; *b.* xxviii. blessings (1—14), curses (15—68); *c.* xxix. xxx. review, and earnest exhortations to covenanted obedience towards the gracious Jehovah. Fourth, *a.* xxxi. Moses appoints Joshua his

successor; and gives the law into the hands of the Levites; *b.* xxxii. 1—47, commemorative and hortatory poem, being another effort to ensure obedience; *c.* xxxii. 48—52, Moses is commanded to ascend Mount Nebo, to see the land, and die; *d.* xxxiii. prophetic blessings by Moses; *e.* xxxiv. his death.

This book presents a very important portion of those disciplinary occurrences by which Jehovah, through the hands of his servant Moses, endeavoured to train and educate a horde of fugitives into a nation of freemen. The tone of the document shows that some success had attended the effort. The men who in it stand on the borders of Canaan, are much superior to those that appear in Exodus at the first entrance on the wilderness. The Israelites by this time have a history as well as a future, and with great effect does Moses here make use of both for the furtherance of his patriotic and religious designs. Reviews of the past combine with anticipations, promises, and threatenings, to secure that obedience which was the indispensable precursor of the establishment of a monotheistic religion in the world. And as Moses thought over the gracious dealings of God with his people; as he dimly foresaw the glory that lay on the distant horizon of the nation; as he vividly felt the perils they were on the point of encountering amidst battle, disorder, and idolatry; as he called to mind that in a few days he himself would have breathed his last, and the myriads which stood around him be left to less practised hands, and a less venerated authority, for guidance and support—so, under the strong emotions that filled his breast, did he summon to his aid all that religion, history, personal influence, and poetry could afford, and exhorted and implored his people to obey and serve the Lord God of their fathers, in words which for earnestness, pathos, and force, have never been surpassed. If Israel could have been saved from captivity and dispersion, these tender, impressive, and forcible words must have sufficed.

It is worthy of notice that this book contains far more than its share of laws and regulations bearing in favour of a mild and benign morality. Luther remarks, that as the former part of Deuteronomy teaches the love of God, so the latter enforces the love of man. It would seem that age and experience had not only softened and mellowed the heart of Moses, but rendered it also more practical. He became less of a Levite, and more of a man. Removed farther from Egypt and nearer to Canaan, he had lost a portion of that fear of its idolatry, and those precautionary feelings against it that had dictated his ceremonial law, and gained more of the spirit of freedom and humanity; which made him feel that man's love of his neighbour was a natural result and the best proof of his love of God.

The prevalence of the state of mind here indicated corresponds with the position held by this book. It is the last volume of the Pentateuch. It professes to contain a revision of the Mosaic laws. It is Moses' last word. Now age and experience naturally end in making men more practical and humane. Youth supplies the world with theorists, but our benefactors and philanthropists are found among the mature and the aged. And there is no conviction which the course of a long religious life is likely to impress on the mind more deeply, than that ceremonies, forms, and creeds have their chief earthly value in leading to the possession of kind and generous affections, and to the diligent practice of universal love.

The books that bear the name of Moses bring before us history in its cradle. Here we are in the midst of the earliest efforts made by man to transmit to posterity a record of events. In the view of its writer, the narrative sets forth things that had actually taken place. Immunity from error he does not claim; but he bears all the appearance of a simple, unconscious, honest chronicler. He relates what he had learnt; he relates what he believed; he relates what he knew. Sometimes, the substance of his record is some unworthy act performed by man; sometimes, it is the process of creation. Equally in the humblest and the most sublime topics, the tone is calm and simple. The author never obtrudes himself; never thinks of the effect likely to be produced by what he says; has no apologies to urge, no claims to make. All this bears, to our mind, the stamp of primeval history. The record of events must have been an after-thought. Men acted long before they wrote. Oral tradition would, indeed, arise within the bosom of the first family; and, having arisen, could not fail to be continued from generation to generation. But with a primitive race of men, oral tradition is a simple, unpretending, and unconscious transmission of events. The father narrates to the son what he finds striking, important, and wonderful. And if, accordingly, the imagination has its share in the colourings of the narrative, the perverting influence of falsehood is unknown. The tradition passes into a record; records are multiplied; different means are taken for registering the same event; till at length some superior mind, having collected and compared these records, composes a narrative which is true to its origin and its age, being a simple chronicle of primitive observations, thoughts, feelings, beliefs, and experiences.

A primitive age is unversed in distinctions. It knows nothing of the boundaries by which scholars have divided human knowledge into different provinces. It contemplates the universe as a whole. Human life in all its relations is seen as a whole. *Ua*

history, therefore, embraces so much of the universe as falls under its eyes, and so much of human life as it is acquainted with. To it, history apart from religion is unknown, for its religion is of universal prevalence. Religion, therefore, will be blended with its history. Rather, its history will be religious, pervaded throughout by the presence of God. As the work of his hands will the world be presented. In their relations to him will men's actions be described. Not that these primitive historians discourse of God or of human duties; but their minds, being imbued with the thought of his constant agency, and of man's constant dependence on him, throw a religious hue over their record of events. Hence history becomes a compound of what to us are various elements, comprising with its own materials, biography, natural history, natural philosophy, and religion. Such, we say, is the natural product of a primitive age, so soon as it becomes historical. As a natural, so is it a genuine product. Whatever its absolute, its relative value is very great. It is manifestly the transcript of a real state of mind. It is no fancy picture, no invention; but a record of what fellow-beings once saw, heard, did, believed, reported, received and transmitted. Nor is there in this compound product any incongruous element. The union of history and religion may wear a suspicious aspect to minds versed in the details of religious imposture. But the co-existence of religion with primæval history is a guarantee of the genuineness of the narrative. No other than religious history could at the first exist. Solely those states of mind were in operation which produce religious history. Indeed, the religious was the predominant element. As soon as men apprehended the idea of Deity, that idea must have filled their souls. Everything was seen in its light. And when history received its impress, it was from the hands of religion. Such is the kind of history which is presented to us in the book of Genesis. Such is the kind of history which we should expect to receive from a primitive race. The fact is in correspondence with the probabilities, and the history avouches its own genuineness. Doubtless we have in that book a true picture of very early ages.

Perhaps, however, in this compound, one element may be incompatible with another. If infallibility were predicated of the narrative, there would be ground for this supposition. Absolute truth resides only in the mind of God, and history is a product of human minds. The fallible and the infallible cannot co-exist in relation to the same thing in the same record. But there is no incompatibility between religion and history, for both, whatever their origin and source, are expressions of the same human mind. *So far from being incompatible, they may be*

ancillary to each other. And there is no extravagance in asserting, that the primitive view of religion in which it pervaded and embraced all subjects, interests, and views, was philosophically the more correct, as well as practically the more seemly and proper. If there is an advantage in contemplating an object in one single aspect, it is chiefly because you are thus better prepared for viewing it as a whole; and religion, which considers objects in all their relations, is more likely to furnish correct views than can arise from the most penetrating glance confined to a single point.

Hence it appears that in primæval history the religious element does not, of necessity, exert a perverting influence. The co-existence of religion is essential as much to the excellence as it is to our conception of primæval history. It would make the views comprehensive. It would move the intellect by the force of great and lofty motives. It would fill the heart with the elevating and refining emotions of adoration, love, gratitude, and praise. It would thus raise the entire man into a loftier sphere, and bring him into contact with that spirit of God whence comes all true light for the mind, and all pure impulse for the heart. Primitive religion, therefore, was akin to inspiration: and though, when we come to the modes of the Divine action, we can no longer trace the links which bind cause and effect together, we may yet declare that the religious element is the point at which the divine and the human are connected in the biblical records.

That there is a divine element in these records, appears from their contents. The opening page of the Bible suffices to establish the proposition. The account there given (i. 1, ii. 3) of the creation breathes a loftier spirit than that of man. The writer's mind had evidently been raised to a commanding point of view. The nature of the Divine operation on that mind it is vain for man to attempt to describe. The existence of that operation is evidenced by its effects. If the universe manifests itself to be the work of God's hands, that sublime narrative betokens the Divine influence. Produced in the dawn of human civilisation, it has never yet been equalled. Referring the universe to the creative agency of the one all-pervading Mind, it rose at once, in this particular, to the last great deduction of scientific research, and gave utterance to a truth which eternity as well as time will only confirm and illustrate.

But the substance must not be confounded with the form. If we would speak with precision and preclude unanswerable objections, we must separate the truth of the narrative from its accidental investments. Those investments were, of necessity, such as fitted the truth for reception among a yet half-

civilised people. The agency, therefore, of the Divine mind in producing the creation, is set forth under the similitudes of motion, speech, and action, all of which bear a human character. And although we must admit that no act of man's can fittingly body forth the Divine operations, we must at the same time allow that no grander representation of his creative agency can be given than is found in the words—'Let light be, and light was.' To speak a universe into being, is the least unworthy mode of the Divine operation that man can imagine. To say in effect that God's word was life, is not only to refer all things to God as their cause, but to set forth, in a manner the most sublime as well as the most impressive, the great and important fact, that the universe had its origin in the Divine mind.

This great truth, which, in the condition of the world, could not have had an earthly origin, is accompanied in its statement by details that wear the appearance of having originated in those religious meditations to which all superior minds are drawn, and in which the minds of a primitive Eastern race could not fail to be engaged. Besides the fact of the creation by the Divine agency, the manner in which the universe came into its actual state would engage the earnest attention of inquirers, and lead to the existence of more than one solution. The why? and the how? we cannot keep out of our thoughts, as soon as we contemplate creation in an earnest mood. Answers to these questions, with others of an important kind, are found in the early part of the book of Genesis. The reflections which thus originated passed, ere long, into a page of history, under the latitude allowed by oral tradition, and the universal tendency which has ever prevailed in the East for all the products of mind to assume the form of narrative. In the transmission of these narratives from father to son, some changes would naturally be introduced. Hence arose different versions of the same account; one preserved in this, another in that line of transmission. Accordingly, at least two narratives of the creation are found in Genesis; the first, in which the Creator is designated simply *God* (i. ii.—3); the other, in which he is spoken of under the compound appellation, *Lord God* (ii. 4—iii.). These two differ in general tone, as well as in the names given to the Deity; the former is more simple, more purely sublime, more strictly historical, than the latter; which, accordingly, contains some things, such as Eve's formation out of one of Adam's ribs, that unbelievers have made serviceable in their warfare against revealed religion.

Alphabetic sprang from picture writing. Our record is in alphabetic writing. Long, therefore, after the events must that record have been made. When it was made, the

narrative was translated out of the original, for the picture had to be reduced to writing. Now, in its least imperfect condition, picture writing employed symbols, the import of which, when transferred to narrative, might undergo decided modifications. The serpent, for instance, was throughout the East an emblem of the evil principle—a personification of those passions and adverse influences which seduce men into sin, and entail misery on them. When, then, the historian set down in his picture-writing the obvious inference that the disobedience and wretchedness which he saw in the world ensued from the sin of the first human pair, he drew a serpent, the recognised image of the power of temptation, offering to 'the weaker vessel' a delicious fruit. Carrying on his narrative after the manner of which so many instances are still seen in the Egyptian monuments, he set the guilty pair before their offended Judge; and again, in another picture, drove them from Paradise, and painted the cherubim, the received guardian of goodness, as keeping watch and ward over the happy enclosure whence they had been expelled. These pictures became the narrative recorded in Genesis.

The sudden alternations of good and ill by which human life is chequered, occasioned at a very early period the widely-spread inference, that the Divine Powers were grudging of their favours and jealous of human happiness. Hence they looked with an evil eye on man's prosperity and his progress in knowledge; which they were ever on the point of reversing and bringing to nought, lest, if his career were undisturbed, he should become like one of them. An influence from this speculation may be traced in the prohibition to Adam not to eat of the tree of the knowledge of good and evil (ii. 17; iii. 5, 11, 22). The consideration under which God is recorded to have expelled Adam and Eve from Paradise, is one which the pious mind is pleased to find rather in human misconstructions of God's providence than in the actual dealings of Him, who, having made his children capable of indefinite progress, has always been pleased with them in the degree in which they have realised the higher purpose of their creation, and, 'by reason of use, have their senses exercised to discern both good and evil' (Heb. v. 14); so that, growing in knowledge and in grace (Philipp. i. 9, 10), they go on to perfection (Heb. vi. 1).

National character would of necessity imprint itself on the narrative. With an Arab, dexterity is held in high estimation, especially when employed in overcoming a difficulty or extricating a person from peril. Nor is the dexterity the less commendable if accompanied by falsehood. Thus, Abraham and Isaac both declare their wives to be their sisters when afraid lest, in a foreign land,

their beauty should occasion peril to themselves (Gen. xii. 12, *seq.*; xx. 5; xxvi. 7, *seq.*). Incidents like these, while in morals they present that which is to be shunned, afford guarantees that these narratives arose in the state of society in which they profess to have had their origin, and so give an assurance to the man of well-instructed mind, that in reading them he has to do with realities.

The imagination has a very large share of influence in the formation of the oriental caste of character, especially in a primitive age. Hence all early writings must be full of imagery; and a writing without imagery may safely be dated at a late period. But imagination has in poetry its appropriate expression. Men's earliest thoughts embodied themselves in a poetic form. This form might be preserved from age to age in historical and commemorative poems, or it might be resolved into prosaic history. In either case, the transmission of events would find a vehicle which would admit of additions and colourings to the simple and unvarnished fact. In the earliest portions of Genesis are traces of poetical tradition (iv. 6, 7, 23, 24).

The history from the creation to the flood, true piety will not presume to take for more than it professes to be. The lengthened period of at least two thousand years is treated of in five chapters, consisting in all of one hundred and thirty-eight verses, of which a large proportion is occupied with genealogies and the accounts of the creation. The author's materials were obviously few. This is a simple fact which Divine Providence has seen fit to place in the Bible, and which we, therefore, are bound reverently to acknowledge. It is a fact which teaches, among other things, that man was in the main left to his own resources for his knowledge of these earliest ages. It is a fact which stands in agreement with what we might expect to find; for the first races of men would be far too much occupied with their material wants, and far too little advanced in civilisation, to have time, thought, knowledge, or skill to make a set record of events.

Yet the immediate connection of the primitive family with the antediluvians, their separation from the rest of the world, and the continued preservation of the identity of one branch of them in the Abrahamidæ, would afford peculiar opportunities for the transmission, in a state of comparative purity, of the earliest knowledge, traditions, and records of the world, down to remote ages and what may be termed historic periods. With the descendants of Abraham the domestic affections were possessed of extraordinary strength. The predominance of this influence would find an expression, not only in the discovery, transmission, and formation of family registers and the genealo-

gies of individuals, but also in the preservation of traits of character, domestic incidents, and family connections, which, in a primitive or patriarchal age, would be so much history. And, in truth, the historical narratives we possess may be regarded as, in the main, the history of one family, or rather one man, Abraham, continued through a long line of posterity; which, in agreement with the Divine promise, ever grew broader as it came down to later ages.

Names, if not all nouns, were at the first descriptive. Each name, as being descriptive, was a record. It transmitted to posterity a fact, an event, an impression, or a belief. When the first man was denominated Adam (*red earth*), a record was given to an opinion that he was formed from the soil. When his wife received the name of Eve (*life*), she was thereby pointed out as the first mother, the primary source of human existence. The earliest possession which the first pair could be properly said to have made, was in the birth of their eldest son, who was accordingly denominated Cain (*possession*). The place in which they had their earliest abode was distinguished for loveliness, and hence was called Eden (*beauty*). Cain, after the murder of his brother, became a vagabond, and the land, in consequence, into which he was banished, received the name of Nod (*wandering*). In similar manner, other proper names which are found in Hebrew primæval history, and of which the etymology is expressly given (fifty-one in Genesis alone), or which can easily be ascertained, are an undying record and memorial of peculiarities, events, and convictions connected with persons or places; as in Seth, Noah, Shem, Ham, Japhet, Babel, Ishmael, Beer-lahai-roi (Gen. xvi. 14), Abraham, Zoar, Moab, Ammon, Isaac, Beersheba, Jacob, Edom, Esek (xxvi. 20), Sitnah (xxvi. 21), Rehoboth (xxvi. 22), Bethel (xxviii. 19). In some instances, two names are found. Here the commemorative effort becomes the more marked and striking; thus, Abraham was first called Abram; Israel, Jacob; Joseph received the name of Zaphnath-paaneah (xli. 45), and Shinar that of Babel. So long as the Hebrew remained a living language, these names would be so many records, acting at least like an artificial aid to the memory, and enriching the materials for history. Yet as in many instances the mere name, however distinctly significative, might fail to describe the event sufficiently, explanatory words are added. For instance, Eve, in calling her first-born Cain, said, 'I have gotten a man from Jehovah' (iv. 1). These explanatory words bear, in general, the appearance of having been contemporaneous with the events, and thus, from the first, would aid the memory in handing down its treasures into the hands of the chronicler.

Other aids to history were found in visible

memorials of various kinds: as sacred trees, at Mamre, Moreh, Beersheba, Bethel (Gen. xxi. 33); ancient altars, as at Bethel (xxxv. 1); hence Jehovah was denominated 'God of Bethel' (7); also stone pillars (Gen. xxviii. 18; xxxv. 14), which served as boundary marks (xxxi. 45, *seq.*). The tenacity with which the memory of these places was retained is illustrated in the fact, that they became permanent objects of veneration, to such an extent that some of them, in later and degenerate times, were centres of superstitious and idolatrous worship.

Commemorative songs also formed a part of the materials which conduced to the formation of the Hebrew history. These were not only transmitted from mouth to mouth, but taught to the young under the direction of eminent poets themselves; for such is the import of the passage in 2 Sam. i. 18, where David 'bade them teach the children (not 'the use,' but) the song of the bow.'

Proverbs or pithy sayings, for which the Hebrew mind and language were eminently suited, offered, at a very early period, contributions to history, as in Gen. x. 9; 1 Sam. x. 11.

These facts, which, did space permit, might be set forth much more fully, conspire to show that from very early periods an historical effort prevailed among the people who hold prominence in the Bible, and that the results of this effort was, the transmission to later ages of various materials ready to be wrought into a connected narrative. History, however, could hardly come into existence except under the influence of some great event, and in the hands of some extraordinary man. Both were found in the deliverance of the Israelites from Egyptian bondage, and their consequent establishment in the land of Canaan. Here was a topic demanding an historian, and materials in abundance for his pen. Who so fit to use that pen as he who had been personally concerned in these stirring events? But if any account was to be given of the redemption of the Israelites, it was natural, if not necessary, that it should be prefaced by a general view of the circumstances connected with their enslavement. Such a view, however, took the writer back to the days of the patriarchs, a sketch of whose history could not be satisfactorily written, unless their derivation from the antediluvians, and from the first pair, was previously set forth. Hence the writer sought for materials respecting preceding ages; and such materials as he could procure, he put together without subjecting them to much alteration, aiming chiefly to give a narrative which followed the chronological order of events. Hence it is obvious that Moses stands to us in a twofold relation; first, that of a compiler of oral traditions and documentary information received from previous and, in some instances, very

early ages; and, secondly, as the historian of events in which he had himself had a very large share, and with which he was intimately acquainted. These two relations are of very dissimilar evidential value. In his first relation, Moses could give only the best materials that the past had brought down to his hands, which could be nothing more than the best accounts that men of previous generations had been able to form and transmit. This statement is supported by the whole character of the book of Genesis, which never lays claim to any sanction beyond that of the credibility of its own narratives: it is not a divine record (if such a phrase has any meaning), but a record of divine things, in which much that is human is everywhere found. The inspiration is not in the record, but in certain great truths and certain lofty characters therein exhibited.

The fragmentary character which belongs to Genesis is found, only in a less degree, in the remaining books of the Pentateuch; for it was in substance, rather than in form, that history came into existence under the influence of the exodus from Egypt. And though this fragmentary character may have afforded facilities for the interpolation of matter by later hands, yet, while we may owe to such acts information and evidence that we should not have otherwise possessed, the obvious naturalness of a composition made up of many separate pieces and fragments, in the actual circumstances of the Jewish lawgiver, affords in favour of the four last books a ground of conviction which is tenable and satisfactory, and will be found the more forcible the more closely it is investigated in its details. In these four books, however, which thus appear to have arisen gradually under the particular events that occasioned the memoranda constituting the body of the work, we have, on the supposition that Moses was their author, the accounts of an eye-witness; of one who, in consequence, knew the truth, and could, so far as we can see, have had no reason for concealing, exaggerating, or perverting it. In what sense, however, are we to affirm that Moses wrote the four last books of the Pentateuch? This, on which much has of late been written in Germany, we think comparatively a minor question. In substance, Moses appears to us answerable for the whole Pentateuch, though in different degrees and to dissimilar results. But even the sanction of his name is of less importance than the sanction which the books themselves bear in every page. Beyond a doubt, they present a true picture of the ages to which they in different parts refer. These are true human voices out of the depths of hoar antiquity. These are genuine narratives of real events. The men, women, and children which they place before us are our brethren; their affections, passions, and interests are in kind our

own; their modes of life, while true to a primitive and oriental model, bear the yet deeper and broader lines of our common humanity. Even in the shades of the picture we recognise ourselves; weaknesses to which we have yielded, sins similar to those that we have committed, penalties that we have endured. So true, indeed, to human nature is the picture in all its parts, that any one who is at all moderately versed in oriental manners and primitive ages, may reproduce the scenes in his own mind, as in succession he passes down from the call of Abraham to the death of Moses.

The position, however, that to Moses the origination of the substance of the four last books is to be ascribed, is compatible with different views as to the kind and degree of influence which brought these books into the condition in which they now lie before us. That condition, some have gone so far as to say, they did not assume until after the Babylonish captivity; as if the decline of a state and the depravation consequent on a long national bondage, were a period at all likely to have power for putting the finishing hand to the great classics of Hebrew literature—a remark which applies with still greater, and we think irresistible, force to the position of those who assert that these works did not exist till after the exile, at least in anything like a substantial form. An opinion prevails, however, among German critics, that evidences of a later hand are found in the books constituting the Pentateuch; while some are of opinion that the operation of two or three hands besides that of the original compiler may be traced, in adding supplementary matter which either did not, or even could not, have proceeded from the pen of Moses.

The conviction that Moses was strictly and exclusively the author of the five books that bear his name, seems to have occasioned the somewhat arbitrary separation of them from the rest of the Bible, a separation which may have been facilitated and confirmed by the special reverence for them which the Jews have long manifested. If, however, the course of events were allowed a fair share of influence in our classification, the ensuing Book of Joshua would be admitted into the first and most honourable rank; for in it we find a narrative of the completion, in the conquest of Canaan, of the great subject that more or less immediately occupies the preceding pages; and that the rather, because on the subjugation of Canaan were also fulfilled the promises given to the fathers. Thus the cycle of history is made complete. One great act in the national drama is performed. The unity which runs through the Pentateuch, binding all its parts together, and giving reason and propriety to each chapter in succession, is here brought to a completion and a resting-

place; and the whole narrative acquires a significance and a credibility which it cannot possess if contemplated in its several parts merely, or disjoined from its natural termination. Not without grounds, therefore, has the eminent Hebraist, Ewald, appended Joshua to the Pentateuch, in his classification of the Hebrew historical writings, which is as follows:—I. The books which are consecrated to the antiquity of the nation, the period that elapsed before the period of the Judges: these works are, the Pentateuch and the Book of Joshua, which properly, he thinks, constitute only one work, and may be termed the great book of original documents. II. The books which describe the times of the Judges and the Kings up to the first destruction of Jerusalem—that is, Judges, Samuel, and Kings—to which class belongs the narrative that bears the name of Ruth; ‘all these,’ says Ewald, ‘constitute also, when viewed in their last formation, but one work, which may be called the great Book of Kings.’ III. The third class comprises the books included under the head of Hagiographa (sacred writings), which he holds to be of a much later origin, Chronicles, with Ezra and Nehemiah, forming the great books of general history reaching to the Grecian period.

We will now examine a little more closely the books of the Pentateuch, in order to see whether or not they bear traces of genuineness, and confirm or reverse our impression, that in their substance they had Moses for their author. We consider first the second, third and fourth books, or the law-giving, which is distinguished from the second, found in the fifth book, or Deuteronomy. From the first book these four are, again, distinguished by their subject-matter.

Indications of place are found in these three writings. Now, indications of place are very important as means of testing and verifying alleged events. They show us the condition of the persons concerned in the transactions; the juncture of actual circumstances. They tend to remove vagueness, and bring objects to a point where they may be distinctly contemplated. They are, therefore, adventurous things in a fabricator’s hands.

Let a person, then, open these books, and, without having any previous knowledge of their history, he would, on running over their contents, be inevitably led to the conclusion, that the people for whom these laws were designed lived, not in cities, nor in any fixed and secure place of their own, but in a camp, wandering from spot to spot. For instance, in Lev. iv. we find the law of the sin-offering set forth. Where was the animal to be slain? At the door of the tabernacle, or tent (4). Where was it to be burnt? Without the camp (12, 21). The same facts are observable in the law concerning lepers (Lev. xiii. xiv.), and other cases (xvi. 27,

28; xvii. 3; xxiv. 14, 28. Numb. xv. 35, 36; xix.).

The general history presents the Israelites as wandering for many years in the wilderness. Its fundamental laws bear a distinct impress of such wandering. Did we not know that the Israelites had long been in the desert, we could have acquired the knowledge from such facts as we have now set forth. These laws, moreover, were obviously given in the wilderness. The future is contemplated in some of these laws; provision is made for a state of things which was to exist only after an interval. The whole history shows that the Hebrews, even from Abraham, had a future distinctly set before them by the God whom they were called to serve. In the promises which made those future objects, lay one great peculiarity of God's dealing with the nation, and one chief source of their power to renounce idolatry, and honour and obey the Creator. Any estimate of their writings which does not take this into account, omits an essential element, and must involve erroneous conclusions. Before the Mosaic legislation can be judged by rules common with that of Solon or Justinian, this element must be struck out of the Hebrew history.

A state of things, however, different from the actual, is contemplated and provided for by Moses; such a state as would ensue on a wandering being exchanged for a settled mode of existence. In Lev. xiv. 33, *seq.*, the general law of the leper is modified so as to meet the case of a house affected with the leprosy, and the ordinances are introduced with these words: 'When ye be come into the land of Canaan, which I give you for a possession.' Such forethought is in agreement with the history. Its absence would occasion difficulty. If Moses had the land of promise in view, he could not have failed to prepare his people for its possession. His and their actual condition was merely provisional. But what is provisional, implies two kinds of regulations; one for the present, another for the future. Both are found in the books under consideration. Hence we get another class of laws, which, speaking generally, we have reason to think, were delivered in the wilderness by the mouth of Moses. But if so delivered, then must they have been committed to writing; else, having no firm hold in the memory, the recollections, or the practice of the people, they could not have answered their end. The purpose which dictated, required them to be written. (Comp. Lev. xix. 23. Numb. xv. 2.) That it was not one or two individual cases thrown out by chance, but a body of laws constructed expressly for a coming state of social life, is evident from Lev. xx. 23: 'Ye, therefore, shall keep all my statutes and all my judgments, and do

them; that the land whither I bring you to dwell therein, spue you not out.'

The laws regarding the sabbath of the seventh year, and the jubilee in the fiftieth year, given in anticipation (Lev. xxv.), were so peculiar in character and so wide in operation, that they never could have been introduced after the death of Moses, as having emanated from him, had not such been the case. Their interference with property is so marked and decided, that all the propertied classes would have combined to prevent any attempt to originate them, had such an attempt been made by others. Here, the claim of the sanction of Moses, without which any effort must have been fruitless, would have occasioned the detection of the fraud, had there been any class of men having either the knowledge or the power requisite even to contemplate such a revolution in all the relations of property as these laws involve. If the whole system of law did not originate with Moses, its existence is inexplicable: and those who have traced how wide in its operation that system was, how many other laws must have been required by it, how great its modifying power on the entire social polity, will be aware that we have here an evidence that, in substance, the laws which bear his name must have had Moses for their author.

The regulations concerning the tent and the camp imply that the tent and the camp existed, then, when those regulations were given; and the existence of those regulations in their actual condition is best accounted for by supposing that they were committed to writing, at least, not long after they were issued. These laws were also given before the people had a well-ordered system of civil life and lived in towns and villages. Had they originated in such a condition, they would have borne marks of it, not of the tent and the camp. But the wilderness and a camp were the places in which, according to the history, the Mosaic laws had their origin. Thus the laws to which we have alluded bear evidences of the origin assigned by the history.

The author of these books was acquainted with the season, the year, the month, and the day of many narrated events. The Israelites marched, from the Red Sea, three days in the wilderness of Shur, before they came to Marah (Exod. xv. 22). On the fifteenth day of the second month after their departing out of Egypt, 'they came into the wilderness of Sin, which is between Elim and Sinai' (xvi. 1). On the first day of the third month, they encamped at the foot of Sinai (xix. 1—3). On the third day after the descent of Moses from the Mount, the majesty of God appeared (16). In the second year, on the first day of the first month, the tabernacle was reared (xl. 17). On the eighth day of this month, Aaron offered his

first oblation (Lev. ix. 1, *seq.*); and on the fourteenth day of the same month of the same year, 'at even in the wilderness,' the first passover was kept (Numb. ix. 1—5). On the twentieth day of the second month in the second year, the cloud was taken up from the tabernacle of testimony, when the children of Israel left Sinai (x. 11). Seven days were they detained at Hazeroth (xii. 14). Forty days were spent by the spies in their visit to Canaan (xiii. 25).

The author is also acquainted with accidental circumstances, for he mentions them in relation to their place, name, number, time, the persons connected with them, their sex and tribe. At Elim were twelve wells of water and seventy palm trees (Exod. xv. 27). He gives in detail the circumstances of the desecration committed by Nadab and Abihu, and the names and relationship of those who bore the corpses out of the sanctuary (Lev. x. 1—4). Numbers vii. contains a long catalogue of the presents made by the chiefs of Israel at the consecration of the tabernacle; its author knew the name of every prince, and the name of his father and tribe; also the nature, number, and value of each one's presents. In Numb. xxv. 1—17, we have an exact account of a crime committed by an Israelite 'in the sight of the congregation,' the effects of that misdeed on the people, and its condign punishment. The writer knew the name of the Israelite—'Zimri, the son of Salu, a prince of a chief house among the Simeonites;' of the 'Midianitish woman'—'Cozbi, the daughter of Zur, head over a people, of a chief house in Midian;' and of him who slew them—'Phinehas, the son of Eleazar, the son of Aaron.' So intimate a knowledge of persons and their relation to events, of attendant circumstances and even feelings, cannot have been transmitted by tradition, and disclose the recording hand of a contemporary.

Many laws set down in these books had their origin on accidental occasions. The writer well knew these occasions, and the names and tribes of the persons in connection with whom the ordinances were made. As already stated, the first passover was celebrated 'on the fourteenth day of the first month.' But certain men rendered unclean by touching a dead body, were, in consequence, incapacitated for keeping the festival on the proper day. They made an appeal to Moses. Hence arose the law that persons who were unclean by reason of a dead body, or on a journey afar off, should keep the passover a month later (Numb. ix. 6—12).

The punishment for a breach of the law regarding the sabbath had not been appointed. A particular occasion caused it to be laid down. In the wilderness at Hormah, a man collected wood on the sabbath. He was brought before Moses and Aaron.

There being no law provided in the case, the offender was imprisoned. Counsel was taken, and a general law established that the sabbath-breaker should be stoned to death *without the camp* (Numb. xv. 32, 36. Exod. xxxi. 14, 15). A similar case may be found in Lev. xxiv. 10, *seq.* According to established laws, only males could inherit property. What was to take place in the event of there being only female descendants, was not determined. A case gave rise to the law. The daughters of Zelophehad laid before Moses the fact that their father had left no son. Moses brought their case before the Lord, and the answer was—'Thou shalt cause the inheritance of their father to pass unto them.' Then ensues a general law bearing on instances of this and of a similar kind (Numb. xxvii. 1—11). The reader will do well to observe the particularity that prevails in this brief narrative. Zelophehad is described 'as the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh, the son of Joseph.' His daughters' names are given—Mahlah, Noah, Hoglah, Milcah, and Tirzah. The young women make reference in their plea to an earlier event: 'Our father *died in the wilderness*, and he was not in the company of them that gathered themselves against the Lord in the company of Korah' (Numb. xvi.). A word dropped incidentally by these suppliants, implies that the Israelites were no longer in the wilderness. In fact, they were now on the borders of the promised land. These are strong tokens of reality. They evidence the hand of one who is writing from what he sees and knows.

The last case goes still further. The new law affected the rights of the tribe. 'The sons of Joseph,' therefore, submitted to Moses, that if the daughters of Zelophehad inherited their father's property, that property might be subtracted from the lot of the tribe; since the damsels might marry members of other tribes, and 'their inheritance be put unto the inheritance of the tribe whereunto they are received.' Hence the law was modified: 'only to the family of the tribe of their father shall they marry.' And this became the law in the case of heiresses (Numb. xxxvi.).

These are given as specimens to show that the greater part of the contents of the three books, Exodus, Leviticus, and Numbers, bears marks of the place and time in which these contents were occasioned, and probably committed to writing. A unity of manner also prevails which betokens a substantial unity of origin. That real life was the original whence these things were drawn, seems indisputable. The real life was of a peculiar kind. It was life in the wilderness. Hence we get back to the earliest period

for the time when these writings originated. It does not, indeed, follow that the books, in the condition in which they now lie before us, were formed at the time when the recorded events happened. Enough, that the materials of which they are composed had their origin at a time when the truth could be known, and when there was no reason for reporting anything but the truth. The particular form may have more than once changed: the substance seems to have remained the same. That substance bears manifest traces of an origin coeval with the events. It is also a matter of less consequence whose was the hand that committed these memorials to the custody of writing. Men have allowed themselves, in questions of archæology, to be unduly influenced by great names. An obviously absurd and untrue narrative would not become credible by bearing the name of Moses. A statement or a book which carries in itself evidences of truth and credibility, needs not the corroboration of external authority. If, indeed, such corroboration can be had, it is by no means to be rejected. But the cause of revelation incurs a loss, instead of making a gain, whenever unsustainable claims are preferred, or solid evidence is strained.

That Moses was concerned in writing down at least most of these incidents and laws, is very probable. Of the art of writing he could not be ignorant. The occasion demanded its use. Time and opportunity were afforded by a wandering of forty years. The realisation of the Divine promises justified, if it did not require, systematic care for a future day when Israel should possess Canaan. And if a record was to be kept, nothing more likely than that it should be made in the hand, or at least under the eye and care of Moses, the great mind and the great actor in the grand drama. The authorship of the books is not, indeed, ascribed to Moses. But he is reported to have committed to writing much that now forms a part of their contents. When, on his journey towards Sinai, Moses had defeated Amalek, he received the command, 'Write this a memorial in a book, and rehearse it in the ears of Joshua' (Exod. xvii. 14). The last words are noticeable. Joshua had been Moses' general on the occasion. The account, then, was to be read to him as a means of securing perfect accuracy. There is no reason to think, indeed, that the narrative thus carefully framed forms a part of the Pentateuch. But the passage is still very important, as showing that carefully composed documents were brought into existence contemporaneously with the recorded events, and form the basis of the abstracts and summaries we possess.

The list of encampments and 'journeys of the children of Israel' found in Numb

xxxiii. is expressly said to rest on the authority of Moses, who 'wrote their goings out according to their journeys by the commandment of Jehovah' (2). In Exod. xxiv. 4, it is said, in relation to the ten commandments, 'Moses wrote all the words of Jehovah' (Exod. xxiv. 4; comp. xx. 2, *seq.*).

The last book of the Pentateuch has both in form and contents much resemblance to the three by which it is preceded. As in these, so in Deuteronomy, the laws are not brought forward according to the similarity of their contents, but lie in the book without reference to each other, forming a kind of legal miscellany. Succession of time seems to be the only thread on which they are arranged. It is also the same people to whom these laws are given—the people that had been rescued from Egypt by the strong hand of God, and had the intention of taking possession of Canaan, the land given to their fathers. The observance of the laws, moreover, is enforced by the same considerations. It is still a camp in which the leader speaks to his people (Deut. xxix. 9, 10).

On the other side, many diversities have to be acknowledged. The earlier books contain, along with laws, narratives of various events; this book contains only very few historical accounts. Deuteronomy offers discourses which do not appear in the earlier books, such as addresses to the people, lengthened exhortations, designed to lead them to a strict obedience to the laws, which are set forth as already known. The deep, fatherly, often supplicatory tone of these addresses, the repetition of them, shows that feelings of a peculiar kind had been awakened in the speaker's bosom. The lawgiver who speaks in this book, lived at a later time than he whom we have seen working in the earlier books; he pre-supposes the earlier system of legislation, and builds on it as a foundation. The people are still in a camp, but they are on the point of exchanging it for villages and towns; for there is an increase in those laws which could find application only among citizens occupying fixed abodes. Even the mode of thinking among the people has changed; the leader has no longer to deal with rough hordes, who at every difficulty long to return to the land of their vassalage; he has a new race before him, who have loftier views, are docile to law, and more open to human sympathies.

Who, then, is the leader of this generation? Who gave these laws and held these speeches? The book names Moses, the framer of the preceding legislation. Every leaf names Moses. In Deut. xxix. 21, a book is spoken of which was obviously a general summary of the laws, if it was not Deuteronomy itself. In xxxi. 9—12, 24, 26, it is expressly said, 'Moses wrote this law'—'Moses made an end of writing the words of this law in a book, until they were

finished.' He also delivered 'the book of the law' into the hands of the priests, with the injunction that it should be read before all Israel every seventh year, 'that they may hear, and that they may learn and fear Jehovah your God, and observe to do *all the words of this law*.' There can, then, be no doubt that a book at least similar to that of Deuteronomy was written by Moses, accepted by the people, if not transmitted from generation to generation. We are here, therefore, on a solid historical foundation. Deuteronomy, or a work the same in substance, was written by him who could best supply, and received by those who could best judge and verify, its contents.

But the book has points in which it differs from the preceding documents. This only confirms its credibility. The time was different; the circumstances were different. Had the book been without these features of dissimilarity, it would have confuted itself.

Even in these points of difference, however, there are tokens of the same mind and traces of the same hand. Deuteronomy contains the discourses which Moses delivered in the eleventh and twelfth month of the fortieth year of the wandering. The people stood on the verge of the land of their hope, east of Jordan, in the plains of Moab, which were already assigned to some of them; and thence surveyed the long-promised, long-desired, and attractive country which they were about to occupy. Let us in fancy transport ourselves into the camp of their leader, and, endeavouring to enter into his feelings, form a judgment of the contents of Deuteronomy.

Within a few days, the Israelites were to take possession of the land for which they had longed during forty years. With this possession would their domestic and social relations be altogether altered, and the ordinances which regarded the service of Jehovah come into actual observance. But possession had to be gained. For this, a long, hard, if not doubtful, conflict must be gone through. The inhabitants who were to be driven out were numerous, strong, and brave. They were also prepared to offer a determined resistance. The conflict indefinitely postponed the completion of the new social system, and therein the observance of the religious ordinances. During this time, what fear was there that zeal for the new constitution would grow cold; that the conditions of the possession should be forgotten; that religion should perish amid strife, bloodshed, and idolatry! The worst was, that the leader himself was to leave the world, and so be denied the privilege of superintending the realisation of his own conceptions. What, then, more natural than that Moses should employ the brief interval in earnest, heartfelt, and repeated exhortations, designed and fitted to deepen the im-

pression of his laws on the hearts of his people; to give them strength, courage, and pious confidence; to make them feel their singular advantages, especially in that which was the central fact of all, namely, their intimate alliance with Jehovah, whose continued support they might be sure to receive so long as they were obedient to his will? As natural was it, that in the new juncture, and after a long and very varied experience, Moses should both modify and change previous commands, and promulgate new ones. All this he does—all this he was likely to do. His actual conduct is vindicated because it is required by his position. First, accordingly, he shows forth the goodness of Jehovah, and calls to mind the fulfilment of his divine promises during the journey through the desert, founding thereon the obligation of gratitude and fidelity to God (i.—iv. 41; viii. ix. xi.). Then he brings to their recollection the most important laws already given, and sets before his people the consequences of disobedience (vi. x. 12; xi. xii.). Having now gained a more distinct view of the land, and seen two tribes and a half in something like actual possession, he changes several laws given at an earlier period. While they all lived together in one camp, their cattle were to be slaughtered in the camp, or, if out of the camp, were in all cases to be brought to the door of the tabernacle (Lev. xvii. 3, 4). Now that in part they were already spread over a wide extent of country, and the law had become impracticable, a change was made by which they received permission to kill their cattle where they resided, provided they were not intended for sacrifice (Deut. xii. 13—15). It had been forbidden to take interest (Exod. xxii. 25; Lev. xxv. 36, 37). A simple prohibition was sufficient so long as the people were all Israelites. Now, the law was modified, and interest might be taken of foreigners (Deut. xxiii. 19, 20). The law respecting asylum for the unintentional manslayer, strikingly exemplifies the manner in which modifications in the legislation took place according to circumstances. First, there was only one place for refuge, the altar (Exod. xxi. 13, 14); then an order is issued, that on possession being taken of Palestine, six cities of refuge should be set apart (Numb. xxxv. 6). Again, we find an injunction that when the Israelites were settled in Canaan, they should separate three cities (Deut. xix. 2). There were to be three cities on the west and three on the east of Jordan (Numb. xxxv. 14). Now, a superficial view might fancy that there was here more than one contradiction. In truth, everything is in strict agreement with the position of affairs at each juncture. When the law was first given, there was only the altar that could afford a refuge; the appointment of cities would have been premature and useless, when the

subject was viewed in relation to Canaan, then under a general impression six cities were ordered to be appropriated to the purpose. At a later period, a direction was given that the six should be equally divided between the lands on the west and those on the east of Jordan. Still later, an order is given which seems to reverse the ordinance, for three cities only are mentioned. The explanation is, that Moses had himself already severed three cities on this side Jordan, toward the sun-rising (Deut. iv. 41; comp. Josh. xx. 8); and the command last alluded to relates exclusively to the regions west of the Jordan. Examples of new ordinances, demanded by the changed condition of the people, and occasioned by the comparative proximity of their settlement in Canaan, may be found in Deut. xvi. 18; xix. 14; xxii. 1—9; xxvii. 17.

If we find a new mode of thought and representation in Deuteronomy, we only find that which we had reason to expect. All the Israelites who, forty years before, had left the soil of Egypt, had, with a very few exceptions, died in the wilderness, and left their claims to the promised land to their sons and grandsons. These, not degraded by subjection to a foreign yoke, and having been brought up under the fatherly eye of their great leader, were of a higher elevation of character, and better prepared for moral and religious progress. For this new generation laws of a higher tone were desirable; and, accordingly, those are given, which may be found in Deut. xv. 7, 8; xx. 5, 7, 19; xxi. 1, *seq.*; xxii. 6, 10; xxiv. xxv. 5. The general character of the book of Deuteronomy is, then, in keeping with the occasion that called it forth. In repetitions and summaries, in addresses and exhortations, in changes and additions, it is what a new generation of men, about to enter Canaan, required, and what they were likely to receive from the lips of Moses, who was on the point of surrendering the authority he had wielded so long and so well, under circumstances, certainly, of promise and hope, but also of no small difficulty and some peril.

But if the Pentateuch in substance came into existence as early as the days of Moses, especially if the great national legislator was in the main its author, then shall we find traces of its existence and influence in the later books of the Bible. This is what we should expect; this is actually the case. The laws given in the Pentateuch are found in actual observance after the days of Moses. The Israelites possessed laws and ordinances which they regarded as having emanated from Jehovah. To these reference is frequently made: the infraction of them is reprobated; their observance is enjoined. Thus, in 1 Kings iii. 14: 'If thou (Solomon) wilt walk in my ways, to keep my statutes and commandments, as thy father Da-

vid did, then I will lengthen thy days' (vi. 12; ix. 6; xi. 33. Amos ii. 4 Micah vi. 6. 7. Is. v. 24; xxiv. 5). These laws were numerous and valuable, but they were despised (Hos. viii. 12). The constant reference to them shows not only their existence, but the estimation in which they were held, rendering it also probable that they existed in writing, and were enshrined in the heart of the nation; otherwise, blame for their neglect, if once entered on, would scarcely be repeated, since in case they were founded on no sure basis of fact, or existed only in tradition, the answer would have been no less effectual than ready, that they were mere inventions, or, at any rate, carried with them no sufficient authority. These laws were in existence at a very early period, for the first sovereigns of Israel were exhorted to observe them strictly. And when we find them thus in observance, they imply an antecedent state out of which they sprang, and so carry us back to yet earlier days. Indeed, if we consider the peculiarities of the political and religious life of the Hebrews, we find that its ideal, and much of its actual, are in accordance with the legal provisions of the four last books of the Pentateuch.

That the Israelites for some centuries had no king, is declared by their history as plainly as that they ought not to have had one. When the crown was offered to Gideon, he answered—'I will not rule over you, neither shall my son rule over you; Jehovah shall rule over you' (Judg. viii. 28). And when at length they exacted a king from Samuel, he was thus comforted by Jehovah: 'They have not rejected thee, but they have rejected me, that I should not reign over them' (1 Sam. viii. 7). These are representations little likely to be found in the Bible, had Mosaism been a late invention of kings and priests; for the former would be unwilling to strike at the very foundations of their authority, and the latter equally indisposed to undermine the regal power, by means of which, in part, their own was sustained. Had the theocracy been first committed to writing in the times of David, it would have been free from those democratic and anti-regal features of which we find it possessed in books still in existence, and which, if composed, could not have been received after the priesthood and the monarchy had formed an alliance. Certain, however, it is, that the aversion to a regal government displayed by Gideon and Samuel, is in keeping with the Mosaic law, whose theory was that Jehovah only should be king in Israel (Exod. xix. 3, *seq.* Deut. xxxiii. 5). The priests and servants of the sanctuary were taken from one tribe, bearing the name of Levi. Now, they were Levites which took charge of the ark at Bethshemesh (1 Sam. vi. 15): they also bore it when at last it was brought to Jerusalem (2 Sam. xv. 24). So

early as the days of the Judges, we find Micah declaring, — 'Now know that Jehovah will do me good, seeing I have a Levite to my priest' (Judg. xvii. 13; see the connection). In the book of the law we see the origin of these opinions and practices (Numb. i. 48—54; iii. 14, *seq.*; viii. 14. Deut. xviii. 1—8, 18). Accordingly, so early as the days of Saul the Israelites had a considerable body of priests; in the single city of Nob were eighty-five priests slain (1 Sam. xxii. 18, 19). This hierarchy possessed in their own exclusive right certain cities, for this same Nob is characterised as 'the city of the priests.' And thus we find the law (Numb. xxxv.) observed in Israel.

Our space does not allow us to pursue the subject into all its details. The following is worthy of special notice. When, after the death of Solomon, ten tribes revolted to Jeroboam, that sovereign, in order to sever the religious bond between his people and Rehoboam, and to prevent their returning to their former allegiance, 'ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah.' Here we have an intimation as from an enemy, that a similar observance had long prevailed in Judah. This feast was that of tabernacles, appointed in the law (Lev. xxiii. 34—43. Deut. xvi. 13—15) on the same day, but on the seventh month; the change to the eighth in some way suited Jeroboam's purpose. His conduct on this occasion lets us see that the practice enjoined in the law of resorting to Jerusalem from all parts of the land, was then in existence (1 Kings xii. 27, 28). This custom is alleged as his chief ground for setting up worship in his own dominions; and, indeed, it affords a sufficient explanation of his conduct; for unless his male subjects were in the habit of performing the pilgrimage to Jerusalem frequently, there could, in the circumstances, have been little danger of their falling away from the monarch whom they had themselves chosen as the patron of political liberty. It is equally clear that the custom was one whose origin ran back to early periods, being, as it was, well established, not only in the usages but the affections of the people.

In the social and political disturbances which ensued during the long wars necessary for the subjugation of the land, and in the vicissitudes to which the Israelites were then subjected, we cannot expect to find traces of the full observances of the Mosaic laws. Such an observance was impossible. It was only after a length of time, and when the Israelites began to have a firm foothold in Palestine, that the laws of Moses could fully take effect. Indeed, prior to the conquests of David, there was no period when the Mosaic constitution could be reduced to practice. Did passages exist which seemed

to show the contrary, they would justly excite suspicion, so long as the history given of the condition of Palestine in Joshua and Judges is received as trustworthy. Yet, doubtless, efforts would be made to act in agreement with the Mosaic institutions. These efforts would not be wholly nugatory. And hence we may expect to find dim and scattered indications of the operation of the great law-book of the nation. Accordingly, in the point under consideration, we learn that, before the temple had come into existence, it was the custom of Elkanah to go up 'out of his city yearly to worship and to sacrifice unto the Lord of hosts, in Shiloh' (1 Sam. i. 3, 21). This was in agreement with the provisions of the law (Exod. xxiii. 14—17), and that particular command which forbade sacrifices to be offered in any other place than that where was the sanctuary (Lev. xvii. 1—9. Deut. xii. xvi.). Other instances, tending to show the operation of the Mosaic laws before the regal government, may be found in 1 Sam. xxviii. 6, compared with Exod. xxviii. 30. Numb. xxvii. 21;—1 Sam. xxi. 4, compared with Numb. iv. 7. Lev. xxiv. 9; Exod. xxv. 30;—1 Sam. xiv. 32, compared with Gen. ix. 4. Lev. iii. 17;—1 Sam. xx. 26, compared with Lev. xv. 16—18.

The following are references to events recorded in the Pentateuch. In Micah vii. 20, we read, 'Thou wilt perform the truth to Jacob, the mercy to Abraham, which thou hast sworn unto our fathers of old.' The nature of the promises here referred to, the prophet implies to be well known. They are expressly mentioned in Gen. xii. 2; xv. 7, *seq.*; xvii. 7, *seq.*; xxviii. 13, *seq.* Hosea, one of the earliest prophets, in speaking against the sins of the people, remarks of Jacob, that he took his brother by the heel in the womb, and by his strength he had power with God (xii. 3, 4). The contemporaries of the prophet must, as appears from the merely allusive character of the words, have been acquainted with the details of the facts to which he refers. Details on the point are found in Gen. xxv. 22—25; xxxii. 25—32. It is difficult to believe that the knowledge under which Hosea wrote, and that which he supposes to have existed in the minds of his readers, had not a common origin in the book of Genesis. The same prophet appears to refer to the book of Genesis when (xii. 12) he says, 'Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep' (Gen. xxviii. 5; xxix. 18; xxxi. 41). The overthrow of Sodom and Gomorrah lay deeply imbedded in the national mind; so that when the prophet wished to announce the ruin of a city, they found in the recorded event a source of forcible imagery (Amos. iv. 11; comp. Gen. xix. 24). A poet, of probably David's time, promises to his lord and king that he shall be

a priest for ever, after the order of Melchizedek (Ps. cx. 4). So generally known was the circumstance recorded in Gen. xiv. 18—20, that he considered a word sufficient to make his meaning known. That the Israelites were in Egypt, and lived there under an oppressive sway, from which Jehovah redeemed them, leading the nation through the wilderness into Canaan, is set forth as generally known by Samuel (1 Sam. xii. 6. Amos ii. 10; iii. 1), Hosea (xi. 1), and Micah (vi. 4). Particulars connected with the exodus were well known among the people. 'The pestilence after the manner of Egypt' is mentioned by Amos (iv. 10). Micah promises marvellous things, 'according to the days of thy coming out of the land of Egypt' (vii. 15). Among these was the passage over the Red Sea (Ps. lxxviii. 22), and the wonders at Sinai (8). A prophet brought Israel out of Egypt (Hos. xii. 13); that prophet was Moses, aided by Aaron and Miriam (1 Sam. xii. 6, 8. Micah vi. 4). Forty years were the children of Israel in the wilderness, bearing a tabernacle and in the enjoyment of the Divine protection (Amos v. 25). All these things are recorded in the book denominated Exodus.

Worthy of special attention is a transaction of Jephtha's with the king of the Ammonites (Judg. xi. 12—28). This king endeavoured to justify an invasion he had made of the territory of Israel. The invalidity of the excuse is shown by Jephtha in referring to historical facts which are found narrated nearly word for word in Numb. xx. 14; xxi. 13, 21. Hosea proves the faithlessness of the fathers of Israel by referring to their apostacy to Baal-peor (ix. 10); the event, to which the prophet makes reference in one single word, and which must, in consequence, have been of universal notoriety, is found in full detail in Numb. xxv.

When Samuel urged Saul to undertake a war against the Amalekites, he reminds him of the hostility displayed by the latter to the Hebrews, when on their road from Egypt to Canaan (1 Sam. xv. 2). Of this hostile bearing, the book of Exodus (xvii. 8, *seq.*) supplies the particulars. Saul obeyed the wishes of Samuel. Before, however, he attacked the Amalekites, he gave the Kenites leave to withdraw, on the ground, 'for ye showed kindness to all the children of Israel when they came up out of Egypt' (1 Sam. xv. 6). Saul was acquainted with what is recounted in Numb. x. 29—32; comp. xxiv. 21. Judg. i. 16; iv. 11. Among proofs of the Divine favour, Micah (vi. 5) speaks of what Balak consulted and what Balaam answered. The intention and the result are recorded in Numb. xxii.—xxiv. In the same place, with an extraordinary degree of compression that could not have been ventured on unless he was aware of the intimate knowledge possessed by his country of their national his-

tory, the prophet makes reference to what had occurred 'from Shittim unto Gilgal.' At Shittim, the Israelites allowed themselves to be led away to the service of Baal-peor; and at Gilgal, they put their feet firmly on the soil of the promised land (Josh. iv. 20).

From the evidence now adduced we are justified in saying, that at no very distant period after the days of Moses, there was in existence a body of observances which were conformable to those enjoined in the Pentateuch. Some pre-existent cause of this state of things there must have been. The books of Exodus, Numbers, Leviticus, and Deuteronomy, explain that cause, and offer us the elements out of which grew those observances and the observances of later and more tranquil periods. The only question that can arise, is—did these books exist at the first in exactly the same form as that in which they lie before us, and in which they are allowed to have existed for very many centuries? We see no valid reason against the identity of the present with the original Pentateuch. We believe that, in substance, and with little exception, the one is the same as the other. At least, the evidence adduced to prove the two to be separate and greatly dissimilar, fails in its designed effect. A few things must, some others may have been, added after the death of Moses. Moses, of course, did not give an account of his own death. The bulk of chapter xxxiv. of Deuteronomy was written by some one who wished to complete the history by bringing it, in a few words, to the time when Joshua assumed the command; and verses 10, 11, 12, were appended at a much later period. But how do we know this, unless from the book itself; which probably would never have been subjected to the unfriendly ordeal through which it has passed, had it, with the remainder of the Pentateuch, been allowed to tell its own tale, give its own history, and make its own claims, apart from the exaggerated pretensions of avowed friends whose zeal far outstripped their wisdom. We, therefore, are prepared to give an assent to the universal voice of antiquity which ascribes these five books to Moses. We think it very probable that the bulk of their contents emanated from or passed through his hands. At all events, we find the most satisfactory evidence that, whoever was their author, the books themselves contain a true history—a narrative of actual events.

DEVICE, from the French *deviser*, signifying to aim at or against, is a plan, or artifice, designed to ensnare, and so injure or destroy. This is the ordinary meaning of the word. But in 2 Chron. ii. 14, the man whom Hiram of Tyre sent to Solomon, is described as, among other qualities, able 'to find out every device which shall be put to him.' The word here employed denotes in other places, 'cunning works' (Ex. xxxi.

4), 'thoughts' (Ps. xciv. 11), 'imagination' (Prov. vi. 18), and may have reference to artistic skill; though it may also signify an enigma or riddle.

DEVIL—from the Greek *diabolos*, an *accuser* or *enemy*; in Hebrew, *Satan*, *opponent* or *adversary*—is, according to the ordinary view, a spirit who came good from the hands of his Creator, but with other spirits, of whom he was the leader, fell into sin, and so became a wicked and malicious, yet, retaining some of his original qualities, very powerful being. Depraved in his affections and perverse in his will, he aims solely to cause and promote evil; and is, in consequence, the originator and joint producer of sin, which, by his seduction of our first parents, he brought into the world. In consequence, mankind, thus having apostatised from God, are given over for punishment into the hands of the Devil, who, in order to complete his wicked purposes, misleads them into all manner of error, heresy, vice and sin; whom, however, Jesus overcame, invading his empire and delivering its captives; and he will, at the last day, consign this great enemy of man to endless torments in hell, together with his impious adherents. As a part of the same system of opinions, it is generally held that he is the constant tempter of Christians, even the wisest and the best, and that he seduced Adam and Eve in the form of a serpent.

The ordinary name with which the New Testament designates evil spirits is *daimonia*, *daimones*, demons. With the Greeks, *daimon* signifies, now the gods, now the inferior gods, now men to whom divinity had been ascribed, and now genii; not conveying the idea of an evil spirit, for they distinguished between good and bad spirits. In this Greek sense it occurs once only in the New Testament (Acts xvii. 18), where it stands for the English 'gods.' See, however, 1 Cor. x. 20, 21. Demons are termed in the New Testament—I. *unclean spirits* (Matt. x. 1), according to the view of the Jews, who gave demons this name either because they held that demons were accustomed to abide in tombs, or in consequence of their moral corruption; II. *wicked* or *evil spirits* (Matt. xii. 45. Luke vii. 21); III. *angels that sinned* (2 Pet. ii. 4); IV. probably, also, *rulers of darkness*—that is, lords of the unenlightened Pagans (Ephes. vi. 12). Their chief and leader bears ordinarily the name of Devil and Satan (Matt. xii. 26), but is also, in some places (Matt. x. 25—27; xii. 24), called Beelzebul, and, in 2 Cor. vi. 15, Belial, or rather, according to Griesbach, Beliar (worthless); though neither of these two last names occurs in Jewish writings, not even in the Talmud; but Beliar is used of Satan in the so-called Testament of the Twelve Patriarchs. This evil being is spoken of under other appellations, which may throw

light on the conceptions entertained of him: as, *the prince of the demons* (Matt. ix. 34); *the wicked being* (1 John ii. 13. 2 Thess. iii. 8); *the adversary* (1 Pet. v. 8); *the tempter* (Matt. iv. iii.; 1 Thess. iii. 5); *the prince or ruler of the world* (John xii. 31; xiv. 30; xvi. 11);—whence Paul uses epithets of similar import: as, *the prince of the dominion of the air* (Ephes. ii. 2; comp. vi. 12); and in the Apocalypse, he is described with an obvious reference to the fall of man (xii. 3—9; ix. 11; xvi. 13; xx. 2); though it may be doubted whether, in some of these passages, the words are more than implicative and allusory in regard to the Devil, being intended to apply to the Jewish or the Roman adversary of the Church. The other evil spirits are subject to Satan as their head (Matt. ix. 34), and are, therefore, denominated (Matt. xxv. 41; comp. Rev. ix. 14; xii. 7, 9) his *angels*—that is, his servants. In order to prove that they are set forth as arranged in different classes, these passages—1 Cor. xv. 24, and Eph. vi. 12—have been adduced; but here, 'principalities and powers' may mean earthly dignities; though Col. ii. 15, may be used of evil spirits. Respecting their number, the New Testament says nothing definite; for Mark v. 9—13, Luke viii. 30, contains the declaration of a demon, which only gives utterance to the common opinion of the Jews. In regard to their nature, the New Testament speaks of them as *spirits* (Matt. viii. 16; x. 1. Luke x. 20); though by this may not be meant that they were strictly immaterial. The second Council of Nice decided that even angels were not purely immaterial, but of an ethereal and fiery nature; that is, having bodies of a finer mould than those of men. Understanding and wisdom, or cunning, are ascribed to them (Matt. iv. 1. James ii. 19; iii. 15. 2 Cor. xi. 14); great power and activity (2 Thess. ii. 9, perhaps only by allusion). Whether they, as the angels, were created by God, the scripture says nothing expressly, though Heb. xii. 9 has been adduced in the affirmative. In James ii. 19, they appear as subject to the Divine power. The New Testament, however, keeps clear from what has been held the characteristic feature in the dualism of Zoroaster, namely, the self-origination of evil spirits, by which they would be independent of God, possess an immortality as well as an empire of their own, and have evil at once for the essence and the aim of their being.

We find nothing expressly stated in the New Testament as to the epoch when demons fell into sin; but the passages, John viii. 44, 1 John iii. 8, speak of their chief as being involved in sin from the beginning of the world. As little does the same authority determine whether it was suddenly, by one offence, or by degrees, that they fell into sin. In 2 Pet. ii. 4, and Jude,

ver. 6, are, indeed, allusions which may bear on the subject, but the implications are not clear, and may be mere accommodations to the popular notions. According to these opinions, angels were the assistants of God in the government of the world; each angel had his own people, whom he protected, and his own land, over which he watched. Their common residence was heaven. Some angels, however, neglected their office, left the posts assigned to them, quitted heaven, fell in love with the fair daughters of men, and begat the giants (Gen. vi. 2. Jude 6); but Josephus considered demons not as fallen angels, but the spirits of wicked men (Jew. Wars, vii. 6, 3). As a punishment for their misdeeds, they were hurled out of heaven into the darkness of the lower world, where they were held to remain in chains until the day of judgment, though they were considered free to act on the earth. This is the so-called fall of the angels, which not only the greater part of the Jews in our Lord's day, but nearly all the oldest fathers of the church, set forth, in substance, the same as we have now exhibited. At a later period, eminent writers rejected this view, as not suitable to the nature of spiritual beings, and maintained that the sin of the fallen angels was disobedience to God, arising from pride and ambition, which led them to rebel against Him, under the leadership of Satan, to whom they gave their allegiance. This opinion—that of many church-fathers, as Jerome and Augustine, and of modern theologians—has been supported by reference to 1 Tim. iii. 6; comp. Matt. vii. 2. Calvin rightly remarks, that it is foolish curiosity to seek knowledge on the point when the Scripture contains nothing definite thereon. The New Testament also determines nothing respecting the way and manner how the demons became criminal. An entire depravation of nature by one act is contrary to analogy. Nor does the New Testament contradict the theory of their becoming depraved by degrees; and hence it does not deny the possibility of their final recovery.

The abode of the demons is placed by 2 Peter (ii. 4) and Jude (ver. 6), in the darkness of the lower world, where they remain in chains 'unto the judgment of the great day.' That this was the opinion of the Jews is certain, and appears from the expression of the demoniac in Luke viii. 31; for 'deep,' *abyss* in the original, is of the same import as 'darkness' in Jude (6). These passages, however, cannot determine any Christian doctrine. Peter (i. 5, 8) and Paul describe Satan as unchained and roaming abroad. There was another old Jewish opinion, which represented demons as abiding in ruinous and waste places, in destroyed cities and waterless deserts. Reference is made to this notion in Matt. xii. 43; comp. Tob. viii. 2, 3. In other passages of the New Testament

seems to be found the representation, that the abode of the demons is not in the inner parts of the earth, but in the atmosphere or region of the clouds (Ephes. ii. 2; vi. 12. Luke x. 18. Revel. xii. 7—9; xx. 10). As to their condition, they are in darkness reserved for judgment (2 Pet. ii. 4. James ii. 19). Of a definite punishment one sole passage speaks (Matt. xxv. 41—46), where the wicked are consigned to the fire of Gehenna, 'prepared for the Devil and his angels;' the final extinction of which, as being in harmony with the wisdom and goodness of God, has found advocates in Origen, Lavater, Southwood Smith, and many others. In regard to human beings, Satan is represented as from primæval times morally corrupt, a friend of error and vice, an enemy of truth and goodness (2 Cor. ii. 11. Ephes. vi. 11. James iii. 15. 1 John iii. 8. John viii. 44). In the last passage, our Lord, in speaking of the Devil as 'a murderer,' has been thought to have reference to Cain's slaughter of Abel, who was held to be actuated by Satan (1 John iii. 12; comp. 2 Cor. xi. 3). Idolatry especially is forwarded by him. In consequence, idolatrous and vicious men are the subjects of his kingdom (Eph. ii. 2, 3. Acts xxvi. 18). Hence, Christian salvation is deliverance from his power (Coloss. i. 13. 2 Tim. ii. 26). Satan, therefore, is probably called 'the god of this (idolatrous) world' (2 Cor. iv. 4. Ephes. vi. 12). John declares that every sinner is a member of Satan's kingdom (1 John iii. 8); and the 'darkness,' the 'world,' and the 'wicked one' of ii. 9, *seq.* have been referred to the Devil and his power in the prevalent Pagan idolatry. Satan's influence is represented as consisting in blinding the mind so as to prevent conviction (2 Cor. iv. 4), and enslaving the will (2 Tim. ii. 26). A regal power is ascribed to him (Matt. xii. 27. Luke xi. 18) which stands in hostile attitude against the kingdom of God and Christ. But here, probably, nothing more is meant than to represent the influence of Satan under an image which was forcible in itself and generally current. The Christian fathers of the earliest times regarded Satan and the demons as the originators of all physical ill, and especially as the originators and promoters of all moral ill, or idolatry, the rise of which they derived from the demons, whom they with one voice represented as procuring worship for themselves under the cover and the name of the Pagan idols. In consequence, these church authorities considered that all who took part in any of the heathen ceremonies, had in the act apostatised to idolatry. With the unbaptised, as being persons who had not been delivered from Satan's power, there prevailed a great indisposition to have intercourse.

The New Testament also sets it forth that the 'Devil and his angels,' as enemies of

God and virtue, sought to prevent, and, where they could not so far succeed, to hinder, the establishment of Christianity (Matt. xiii. 38, *seq.* Luke viii. 12). Even our Lord himself Satan endeavoured to seduce (Matt. iv. 1, *seq.*); failing here, he plotted against the Saviour's life (John xiv. 30), to destroy which he filled the heart of Judas with malice (John xiii. 2, 27), and endeavoured to win other disciples from their duty (Luke xxii. 31), succeeding in the case of Ananias and Sapphira (Acts v. 2, 3). Conspiring with human enemies of the cross, he tried to suppress the gospel by turning its professors away from their faith, under persecutions, privations, and death (2 Cor. ii. 9—11. 1 Thess. iii. 5. Ephes. vi. 10—19. 1 Pet. v. 8, 9). With the same purpose, he called forth false teachers (2 Cor. xi. 13—15. 1 Tim. iv. 1. Rom. xvi. 17—20). In 2 Thess. ii. 9, some have thought the reference is to Satan, who, by lying wonders, endeavoured to counteract the miracles of the Saviour. The church-fathers ascribe all the persecutions of the Christians to the demons, who also caused the death of Socrates because he wished to lead men away from their worship.

By Christianity, however, is the dominion of Satan overcome and destroyed (John xii. 31; xvi. 11); the effecting of which was one great object of the advent of Christ (1 John iii. 8; comp. ii. 14), whose true disciples are free from his influence (1 John iii. 9; v. 18. James iv. 7) by the indwelling power of the gospel (1 John iv. 4); so that Christians, when tempted, are tempted by their own lust (James i. 12—14).

Certain diseases are represented in the New Testament as produced not merely by the Devil, but also by demons. These sicknesses are such as took away the free use of the members of the human body (dumb persons), or of their understanding (lunatic and insane), or drove the afflicted to involuntary and painful agitations (epileptic); and in which, consequently, their own spirit seemed to have lost its dominion, and another spirit to have gained it. Hence they were accounted *possessed*, being described as *demoniacs*, *having demons*, and *oppressed of the Devil*. The last description (Acts x. 38), which is of a general nature, seems to shew that there is not, as some have maintained, a distinction between devils and demons—the first, with Satan at their head, being fallen angels; the second, under Beelzebub, being the souls of deceased bad men; the first operating chiefly on the mind, to lead men to sin; the second, on the body, to destroy its powers (Luke xiii. 16).

That language is employed which may imply the reality of demoniacal possession, cannot be questioned. But it does not follow that every one believes in it who employs the phrases above mentioned. It has

been asserted, that 'to have a devil' and 'be mad' (John x. 20; comp. viii. 48, 52) are equivalent; but the second may have been regarded as the consequence of the first, considered as a real possession (Mark iii. 21, 30). It has also been urged that possession is mentioned among other natural sicknesses (Matt. iv. 23, 24. Luke xiii. 11, *seq.*). If so, it does not ensue that they were all ascribed to the same cause. The statement has more force that the possessed were in reality lunatics, madmen, and epileptics, &c. (Matt. xvii. 15, *seq.*; viii. 28, *seq.*; xii. 22. Mark i. 23; ix. 17). Still, the question before us is, not what these disorders really were, but what they were thought to be. That is the first point to be settled. It is undeniable that all the nations of antiquity, not only Jews, but Greeks and Romans, ascribed to the influence of certain spirits those diseases in which the sick had lost their reason or power over their own body, and so had become enslaved to another power which had gained the mastery over them. That the Jews of our Lord's day entertained this opinion, the language of Josephus puts beyond a doubt. These are his words:—'God also enabled him (Solomon) to learn that skill which expels demons, which is a science useful and salutary to men. And he left behind him the manner of using exorcisms, by which they drive away demons so that they never return; and this method of cure is of great force unto this day; for I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal, in the presence of Vespasian. He put a ring to the nostrils of the demoniac, and drew out the demon through them; and when the man immediately fell down, he adjured the demon to return into him no more, still making mention of Solomon, and reciting the cantations which he (Solomon) had composed. And when Eleazar would demonstrate to the spectators that he had such a power, he set a cup or basin a little way off, and commanded the demon to overturn it as he went out, and thereby to let the spectators know that he had left the man' (Antiq. viii. 2, 5). It is clear that this opinion did prevail in the time of our Lord, from many passages of Scripture also (Matt. viii. 28; ix. 32; xii. 43, 44. Mark v. 1, *seq.* Luke iv. 35; viii. 26; xi. 14, 20. Acts v. 16; x. 38). The same notion was held by the fathers of the church, who found in the continued power of healing demoniacs through the name of Christ, not only a proof of the divine origin of the gospel, but a reason for the hate which the demons had against Christianity, and the persecutions which they in consequence occasioned.

It now remains to be asked, whether what Jesus and his apostles say of these demoniacal possessions is to be understood as

containing their views, or whether they merely used current language without sharing in the common opinion. On this point, names of great respectability might be adduced for either side of this alternative. Those who give an unconditional affirmative to the question, allege, I. The testimony of the demoniacs themselves, who often assert that they are possessed by a demon: it is replied, that they of course held the received notion, and can have no authority to determine an article of Christian faith. II. The narratives of the evangelists, who represent the demons as speaking by the lips of the demoniacs, and as going out of them when cured; whence it is argued that, in truth, demons must have been in the demoniacs: on the contrary, it is urged that the evangelists only speak in the language of common life, which they are compelled to do if they wish to be understood, and that it does not follow that they intended to approve all the opinions which are contained or implied in that language. In this remark an answer has been found to the IIIrd averment, that Jesus himself speaks as if demons held possession of demoniacs, and were expelled by his power. Jesus, when dealing with delirious and insane persons, found it necessary to adapt his language to their notions, in order to effect their cure—an adaptation which is more or less practised in all remedial measures taken in behalf of those who are diseased in mind. He would have had no power for their relief had he not entered into their notions and employed those terms which only, in the opinion of the sick, could reach and remove their disorder. The astronomer, in imitation of popular language, speaks of the rising and setting of the sun, knowing meanwhile that the terms do not correspond to the fact (*Matt. viii. 28, seq.*). More important is the allegation that Jesus did not correct the opinions even of his apostles on the point, but rather said and did what would confirm their ideas (*Matt. xvii. 19, seq.*), and expressly gave them power to cast out demons (*Matt. x. 1*). It is replied, that though this is the fact, yet Jesus in no case asserts the correctness of the prevalent opinion, and leaves that opinion untouched, as not being within the range of his commission, or requiring for its rectification a knowledge of physics, medicine, and pneumatology, which was not possessed by the people, for which they had no susceptibility, and which could arise and prevail only in the long course of ages of intellectual improvement and providential preparation. And had our Lord attempted to set right the prevalent opinions of the Jews, they would either failed to understand him, or, if they understood him, have confounded him with the ordinary exorcists, if they had not even interpreted his explanations into attempts at evading difficulties

which he could not overcome; so that, on the whole, his best course was that which he followed, in healing demoniacs without disturbing current opinions. The problem which he had to solve was that to which every philanthropist must apply himself, namely, to achieve within a limited time the greatest amount of good. To attempt everything often issues in doing nothing. He who will not heal a lunatic till he has put him and the public at large into possession of philosophical notions, and made them use philosophical terms respecting lunacy, is nearly as insane as the patient that awaits his remedial measures. While, however, it is certain that Jesus gave his apostles power to cast out demons, and referred to his own power as a proof that he was the Messiah, in agreement with the popular opinion that the Messiah would work such miracles (*Matt. xii. 28*), and while some of his followers may have set a value on this power as making them equal to the scholars of the rabbins, who professed to heal demoniacs (*Luke xi. 19*), our Lord charged his disciples not to value the gift (*Luke x. 20*), and seems to have led them to the entertainment of the right view of the matter, after his ascension to the right hand of God; for it is deserving of special notice, that neither John, Peter, Paul, nor James, brings forward the doctrine that diseases were caused by demoniacal possession. In all the apostolic writings, setting aside the first three evangelists, there are only three passages in the Acts wherein demoniacal sicknesses are found, namely, *x. 38*, in which Peter speaks historically of the cures of our Lord, in the way in which they were generally interpreted; and *v. 16, xix. 12*, where Luke himself is the narrator of the healing of persons that were 'vexed with unclean spirits.' Certainly, the absence of this opinion in the letters, for instance, of Paul, gives countenance to the idea that, in the matter of the demoniacs, we have to do with no point of Christian faith or doctrine, but merely with one of those transient forms of opinion which must attach themselves to every historical religion in its rise, and are equally sure to be detached from it in the progress of growing knowledge and civilisation. A distinction may be sustained between the gospel itself and the forms under which it has appeared in different ages. These forms may, to some extent, be the outer working of its own inmost power. They must also take shape and pressure from the several ages through which Christianity has had to pass. But whencesoever they come, or whatever they are, they differ from the essence of the gospel itself, which, like the principle of life in the germ of an oak, puts out first almost shapeless buddings; but, replacing the old by the new, the less by the more perfect, eventually throws into existence a hundred

strong branches and ten thousand graceful leaves. The inward and genial warmth of the gospel has operated on its own forms in every age, and seems now sending forth a new power so as to cast off the time-worn investments of a metaphysical psychology which flourished of old, and to set forth a form of itself lovely by its simplicity, and, by the same simplicity, suited to the culture of the present day. Progress is thus seen to be an essential product and constant attendant of Christianity; and the improvement of its outward manifestations, to be an essential result of its own innate power. Consequently, a person who is thoroughly imbued and actuated by the high culture of mind and heart to which the gospel has given birth, is, by the Christian light within, required and authorised to disallow the perishing forms in which its light, truth, and power are encased, in order that he may place himself under the pure light of heaven as reflected from the face of the Son of God. The Judaical embodiment which Christianity received on coming into the world, such a person consigns to its native dust, and so brings himself into that communion of spirits to which he is admitted by the 'Light of the world,' who was a ray of God's glory and an express image of his perfections (Heb. i. 3). Nor was there any one foreign element more prevalent or more operative in the 'day of visitation,' than the doctrine regarding Satan and his influence on human beings. This element has left of itself a deep impression on the gospel narratives, which, however they may by this have to some been a stumbling-block, are authenticated to us as the productions of the first century, and of simple, unspeculative minds, who could do little more than transmit with their own colourings the light which fell upon them from the effulgent mind of the Lord Jesus Christ. Some, indeed, may wish that in the gospels we had narratives pure from this feature of Judaism. But in this, as in all other cases, God's way is wiser than man's; for it would have presented an objection to the gospels by no means easy to explain, had those compositions contained no traces of demoniacal possessions, while alleged to be written at a time when there prevailed a general conviction of their reality. If a popular work contained no allusion to chivalry, or the crusades, or witchcraft, professing to have come into existence when either of these formative influences predominated,—a work so wanting in an indispensable attestation, would be rejected as counterfeit and spurious.

The faith of Christians has, therefore, no peculiar interest in the 'doctrines of devils' (1 Tim. iv. 1), regard to which Paul places among the tokens of religious declension and a period of apostacy: the rather because Jesus and his apostles teach (John xii. 31; xvi. 11. 1 John iii. 8—10), that all the

power of Satan's kingdom over that which belongs to the kingdom of God has been brought to a termination, and because the New Testament finds the cause of sin in men themselves (Rom. i. 21—24; vii. 14—25. Gal. v. 19, *seq.*). History confirms the Christian in turning aside from such matters of doubt or speculation to the great doctrines and practical duties of life, while it sets before him facts which betray the human origin and growth of the whole class of ideas connected with our present subject. It bears strongly on the subject that those books of the Old-Testament canon which are certainly proved to have existed before the exile, contain nothing of Satan and his angels, who appear for the first time in books written after that period; that opinions of the kind were prevalent among the Egyptians and the Persians, from whom the Jews, during the captivity, evidently borrowed them. In consequence, 'doctrines of devils' can have formed no part of the Christian revelation, having been in the world and among the Jews long before the advent of Christ. Vestiges, indeed, of the existence of demons have by some been found in the Old Testament. That it speaks of angels there can be no doubt (see the article), but it is equally certain that it makes no statements about *fallen* angels. Angels are God's messengers, and as such may have been employed in punishments as well as in giving succour (Ps. lxxviii. 49). The Satan of Job is not necessarily the lost and malicious being commonly so termed; for it cannot be proved that he did not belong to the class of 'sons of God,' or good spirits, among whom he appears (i. 6). In Zechariah iii. 1—9, traces of the Persian demonology may be found, and in 1 Chron. xxi. 1. A comparison of the last passage with 2 Sam. xxiv. 1, will show this very clearly, for what in Chronicles is ascribed to Satan is in Samuel expressly referred to God in his anger; in agreement with the orthodox doctrine of ancient Hebraism, namely, that all things and all events, good and evil, light and darkness, emanate from Jehovah, who is the sole author and governor of the universe, and who will, in all issues, work out his own sovereign pleasure, and effect his own gracious designs—a doctrine which, as it is at the foundation of all true religion and all correct theology, is utterly incompatible with any view which ascribes evil to a mischance, to a superinduced state of things, to Satan or Satanic ministers (Is. xlv. 7. Amos iii. 6). The 'devils' mentioned in Deut. xxxii. 17, if taken as meaning demons possessing idol-gods, might furnish an argument for the late composition of that volume of the Pentateuch, but (from a root signifying destroyers) may be understood as representing the destructive moral tendency of idolatry.

The passage in 1 Kings xxii. 18—23, represents no reality other than existed in the mind of the prophet. The paucity of those passages alleged to prove that ancient Judaism had a devil and demons, would suffice to make the impartial mind suspect the contrary, did not their character put it beyond a question. Certain, however, it is, that it was not before the Persian and Chaldee demonology had exerted its influence on the Jewish mind, during and after the exile, that the system of thought and expression found in the New Testament was brought to its completion on the soil of Judæa. It is true that the Jewish differed somewhat from the Mesopotamian demonology; and in this principally, that Satan was in the former a creature, and only mediately the author of evil; while in the latter he was a rival to the principle of good, and an independent source of evil. This difference was wrought on the Chaldaic system of demons by the strict and predominant theism of the Jews, who held Jehovah their God to be the sole author and controller of men and angels. But this difference, thus naturally accounted for, is not of sufficient weight to destroy the historical connection of the demonology of the New Testament with that of Zoroaster and the magi.

In truth, this whole circle of ideas seems to have sprung up in a soil foreign to the religion of Moses, who knew no other cause of good or ill (so called) than God, and to have arisen in uninspired minds from speculations relating to the origin of evil, which, being in apparent character and tendency so unlike good, they were led to ascribe to a source separate and distinct from the author of good. Hence a dualism which stands in contradiction to the Mosaic unity of God, divides with the Creator the empire of both worlds, and, winning from him a part of his due homage here, secures for his great enemy and the great enemy of man endless sway over the largest portion of the intelligent universe. Such a tree is not one of Christ's planting, and, bringing forth evil fruit, will, sooner or later, be rooted up (Matt. vii. 19). Nor, if our opinion as to the origin of the popular notion is correct, namely, that it is the offspring of a speculative intellect, can a warm interest on the subject be accounted indicative of that religious state of mind which finds its satisfaction and desired nutriment in love and adoration. Milton was morally right when he thus represented the devils in Pandemonium:

'Others apart sat on a hill retired,
In thoughts more elevate, and reason'd high
Of Providence, foreknowledge, will and fate;
Fix'd fate, free-will, foreknowledge absolute;
And found no end, in wandering mazes lost.
Of good and evil, much they argued there,
Of happiness and final misery,
Passion and apathy, and glory and shame:
Vain wisdom all and false philosophy.'

DEW (T. *to water* or *distil*), the moisture deposited by the atmosphere on bodies rendered colder than it by radiation of their warmth. Dew is very copious in eastern lands generally (Dan. iv. 33); and in Palestine, during the months of April, May, August and September, at night, it is so abundant as to resemble a 'gentle shower' (Cant. v. 2). As such, it serves to temper the glowing heat of day, and affords refreshment and nutrition to plants and flowers, being of the greater consequence because rain never falls, unless for short periods and fixed seasons. Hence, without dew, vegetation and fruitfulness would in many places be impossible (Gen. xxvii. 28. Zech. viii. 12. Hagg. i. 10. Job xxix. 19). In consequence, dew is mentioned in connection with rain (1 Kings xvii. 1), and accounted one of the greatest blessings of heaven (Gen. xxvii. 28. Deut. xxxiii. 28). It also supplies the Hebrew poets with many appropriate and pleasing figures, the full force of which can hardly be appreciated by any but orientals (2 Sam. xvii. 12. Ps. cx. 3. Prov. xix. 12. Hos. vi. 4; xiv. 5). In Hos. xiii. 3, a beautiful image is borrowed from the quickness with which the morning dew is rarified and vanishes under the rays of an eastern sun.

In the middle of summer, dew does not fall in Palestine, or only in almost insensible portions. Indeed, the atmosphere is not then in a condition for its formation, being too dry and warm. For the production of dew, on a large scale, the atmosphere must contain much moisture, which, being in an aeriform state, is converted into a fluid by contact with bodies colder than itself. Yet the comparatively longer nights of summer in Palestine must occasion a degree of refrigeration on the surface of the earth, which would tend to condense any moisture which the air during the heat of summer might retain.

DIADEM, from two Greek words signifying *to bind through* or *by*, denoted primarily a covering for the head, bound to it by means of the hair (Pape, Handwörterbuch der G. S.). Then it came to mean a bandage round the turbans, for instance, of the Persian kings. Minshull says, 'properly it signifieth a wreathed hat-band, with which ancient kings contented themselves, as thinking the crowne only belongs to their gods.' From this application *diadem* came to signify a crown, or royal head-dress. It is the English representative of three Hebrew words (Ezek. xxi. 26; comp. Exod. xxviii. 4. Job xxix. 14. Is. xxviii. 5) which are applied to the attire of a distinguished emir, like Job, or the bonnet of the high-priest, as well as to royal personages. See BONNET, CLOTHES, and PRIEST.

DIAL (L. *dies*, a day), an instrument for pointing out the time of the day by means

of the shadow cast by the sun from a body interposed between it and the dial-plate, on which the shadow falls. The Hebrew word, *magalah*, rendered 'dial' in 2 Kings xx. 11 and Is. xxxviii. 8, is in the same connection and in other places translated by 'degrees' (Psalms cxx. cxxi, &c.), and by 'steps' (Exod. xx. 26), also 'stairs' (Ezek. xl. 6).

The facts in connection with the mention of the sun-dial in Scripture, are these:—Hezekiah was, through the gracious hand of God, rescued from a sickness which was likely to have proved fatal. The prophet Isaiah announced the deliverance from death; but Hezekiah required a sign for the confirmation of his faith. A sign was given—that sign which the king desired; the shadow, and as the shadow, so 'the sun returned ten degrees' (Is. xxxviii. 8).

The writers of the narratives clearly intended to represent this as a miracle. Attempts at some explanation on natural causes have failed. It has been alleged that the miracle consisted merely in the retrocession of the shadow by some atmospheric influence. Hezekiah is, however, spoken of as believing that *the sun* had 'returned ten degrees;' for thus only could he be represented to have gained an assurance from fact of the promised prolongation of his life. If, however, a real retrocession took place, the entire solar system would have been put into disorder; and that for a very inconsiderable end. In truth, the passage in 2 Kings xx. 8—11, is not necessary to the sense of the text, and wears an appearance of being an interpolation by a later hand. This rises to more than bare probability, in considering that verse 7 states that Hezekiah had 'recovered,' that is, before he asked for a sign. Yet in verse 8 we find him asking for 'a sign that the Lord *will* heal me.' The alleged miracle may have arisen from a poetic version of the event being translated at a later time into prose. It was the employment of obvious imagery for a poet or a prophet, in making a moral use of the king's recovery, to remark, as we say a man's days are *lengthened*, that Hezekiah's shadow (of death) had gone back, and his sun (of life) had more years to run (Job xi. 17). Such a symbolical improvement of the event, when put into plain prose and made part of a history, assumed at once a miraculous character. And yet the working of a later hand is seen in the want of correspondence in the numbers; for whereas the king's life was prolonged for *fifteen* years (6), the sun went back only *ten* degrees. If, according to some, the announcement of Hezekiah's recovery took place in the year 714, and he died in 699, A. C., the event corresponded not with the alleged retrocession, but with Isaiah's prediction.

Of the nature of the dial here mentioned

nothing is known, and conjecture is useless. As, however, the word denotes a flight of steps, so the chief feature of the 'dial,' that is, the gnomon or pointer, may have borne some such shape. Whatever it was, the dial was, in all probability, borrowed from the Babylonians, who had, for centuries before these events (A. C. cir. 713), been distinguished for astronomical knowledge; and Herodotus (ii. 109), expressly says that they communicated the sun-dial to the Greeks. The probability of the Babylonish origin of this dial is strengthened by its being ascribed to Ahaz, who had formed an alliance with Tiglath-pileser, king of Assyria, which took him to Damascus, whence his love of novelty led him to transplant to Jerusalem the pattern of an altar (2 Kings xvi. 7—16; comp. 2 Chron. xxviii. 16, *seq.*).

DIAMOND (G. *a*, 'not,' and *damán*, 'to subdue;' hence *adamant*), a hard, transparent, glistening mineral body. Pliny declared it to be incombustible; Newton, however, conjectured, and more recent investigators have proved, that it is combustible, and has the same base as charcoal, namely, carbon.

It has been doubted if the diamond is really mentioned in Scripture; but there seems good reason to recognise it in the *shamir* found in Jer. xvii. 1, where the 'point of a diamond' is spoken of as employed in writing, and we know from Pliny that a stylus tipped with a diamond was used by the ancients for making inscriptions. So hard a substance afforded a suitable metaphor for describing the obstinacy of the Jewish heart (Ezek. iii. 9. Zech. vii. 12). In Exod. xxxix. 11. Ezek. xxviii. 13, the 'diamond' does not appear to have been intended. Most of the ancient translators, with Josephus, understand the onyx; Eichhorn, the beryll; others, the emerald.

Very forcible is the metaphor employed by Jeremiah in the passage (xvii. 1) to describe the deeply inwrought sinfulness of the Jews:

'The sin of Judah is written with a pen of iron,
And with the point of a diamond;
It is graven upon the table of their heart.'

There is a similar figure in Job (xix. 23, 24), 'Oh that my words were engraven with an iron point in the rock for ever!' The idea was borrowed from the practice of the Egyptians, whose writing and engraving, cut in their stone temples, had an antiquity when Jeremiah and Job wrote, and have survived to the present day. Yet are they in part defaced, and time will at length succeed in obliterating them. But the same sinful propensities with which Judah was reproached, still live in full force in human bosoms; nor will they cease to operate till the gospel shall have re-created human kind, and given to each of its members a new heart.

DIANA (L.), a Roman goddess, daughter of Jupiter by Latona, and sister of Apollo; who bore three relations, as Luna, the moon in heaven, Diana, the huntress on earth, and Hecate, in the infernal regions. Hence

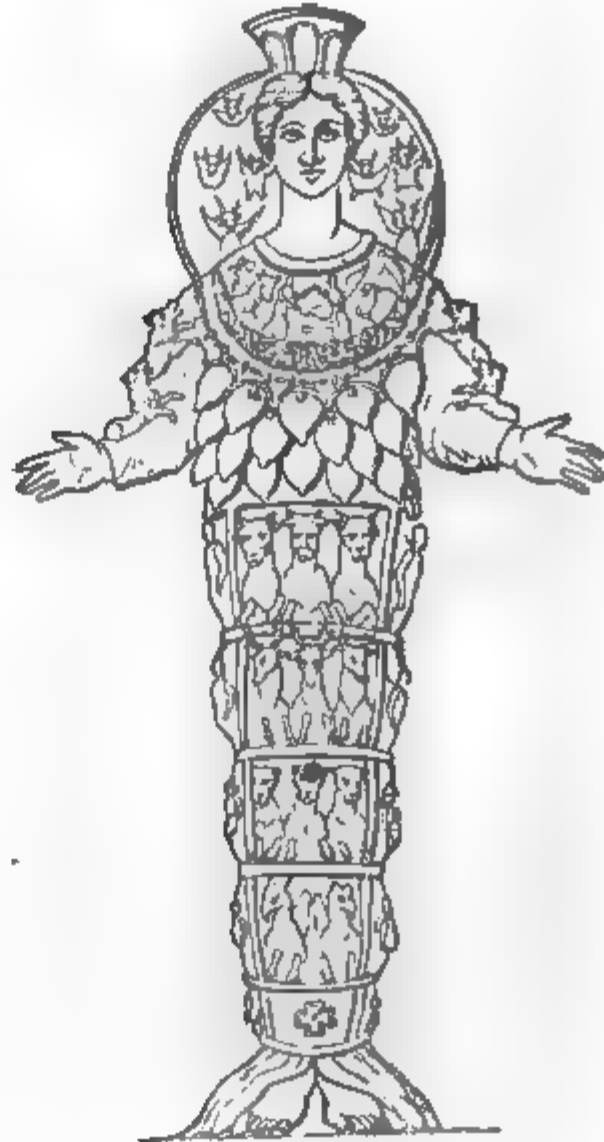
she is called by Horace, *Diva triformis*. She required to be invoked three times in order to be propitious, and is thus figured in her three-fold character.



Diana had the delicate and dangerous office of presiding over the birth of human beings, and so the Roman divinity presents a point of contact with the Greek, or rather Greek-Asiatic, in which character she bore the name of Artemis, and in the original comes before the readers of the New Testament under that appellation in Acts xix. 24—36. Artemis was a personification of the power of reproduction. Hence the peculiar symbols which she has on her person, as seen in the opposite figure, than which nothing can well be more dissimilar to the ordinary image given of Diana, whose attributes are the bow, the quiver, the girt-up robe, and the hound; whose person is a model of feminine strength, ease, and grace; and whose chief delight was found in hunting.

'Rejoicing in the chase, her golden bow.'

The figures which the ancients have transmitted to us of Artemis are more or less full in their details; but while the original image of the goddess was little more than an almost shapeless trunk, said to have fallen from heaven, numerous attributes in course of time were centred in the idol, derived probably from various, especially north-eastern lands, most of which had a more or less direct reference to her nature as a personification of conception and birth. Among her attributes may be mentioned the head with a turret, resembling Cybele; the nimbus stretching from the turret to the shoulders, representing the moon; on her bosom a wide necklace, exhibiting the zodiacal signs of the bull, the twins, and the crab; below them two wreaths, one of flowers, one of acorns; then three rows of breasts with



nipples, a feature that pure Grecian taste would never have tolerated; lions, cows,

and stags, bees, and flowers, adorn the lower parts; presenting altogether an incongruous medley of images, which is not a bad type of the diverse and heterogeneous character of the Paganism with which Christianity had to deal—a system in which, as there was no truth, no one cluster of ideas, associations and sympathies which was held and cherished with an earnest practical faith, all (so-called) religious elements whatever were alike acceptable, and easily taken into the open pantheon of the popular worship. The cut and the subject may afford a warning to Christians, lest they allow themselves to be carried away from the solid foundations of the gospel to views which, making every thing of a superior kind divine, brings the divine down into the sphere of mortality, and multiplying divinities while it denies God, gives rise to a heterogeneous compound of notions, into which every new hierophant casts a portion from the arbitrary determinations of his own teeming brain.

Around the image of Artemis was erected a large and splendid temple, which, in the night when Alexander was born, being burnt down by Eratosthenes, who thus sought to transmit his obscure name to posterity, was rebuilt in a still more sumptuous manner, from resources supplied by all Asia Minor, and with a rare union of artistic skill. The conception and general execution of the sanctuary were in the hands of the celebrated architect Chersiphron, who, finding his best powers unequal to overcome some difficulties, was on the point of terminating his existence in despair, when a visit from the goddess herself relieved him from his perplexity. The altar was the work of Praxiteles. The famous sculptor Scopas chiselled one of the columns. Apelles, a native of Ephesus, contributed a splendid picture of Alexander the Great. Under these auspices the temple came into existence, to be the pride of Western Asia, the great nurse of its idolatry, and one of the seven wonders of the world. Of this temple 'the silver shrines' (Acts xix. 24), made by Demetrius, may have been a representation.



We present a view of what was probably one of these, which appear to have been

carried about as a preservative in travel, and to have been suspended in houses as a species of charm. Indeed, so much was Artemis honoured, that she became a household divinity. From these facts we may learn how deeply-rooted was the Ephesian idolatry, and may infer the divine power of that word which brought it to ruin.

DIBON (H. *a marsh*), the modern Diban, on the east of Jordan, lying somewhat north of Arnon, in the plain now called Elkura, which corresponds to the plain of Moab, a city that the Hebrews took from the Amorites, and which the Gadites rebuilt (Numb. xxxii. 1—5, 34). The place, in consequence, received the name of Dibon-gad (xxxiii. 45). It was subsequently assigned to Reuben (Josh. xiii. 17). Isaiah, in whose time it again belonged to the Moabites, calls it Dimon (xv. 9).

DIET, a Greek word, in English letters denoting, first, the way or manner of living, and then the support of life or food, is found in Jer. lii. 34, as the translation of a word which in 2 Kings xxv. 30, is rendered 'allowance;' in Prov. xv. 17, 'dinner;' and in Jer. xl. 5, 'victuals.'

The food of ancient Palestine would be determined by its productions, since it was a country that depended for the substantial things of life, mainly at least, on its own resources. Now it abounded generally in fruits of the earth, the rather because large portions of its surface were exceedingly productive, and its inhabitants cultivated agriculture almost exclusively. Other articles contain a statement of the chief vegetable as well as animal products of the land, which, as a matter of course, constituted the diet of its people. The fruits of the earth were eaten in part in their natural state, in part after being cooked. Bread was the staff of life; for the diet was chiefly vegetable, as, indeed, it is at the present day. Milk, either in a pure or coagulated state, honey, which might be gathered from the clefts of the rocks, and various roots, afforded grateful and salubrious sauces (Gen xviii. 8. Judg. v. 25). Only on rare and festive occasions did the Israelites indulge in animal food, which was originally (1 Sam. ii. 13) roasted, and not till a later period boiled (Gen. xxvii. 7. Judg. vi. 19. Exod. xii. 8, 9). The art of cookery, at least in its practical details, would be effectually taught, at any rate, by the demands made for its exercise in the public services of religion. Every country has some peculiarity in diet. The Hebrews, with other orientals, ate locusts prepared in several ways (Lev. xi. 22). Differences of usage in regard to food may serve to show that men's tastes are artificial, and that, even on this point, nothing save what is poisonous is 'common or unclean.' The medicinal virtues of salt were, as a matter of fact, known by the Biblical nations at a very early pe-

riod, and its use entered largely into the preparation and consumption of their food (Lev. ii. 13. Job vi. 6). The fresh and vigorous health of primitive times and of modes of life, far more conformed to the laws of our nature than are those observances which ensue from a city life and manufacturing or literary pursuits, caused the appetite to be keen, and gave a relish to food which may well have dispensed with high seasonings and artificial condiments. Yet the aged, the sick, and the young, were indulged with more savoury or more simple diet (Gen. xxvii. 4, 19. 2 Sam. xiii. 10. 1 Cor. iii. 2).

In earliest times the ordinary drink was water, which, to the arid and sometimes parched mouth of an oriental, has a freshness and sweetness of which those who live in moister climates can have no conception:

'Amidst the running stream he slakes his thirst;
* * * * *
And if, the following day, he chance to find
A new repast or an untasted spring,
Blesses his stars, and thinks it luxury.'

A draught of fresh milk was accounted a present worthy the acceptance of a prince. Among the acts which have rendered Jael immortal, is the presentation of a bowl of milk and what is called butter (Judg. v. 25).

'He asked water; she gave milk;
She brought butter in a lordly dish.'

Sherbet, water mixed with the juice of lemons, and other simple beverages, were, as they continue to be, much in use. They also drank wine made from grapes, dates, &c. (see *DRINK*), either pure or mixed with water, and sometimes aromatic herbs, which more or less had an inebriating character (Gen. ix. 20; xiv. 18. Ps. lxxv. 8. Is. v. 22). The cup, glass, and bowl, were used for drinking vessels (2 Sam. xii. 3. Ps. xxiii. 5. Prov. xxiii. 31. Is. li. 17. Matt. xxvi. 39). These, if we may judge from what we see from the Egyptian monuments, were of various, and some very elegant, shapes. The lily, a natural ornament in Egypt, seems to have offered a type at once beautiful and convenient (1 Kings vii. 26).

Before taking food, the Hebrews, especially in later times, were careful to wash at least their hands (Matt. xv. 2. Luke xi. 38) — a custom generally practised in the East, and rendered the more necessary in consequence of the heat of the climate. After the use of purifying water, the soul was raised to God in devout acknowledgment of his constant goodness, as again exemplified in the actual supply of recurring wants; a practice which, when observed with a due regard to propriety, is both becoming and useful, and which, having the express sanction of the Guide of man (Luke ix. 16. John vi. 11. Matt. xiv. 19; xv. 36; xxvi. 26; comp. 1 Tim. iv. 3), is approved by the heart, and tends both to elevate and strengthen the domestic affections. Every head of a family may, perhaps

in Christian times should, be his own priest.

The time of taking meals must depend so much on local and peculiar circumstances, that it is not easy to make, regarding those of the Israelites, general statements that shall be quite free from exception. The cool of the day, especially in Eastern countries, seems to be the most appropriate, if not also the most convenient time for the chief meal. And in the Roman period, late dinners (the Roman *cœnæ*) appear to have been not uncommon (Joseph. 'Life,' 44). But with a simple and agricultural people, mid-day would be suitable for a solid meal, especially as the heat would compel a cessation from labour for some hours. Here, then, we may perhaps fix the time for dinner: comp. 1 Kings xix. 6. In the morning, a meal was taken which, in Luke xiv. 12, is in our version called 'a dinner,' but whose correct name would be breakfast (John xxi. 12). Among the later Jews, it was accounted a part of good morals not to eat anything before the first prayer. On the sabbath, Josephus declares, their laws required the Jews to dine at the sixth hour, that is, twelve o'clock at noon (Joseph. 'Life,' 54). Two chief meals seem to have been accounted sufficient. The time of taking the second would in a measure depend on the hour of breakfast.

The ancient Hebrews sat on the ground, or on carpets, while taking their customary food (Gen. xxvii. 19. Judg. xix. 6. 1 Sam. xx. 24, 25); pretty much the same as they do at the present time. A skin is placed on the floor of the tent, or soil, around which the company place themselves, with the food in the middle. Instead of a skin, a table, or rather large stool, is in some instances employed. According as convenience serves, the persons either content themselves with their garments, or sit on skins or carpets. The table would, of course, vary with the number and distinction of the members of the family. When required, the Israelites would easily find in Egypt models of convenience, elegance, or sumptuousness in regard to furniture (1 Sam. xx. 29. 2 Sam. ix. 7, 11. 1 Kings x. 5. Luke xxii. 21. Acts xvi. 34).

When Palestine came under the influence of Greek and Roman manners, the Jews reclined on cushions, couches, or divans, especially on extraordinary and festive occasions (comp. Amos. vi. 4; ii. 8). Hence passages in the New Testament which are translated by 'sit,' give a false impression, and should be rendered *recline* (Matt. ix. 10; xxvi. 7. Luke vii. 37). This custom prevailed so much, that at last it came to be usual in ordinary life (Luke xvii. 7). Each divan was fitted to accommodate three persons, and was hence termed a *triclinium*. In the preparation of these couches great

luxury was sometimes displayed (Joseph. 'Antiq.' xv. 9, 3). Three *triclinia* were sometimes put together, leaving a long open space for the table, or trays, bearing food. From the relative position of the guests, an attempt has been made to explain the phrase 'leaning (that is, reclining) on Jesus' bosom,' applied to the apostle John (John xiii. 23; xxi. 20); but too little definite information on the positions at table is in our possession to allow of a very clear notion being hence gained. Nor do we think it improbable that Jesus and his associates conformed more to the old Hebrew than to the modern Pagan fashions, though words descriptive of the modern usages are employed. At any rate, the Hebrew literature has the means of explaining the phrase, 'lying in a person's bosom.' Agreeably to the warm and genial character of the Israelites, it seems to come from the most intimate of all relations, and so to convey, in the case of John and Jesus, a degree of tenderness which heathen manners would not suggest (Gen. xvi. 5. Deut. xiii. 6; xxviii. 56). Nathan's poor man's lamb not only ate of his own meat and drank of his own cup, but 'lay in his bosom' (2 Sam. xii. 3; comp. 1 Kings iii. 20. Prov. v. 20. Is. xl. 11. Lam. ii. 12. Luke xvi. 22. John i. 18). Vegetables and flesh-meat cut into pieces were set in large dishes before the company, each of whom helped himself with his fingers, placing his morsel on a piece of bread, which he ate, unaided by our modern accompaniments of knives and forks. Persons who sat near each other took their food from the same dish; and as this proximity was generally occasioned by some kind of intimacy, so 'to dip the hand into the dish with a person,' was a token of real or apparent friendship (John xiii. 27). To one who was specially beloved, a delicate morsel might be presented. Hence the offering of a 'sop' to a person caused him to be marked and distinguished (John xiii. 26). Sometimes, however, the master of the house served others, especially when it was intended to show special kindness or attention to any one (1 Sam. i. 4; comp. John xiii. 26). The portions given were generally of a choice kind, or they were larger than an ordinary share (Gen. xliii. 32, 34. Neh. viii. 10. Esther ix. 19). This kind of attention was observed specially on festive occasions (Rev. xi. 10). The leg and the shoulder were accounted the best parts of an animal. Mention is also made of the 'choice bones,' which may have meant the loin (Ezekiel xxiv. 4). According to rabbinical authority, wine, which was the chief, sometimes the only beverage at meals, was drunk both during and after eating. When the meal was over, a prayer was again made and the hands again washed.

On special and festive occasions, deviations from the general course would natu-

rally be introduced. The pleasures of the appetite were enjoyed by the Hebrews, but scarcely 'the pleasures of the table.' They were not like the Romans, a feasting people. Neither the art of cooking nor that of eating seems ever to have been systematically studied, though Roman domination in time brought Roman vices. A religious element prevailed in the social festivities of the sons of Abraham, and kept them free from corruptions, a result which was aided by the prevalent simplicity of manners. Banquets, therefore, they can hardly be said to have known. Feasts, however, were common. These took place as a part of and immediately after certain religious observances, so that the domestic and the religious affections were brought into intimate union and encouraged under the same potent influences. Tobit (ii. 1) states, that at the end of the feast of Pentecost there was prepared for him a good dinner, at which, when he saw abundance of meat, he bade his son 'go and bring what poor man soever thou shalt find out of our brethren who is mindful of the Lord.' This was in agreement with the injunctions of the law, which commanded the feast of (seven) weeks to be kept, 'rejoicing before the Lord thy God, thou, and thy son, and thy daughter, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you' (Deut. xvi. 9—11; comp. xii. 12). So also at the feast of Tabernacles (Deut. xvi. 13; comp. 1 Sam. ix. 13; xvi. 8). Slaves were invited (1 Kings iii. 15). On extraordinary occasions feasts were customary (1 Kings i. 9. Zeph. i. 7), such as important agreements (Gen. xxxi. 54). Family events were celebrated by feasts; as, the weaning of children (Gen. xxi. 8), nuptials (Gen. xxix. 22. Judg. xiv. 10. John ii. 1, *seq.*), birthdays (Gen. xl. 20. Job i. 4. Matt. xiv. 6), the arrival and departure of persons endeared by friendship or love (Gen. xxxi. 27. 2 Sam. iii. 20. 2 Kings vi. 23. Luke xv. 23, *seq.*), funerals (Hosea ix. 4), sheep-shearing (1 Sam. xxv. 2, *seq.* 2 Sam. xiii. 23), and the vintage (Judg. ix. 27). The guests were invited by slaves (Prov. ix. 3. Matt. xxii. 8, 4. Luke xiv. 17) even a second time, when, from respect or hesitation, they delayed to accept the invitation. Among the Romans, the same slaves assigned to the guests their respective seats. Whether this custom prevailed among the Palestinian, as it did among the Egyptian Jews, is not determined. When they arrived at the house, they were admitted at the portal or 'straight gate,' which, when they were seated at table, was closed, so as to ensure security and peace against the crowd which, on festive occasions, would, in a great city, be likely to assemble before the house. Those who, having been invited, had come late, after the

closing of the gate, were thus excluded; which may have been a penalty deserved by their indifference, tardiness, or delay (Luke xiii. 24. Matt. xxv. 10).

On their entrance, the guests were greeted with a kiss (Luke vii. 45), had their heads, beards, often their clothes, and even their feet (Luke vii. 38. John xii. 3), anointed with perfumes (Ps. xxiii. 5. Amos vi. 6. Luke vii. 38, *seq.*). They were also presented with nosegays, with which they adorned their heads (Is. xxviii. 1). In the Roman period, garlands were worn (Joseph. 'Antiq.' xix. 9, 1). Places were allotted to the guests, care being taken to give the best to the most eminent (1 Sam. ix. 22. Luke xiv. 8. Mark xii. 39. Joseph. xv. ii. 4). All received equal portions from the host (1 Sam. i. 4. 2 Sam. vi. 19. 1 Chron. xvi. 3). The regulation of the festivities was in later periods in the hands of a master of the feast (John ii. 8), commonly a friend of the family, on occasions when the number of the guests or the importance of the events may have been considered to demand such a coadjutor; otherwise, the head of the house took the supervision. As the Orientals prided themselves on keeping large and rich wardrobes, they seem to have formed the custom, at least in families of distinction, and when the guests came from a distance, of presenting each with a dress, which, as being clean and handsome, would be suitable for the festive scene, and distinguish those who were the honoured visitors from any possible intruder, who, not having received an invitation, had no right to be present (Gen. xlv. 22. 2 Kings v. 22; x. 22. Esth. vi. 8. Matt. xxii. 11. Eccles. ix. 8. Rev. iii. 5). The sumptuousness of banquets appeared in the number of the guests, which was often very great (Gen. xxix. 22. 1 Sam. ix. 22), in the costliness of the dinner service (Esth i. 6, *seq.*), especially in the abundance and excellence of the fare (Gen. xxvii. 9. Is. xxv. 6. Job xxxvi. 16. Amos vi. 4). Feasts lasted a longer time than is customary with us; and in Persia, certain royal ordinances were connected with the table (Esther i. 3). The entertainments were enlivened by music (Is. v. 12. Amos vi. 5. Ps. lxix. 12), by dancing (Matt. xiv. 6), by jests and riddles (Judg. xiv. 12). On the departure of the guests, they were perfumed, especially on the beard. On great occasions, the women ate, not with the men, but in a separate chamber (Esth. i. 9). In the houses of ordinary citizens, however, among the Jews, the sexes mingled together (John xii. 3). The Israelites were forbidden to be present at the meals connected with the heathen sacrifices, as this in its consequences, if not in itself, would have been little less than idolatry (Exod. xxxiv. 15. 1 Cor. x. 28). Festivities, which, so long as they remain within the bounds of moderation, are inno-

cent, if not useful, may degenerate into licentiousness. Such were those social meetings which the Greeks termed *komoi*, and the Latins *comissationes*, which prevailed too much in the days of the apostles, doing serious injury to the cause of the gospel, and which are forbidden and reprov'd under the name of 'rioting' (Rom. xiii. 13) and 'revellings' (Gal. v. 21. 1 Pet. iv. 3). In these 'rioting,' young men, availing themselves of some domestic festival, or under the incitement of a love of excess, assembled together for banqueting and revelry when, under the predominance of wine, they broke from the house and paraded the public streets, hurried on, like bacchanals, by drink, song, and music. Luxury and excess predominated at the tables of the Romans, whom wealthy Jews were prone to imitate. Several kinds of food were prohibited by the Mosaic law.—See the article CLEAN.

DIONYSIUS, assessor or judge in the court of Areopagus, was converted by the apostle Paul when he made his celebrated speech on Mars' hill, in Athens (Acts xvii. 34). Tradition has been busy with his name, having made him bishop of the Christian church in that city, and very inconsistently confounded him with the first bishop of the Gauls, who lived under the emperor Decius. The writings extant under his name are not authentic.

DIOTREPES (G. *nourished of Jupiter*), an officer in the primitive church, who received not the writer of the Third Epistle of John. This rejection arose from his love of pre-eminence, which led him to prate against the author, to deny church-fellowship to his adherents, and to excommunicate members of the church who took their part. If this represents a state of things so early as the last quarter of the first century, we have here a lamentable proof how soon human passions perverted the gospel and troubled the church. The character, however, of Diotrepes is a perfectly natural one; of which few modern churches have probably been long without proof. The intense self-love and self-estimation which lie at its root, being essentially anti-christian, can produce none but bitter fruits in a community where spiritual equality and 'a meek and quiet spirit' should prevail.

DISALLOW (L. *dis*, *ad*, 'to,' and *locus*, — *loc*, in Saxon, 'an enclosure' probably), signifies to 'refuse,' 'deny,' 'contradict'; originally, 'to allow' may have been the same as to *allot*, used of place, whence *allodial*. From this would easily be derived the meaning of 'permitting.' The force of *dis* being to reverse the signification, *disallow* comes to have the import assigned above. The original word seems to have for its root meaning 'to break' (Numb. xxxii. 7; Ps. cxli. 5).

DISANNUL (L. *dis* *ad*, and *nihilum*,

'nothing'), is 'to bring to nothing.' The word presents an instance of two negatives being used for the sake of emphasis; for properly there is no occasion for the *dis*; and so *annul* is frequently used with pretty much the same meaning as *disannul*. The corresponding Hebrew term signifies to *break asunder* (Job xvi. 12), so to *make void* (Numb. xxx. 12; comp. Job xl. 8).

DISCERN (L. *dis* and *cerno*, 'I separate'), according to its etymology, signifies to so separate as to distinguish and hence see things, which can be known only by their differences. In Hebrew, the faculty of discerning is ascribed to the sense of hearing (1 Kings iii. 11), as well as to that of sight (Mal. iii. 18). Sometimes 'to discern' means 'to discriminate,' that is, to notice and mark wherein things differ, by means of the judgment or the moral sense (2 Sam. xiv. 17. Eccl. viii. 5. 1 Cor. xii. 10).

DISCIPLE (L. *disco*, 'I learn'), signifies, as does its Greek original, a learner, one that becomes acquainted with the doctrine and discipline of another, who is his teacher; thus in John ix. 28, the Pharisees declare themselves to be 'Moses' disciples' (Matt. x. 24, 25. Luke vi. 40). In the New Testament the term is applied to the scholars or adherents of John the Baptist (Matt. ix. 14), to those of the Pharisees (Matt. xxii. 16), and to those of Jesus (Matt. v. 1. Mark viii. 27. Luke viii. 9. John iii. 22). Twelve disciples were chosen by our Lord from the rest, for the more effectual promotion of the purposes of his mission, who were afterwards denominated apostles (Matt. x. 1; xii. 1; xx. 17. Luke ix. 1). Seventy disciples also were appointed, with a view to the same great end (Luke x. 1, 17, 23). When, after the death of Christ, the disciples became very numerous, and formed a community, they could learn of him no longer by the direct influence of his own person, but only through the channel supplied by others; still, as Jesus was the original source of this water of life, they retained the appellation, which now became equivalent to 'follower,' 'Christian,' one who took on him the name of Christ in token of discipleship and obedience. Hence there arose a distinction between the 'twelve (original) disciples' and 'the multitude of disciples,' of whom the former, under Christ, were teachers (Acts vi. 1, 2; comp. xi. 26).

From these remarks it is clear that a Christian is a disciple, that is, a learner of Christ, whose teachings he is, by his profession, bound to ascertain, revere, and observe, in the use of whatever means he may have in his power, and particularly of that record of his Teacher's doctrines, life, death, and ascension, which is found in the evangelical narratives. What Jesus has taught, his disciples are required to receive. What did not emanate from him, it is equally their duty to

avoid, reject, and put away. Nor does discipleship stand in any mere recital of the words or adoption of the ideas of Jesus; but rather in such an intercommunion of mind as to make the teacher and the taught one in spirit, aim, and object, so that the true disciple, after his measure, becomes like his divine Master (John xiii. 35; xv. 8; xvii. 21).

DISCIPLINE (L. *disco*, 'I learn'), instruction (Job xxxvi. 10. Prov. i. 2). The original *moosahr* is rendered 'chastisement' (Deut. xi. 2); also 'correction' (Jer. v. 3). We are thus encouraged to hold that God's chastisements, being prompted by his love and guided by his wisdom, are corrective and remedial.

DISCLOSE (L. *dis* and *claudo*, 'I shut'), to open. The force of the *dis* is to reverse the meaning of *claudo*, *quasi*, to *unshut*, that is, to 'lay open' (Is. xxvi. 21). The Hebrew is the same as that which is translated 'discover' (see the word).

DISCOMFIT (F. *deconfire*, 'to rout an army'), as in Exod. xiv. 24. Josh. x. 10. The Hebrew root signifies originally 'to destroy' (Ps. cxliv. 6); so 'discomfiture,' that is, putting to flight with slaughter (1 Sam. xiv. 20), comes from a word which in other places is rendered 'destruction' (Deut. vii. 23. 1 Sam. v. 9).

DISCOVER (F. *de* and *couvrir*, 'to uncover'), means to lay open, by throwing off that which conceals, and so to bring to light. Hence 'discover' properly signifies to make the hidden known, implying the previous existence of that which is discovered; whereas to *invent* is to bring into being. America was 'discovered' as well as the Georgium Sidus; but the steam-engine and the telescope were 'invented.' In Hebrew, *gahlah* means, primarily, to 'strip,' 'make naked,' and hence to 'reveal' (unveil), that is, 'disclose in form' (Lev. xx. 11. 1 Sam. iii. 21. Jer. xiii. 22).

DISCREET (L. *dis* and *cerno*), is properly 'disjoined;' hence that state of feeling which can distinguish different qualities, and prompt to corresponding actions, which is a characteristic of a discriminating, wise and prudent mind. A discreet man is in consequence one who acts with *discretion*, with, that is, a due regard specially to moral diversities. Thus Spenser ('Faerie Queen,' i. 7):—

'But woefull lady, let me you intrete
For to unfold the anguish of your hart;
Mishaps are maistered by advice *discrete*,
And counsell mitigates the greatest smart.'

DISDAIN (F. *dédaigner*, from the Latin *dedignari*, 'to think unworthy'), is to manifest towards another a haughty feeling—a feeling which shows that you think him unworthy your good opinion; hence to *disesteem*, *despise*. The Hebrew *bahzah*, of which 'disdain' is a translation (1 Sam.

xvii. 42), means to despise (Numb. xv. 31; Is. liii. 3).

DISEASES (F. *dis* and *aise*, 'ease'), according to the etymology, are *disquiets*, the absence of bodily ease, and consequent presence of pain, arising out of a *disordered* state of the frame.

The climate of Palestine and the neighbouring lands is in general conducive to health. The simple manners of early ages, and the out-of-door living of an agricultural people, as well as the strict sanitary regulations of the Mosaic law, contributed to the health of the Israelites, and made the diseases prevalent among them few, light, and of short duration. When, however, diseases did come, they, like all other weal or woe, were referred, by the all-pervading piety of the Hebrew mind, to the immediate act of God (Lev. xxvi. 16. Deut. xxviii. 8. John ix. 1, seq.; v. 14). In summer, dysentery prevails (Acts xviii. 8); in spring and in autumn, fever (Matt. viii. 14). Palsy also occurs (1 Maccab. ix. 55), fatal apoplexy, and *coups de soleil*. Of the latter an instance is given in Judith viii. 8, where it is said of Manasses, 'as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell and died.' Accounts, too, are found in the Scriptures of hypochondria, or lasting dejection of spirits (1 Sam. xviii. 10), epilepsy, paralysis, diseases of the skin, and blindness. The plague raged to a great extent. Mental diseases,—melancholy, lunacy, and madness,—are frequently mentioned in the New Testament, not because these disorders prevailed more than usually in the days of our Lord, but because the idea had then gained predominance, that mental diseases were caused by wicked spirits who entered the minds of the sick, and held there supreme control; and because it was thought that one proof of the advent and presence of the Messiah was to be found in his dispossessing demoniacs, and so overcoming the kingdom of Satan.

In Lev. xv. 3, some commentators have found the gonorrhœa virulenta. Jehoram's sickness (2 Chron. xxi. 12, seq.) was probably a severe and lasting dysentery, not unlike the modern cholera.

All attempts to explain the healings of our Lord by mere ordinary means must fail; for nothing can be clearer than that his historians intended to represent the salutary influence as extraordinary or miraculous; from the admission of which view there is no escape, unless in denying the credibility or historical value of the evangelists. That in some instances, particularly in disorders of the mind, the imagination of the patient may have exerted a strong co-operative influence, is very probable; but neither this nor any other mere ordinary cause suffices to account for the alleged effects. The spe-

cial efforts that have been made to assign to natural causes the cures effected by our Lord, show, by their total failure, how futile such methods of scriptural interpretation are; which in truth seems to us to involve greater absurdity than even the entire renunciation of the evangelical narratives. The woman who had been for twelve years diseased with an issue of blood (Matt. ix. 20) must have been reduced to imminent danger of death, and could have been healed neither by a startled imagination (22), as some have asserted, nor by animal magnetism, according to the fancy of others. Hers was a deeply-seated bodily disorder, which could not have yielded to any known action of mind on mind, or to any sudden operation of medicine or medical skill. The withered hand (Matt. xii. 10) had been caused by the want of nutriment in the diseased member, being a species of local atrophy or wasting, which, again, no mere earthly power could have restored to soundness and strength. The man who had the dropsy (Luke xiv. 2) was forthwith healed by Jesus; but clearly any mere professional treatment, any usual or unusual medical applications, are out of the question; the writer did not intend to make our Lord a clever physician, and all the resources of the healing art fail before the alleged cures. See the articles CLEAN, DEVIL, PHYSICIAN.

DISMAY is probably derived from *dis*, 'not,' and *magen* or *mogen*, the root of our common terms 'may,' 'might,' denoting power or ability; so that 'to dismay' is to rob of power, and 'to be dismayed' is to be destitute of power. Fear unnerves men and makes them powerless, and it is to this effect of fear that reference is made (2 Kings xix. 26. Is. xx. 5; xxxi. 9).

DISMISS (L. *dis* and *mitto*, 'I send'), signifies to send away, and, derivatively, to allow to go or depart; hence also to break up an assembly (2 Chron. xxiii. 8. Acts xv. 30; xix. 41).

DISPENSATION (L. *dis* and *pendo*, 'I weigh,' that is, from a mass), has originally a somewhat similar meaning to that of ministration or distribution. The word 'dispensary,' an institution to dispense medicines, offers the etymological import of the term. The original Greek—the same as our 'economy' (*oikonomia*)—signifies the government of a house, housewifery, domestic discipline in all its varied particulars. What these were in a Hebrew family may in part be gathered from Prov. xxxi. 10, seq. Accordingly, the word is Englished by 'stewardship' (Luke xvi. 2), but in 1 Cor. ix. 17, by 'dispensation,' where 'stewardship' would not be unsuitable (Ephes. iii. 2). In Ephes. i. 10, the term seems to have reference to those Providential ordinations by which the world was prepared for the gospel.

DISPERSE (L. *dis*, 'in different direc-

tions,' and *spargo*, 'I throw abroad,' as a husbandman does seed), denotes to scatter, cast on all sides (1 Kings xiv. 15. Ezekiel v. 2; comp. 'winnoweth' in Ruth iii. 2).

DISPOSE (L. *dis* and *pono*, 'I place'), is to set in different places, but in regular order; the Hebrew original signifying simply to set, place, or make; hence Job (xxxiv. 13) asks, 'Who hath *disposed* the whole world?' comp. xxxvii. 15. The participle 'disposed' (Acts xviii. 27) means 'determined,' or 'inclined.'

The passage (Acts vii. 53) in which the noun 'disposition' is found, should probably be rendered 'in the presence of angels' (Exod. xix. 13, 16, 19), or 'by the ministry of angels' (Joseph. 'Antiq.' xv. 5, 3. Gal. iii. 19. Heb. ii. 2).

DISPUTE (L. *dis* and *puto*, 'I think'), is, according to its etymology, to think differently from others, and hence to differ in language in debate. The love of disputation came from the Greeks, not the Hebrews, who were a believing and devotional people, and accordingly had but one word rendered 'dispute,' namely, *yahchagh* (Job xxiii. 7), which in other cases is translated by 'reason' (Is. i. 18), 'reprove' (Gen. xxi. 25), 'chasten' (2 Sam. vii. 14), and 'argue' (Job vi. 25). In the Greek of the New Testament there are five words whose meanings resemble that of 'dispute,' 'disputation.' They signify to discourse with, to reason with, to seek (truth) in common, distinguishing or discriminating, and so combine to show that it is not in disputation itself, but in its abuses, that we find what is reprehensible. In Rom. xiv. 1, 'doubtful disputations' is a phrase which has no meaning, for all disputations are more or less doubtful; 'nice distinctions of opinion' would, perhaps, be better, for Paul intends to warn the Romans against minute inquisition into the conscientious convictions and practices of others, who must stand or fall before their own Master (Rom. xiv. 12, 22).

DISSENSION (L. *dis*, 'differently,' and *sentio*, 'I feel, think'), a disagreement from diversity of opinions, as in the case of the Pharisees and Sadducees, recorded in Acts xxiii. 10. The Greek original, *stasis*, is translated 'insurrection' (Mark xv. 7), and 'sedition' (Luke xxiii. 19). Literally, it means a *standing* (Heb. ix. 8), and may be more nearly represented by our term *rising*; a rising of *anger* from opposition in debate (Acts xv. 2; xxiii. 7), or *in person* against a government, as in sedition and insurrection.

DISSIMULATION (L. *dis* and *simulo*, 'I make like,' or 'feign') is, properly, pretence by concealment, as simulation is pretence by open profession. Dissimulation cloaks misdeeds in order to make them look like virtues; simulation assumes appearances

when corresponding realities are wanting. The Greek (Gal. ii. 13. Rom. xii. 9) is the same word as is generally rendered hypocrisy (Matt. xxiii. 28), which is itself the very term in English letters, and has for its primitive meaning the idea of *acting on the stage*. Compare 'dissemble' in Josh. vii. 11. Gal. ii. 13.

DISTAFF, a staff round which the tow is wound for spinning. The Hebrew *pehleck*, which in Prov. xxxi. 19, is rendered 'distaff,' is in 2 Sam. iii. 29, Englished by 'staff.' Spindle is mentioned in connection with the distaff, as forming instruments of employment on the part of the virtuous woman. In early ages, spinning (hence the law term *spinster* for a female who has not been married) was a part of the household duties of women, even in rich and distinguished families. At the present day, the Egyptian women spend their leisure hours in working with the needle, particularly in embroidering veils, handkerchiefs, &c., with coloured silk and gold, in which they carry on a sort of traffic through the channel of a female broker. In ancient Egypt, the yarn seems all to have been spun with the hand, and the spindle is seen in all the pictures representing the manufacture of cloth, as well as both men and women employed in the manufacture.

DISTIL (L. *de*, 'down,' and *stillare*, 'to fall in drops') signifies to form into drops like the dew, or to fall in drops like a gentle rain. Such is also the import of the Hebrew, *nah-zal* (Deut. xxxii. 2; comp. Job xxxvi. 28).

DISTRACTED (L. *dis*, 'in different directions,' and *traho*, 'I draw') is, properly, drawn in opposite ways by pain or grief. So is it used in Ps. lxxxviii. 15, 'I bear thy terrors, and am *distracted*.'

DISTRIBUTE (L. *dis* and *tribo*, 'I give,' 'assign') is to allot a share or portion to each of several parties. This also is the meaning of the corresponding Hebrew word (Deut. iv. 19. 2 Chron. xxiii. 18. Neh. xiii. 13).

DIVERS (L. *diversus*, 'different'), different persons or things; hence several, many (Judg. v. 30. Heb. i. 1. Matt. xxiv. 7). Garments of divers colours were held of high value (2 Sam. xiii. 18. Ezek. xvi. 16).

DIVINATION (L. *divinus*), the art of divining; that is, of rising above the human to the divine in regard to knowledge. That knowledge may have respect to things past, present, or future. The essential circumstance is, that it is *hidden*. The aim of divination is, to gain knowledge hidden to man in the use of his ordinary powers. Such an aim is, in the general, clearly in opposition to the course of Providence, who has given us faculties appropriate for acquiring all requisite information, but has in fact, as well as in word, declared that 'secret things belong to God' (Deut. xxix. 29).

As contrary to Providence, divination is contrary to the will of God, who, how much soever pleased that his creatures should gain all the knowledge that the powers and opportunities he has given may in their diligent use afford, cannot but be opposed to any attempt to break open a door into the light-chambers of omniscience, to trench on his own attributes, to transgress his laws, and so to imply and teach that his divine economy is not the best for man and the universe. Divination, therefore, is as wrong as it must obviously be futile. The moment you acknowledge God to be, in a full and proper sense, the governor as well as framer of the world, you discern the folly and the impiety of all efforts designed to extort secrets from 'Nature;' and nothing but the prevalence of absurd notions, which made Nature a sort of subordinate and dependant divinity, could have tolerated the illusion that man can force his way beyond the limits with which he is hedged round by the hand of Omnipotence. If in any case, or to any degree, those limits are enlarged, it can be done only by Him who placed them where they are.

Religion professes to widen our sphere of vision. It raises the mind to God in order that, from a loftier position, it may more widely and fully perceive its duties, destinies, and hopes. Hence religion in its very nature is a revealer. The gift of higher knowledge is with it a necessary boon. The Christian religion unveils even the future world, and 'points out immortality to man.' Not unlikely, therefore, is it that we should find in revealed religion special means for disclosing hidden things. Accordingly, God made known his will to the ancient Hebrews by the Urim and Thummim (see the article), and the mouth of his prophets, giving special aid under circumstances of special need. And so far is there from being any rational ground of presumption against these peculiar modes of revelation, that, being obviously one in spirit and aim with revealed religion itself, and so forming a congruent, if not necessary element in it, the consistent theist is led to expect such channels of knowledge, and sees in them a merciful adaptation to the wants of ignorant and feeble man. The only matter of consequence is, to discriminate between true and false means of disclosure—oracles that set forth God's will, and those that make known nothing but their own impotence. And in this act of discrimination he is aided as much by Holy Scripture as by the great and good effects produced by revealed truth, in contrast with the miserable delusions of divination.

So ardent is man's thirst for knowledge, that divination has always prevailed most in days of the greatest ignorance. With this thirst is combined the love of ease, which

in Eastern countries is of great power, and which makes men, while they long for knowledge, seek some expeditious method of acquiring it: they would eat the bread, without gathering the harvest or tilling the field. Hence so many trials, in the early ages of the world, to wrest from Nature the mysteries she was supposed to possess. Hence, too, the prohibitions found against eating of the tree of life, &c., which prohibitions are to be understood as directed against the acquisition of only such knowledge as did not lie open to the industrious researches of the human mind. In heathen countries, the delusive arts of divination obtained great prevalence and credit; but, as being of earth, earthy, and in their very nature impious, they were forbidden by Moses under no less than the penalty of death (Lev. xix. 26, 31; xx. 6. Deut. xviii. 10, seq.). These prohibitions were clearly given with a view to 'the abominations of those nations' (9), among whom the first place is to be assigned to the Egyptians, who have in all ages been given to the practice of dark arts, and to whose descendants, under the corrupted name of *gypsies*, these delusions are now almost exclusively confined, though of course the existence of many cheats implies the existence also of very many dupes. We regard it, however, as a token of conscious truth on the part of Moses, that he prohibited practices such as these, with which his people must have been familiar, and probably were in a measure fascinated. This prohibition is the act of a faithful man, who, having God on his side, would neither have nor allow any dealings with the false and deceptive things of earth. As such, it is in keeping with the professed aim and obvious character of his religion, which sought to make God known to man, and cause his will to be obeyed, to the supersession of all idol vanities, 'the work of men's hands.' Nevertheless, Moses, sharing in the common fate of religious reformers, failed in part to effect all he wisely designed. His people remained attached to measures of divination, more or less, in all periods of their history, but particularly under the favour of idolatrous rulers, while true servants of God laboured from time to time to put away these superstitious abominations (1 Sam. xxviii. 3, 9. 2 Kings xxi. 6; xxiii. 24. Is. viii. 19. Mic. iii. 11. Jer. xxix. 8. Zech. x. 2), which, as appears from these passages, were as hostile to the good of the people as they were contrary to the Divine will. And though the Israelites were not so deeply contaminated with these evils as the surrounding nations, yet their diviners, wizards, and witches, to whom the credulous gave their money, were not merely foreigners (Acts xvi. 16. Mic. iii. 11). The neighbouring Philistia furnished these deluders (1 Sam. vi. 2). In the time of the Cæsars,

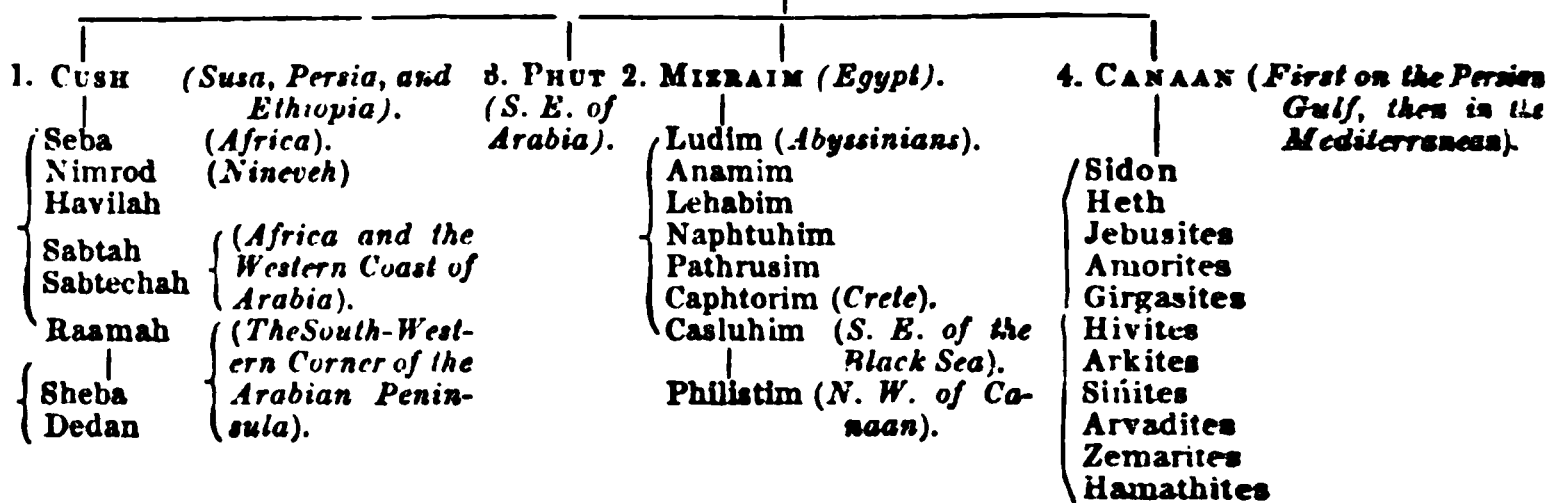
Jewish diviners, both male and female, traversed the West, practising prophecy as a trade.

The art of the diviner consisted in an intimation of a sign or of an event which took place of their own accord, or only when commanded, or occasioned by evoking the dead, who, on being questioned, disclosed the desired secrets. Sometimes the art lay in uttering truths or facts made known to the diviner by some divinity. In the Bible we find different kinds of divinations:—I. Oneiromancy, divination by dreams (see the article DREAMS). II. Ophiomancy, divination by serpents; that is, from their movements, which is referred to by the word ‘enchantment’ (Lev. xix. 26. Deut. xviii. 10. 2 Kings xvii. 17), and was carried on by a separate class of professional adepts. III. Rhabdomancy, divination by the wand, or by the arrow, which consisted in discovering the unknown by the fall of a staff dropped or thrown from the hand (Hos. iv. 12). ‘The divining rod,’ which was not many years since employed in this country to discover mineral and other treasures, comes under this head; to which also belongs Belomancy, divination by arrows; that is, their fall when shot from the bow. A divination of this sort the ancient interpreters found in Ezek. xxi. 21. Jerome describes it thus: After the manner of his nation, the king of Babylon consults the oracle; he inscribes on his arrows the names of cities; these arrows he puts confusedly into his quiver, and then he draws out one of them, and is instructed which city he is to assail first by the name which the arrow bears. IV. Splachnomancy, or Extispicium, divination by entrails; that is, inspecting the entrails of animals slain for the purpose of consulting the gods. In this art the liver was an object of special attention. If the liver was sound and natural, the omen was good; if dry and shrivelled, the omen was bad (Ezek. xxi. 21). V. The observation of times—that is, divination by the clouds, the weather, and generally by appearances in the skies—is also found, but forbidden, in the Bible (Lev. xix. 26. Deut. xviii. 10, 14. 2 Kings xxi. 6. Jer. x. 2; comp. Luke xii. 56). These passages, however, may possibly be considered as referring to astrological practices (see ASTROLOGERS). VI. Necromancy, or evoking the dead, who, as having passed into another world, whether a world of full and happy life, or of the shadowy and unreal existence of Sheol, were accounted able to make hidden things known, as having in some sense been admitted to the inner secrets of the universe. This species of self-deception, which was practised in all parts of the ancient world, and still prevails in semi-barbarous countries, found observance among the ancient Israelites, as appears in the history of Saul, who, in an emer-

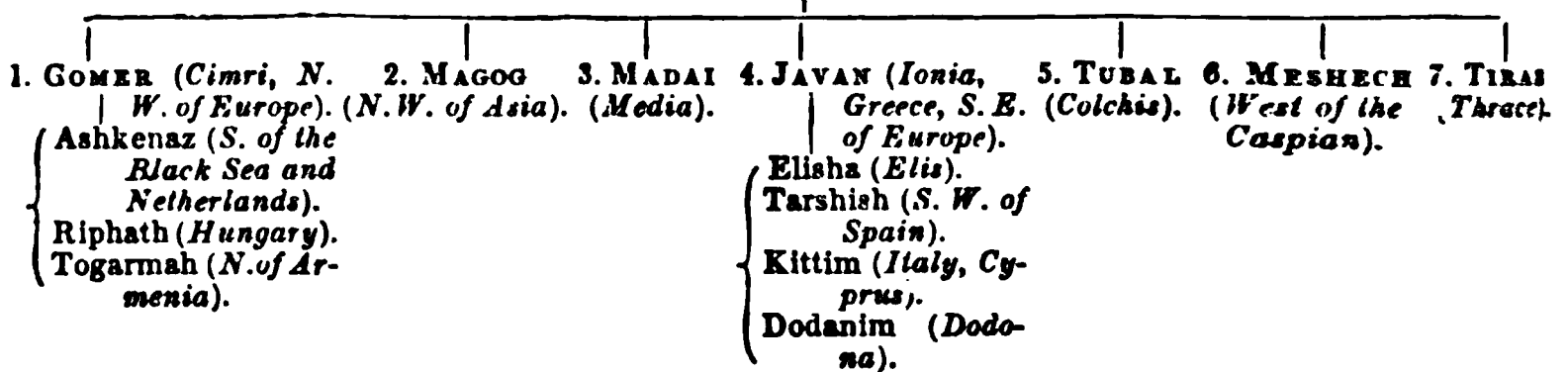
gency, employed ‘a woman having a familiar spirit’ to call the prophet Samuel from the shades (1 Sam. xxviii. 7, seq.). For such a delusion the religion of Moses is in no way answerable, since it expressly forbids these practices (Lev. xix. 31; xx. 6. Deut. xviii. 11), and, as in the case of demoniacs, whatever there may be in the phraseology which may seem to imply the reality of these, which were in truth falsities, is to be ascribed to the influence of popular impressions. A law repealing penalties against witchcraft, or forbidding witches to be ill used, rather denies than admits that witchcraft and witches are real existences, though it is compelled, by popular usage, to employ words that may appear to imply corresponding things. The meaning of a lawgiver must be inferred rather from the aim and spirit of his laws than the terms in which they are expressed. A statute making provision for the proper care of lunatics, does not teach that its originator held the theory which ascribes their affliction to the moon (luna); comp. Is. viii. 19; xxix. 4. These deceptions were probably facilitated by skill in ventriloquism (Joseph. ‘Antiq.’ vi. 14, 2; and consult the passages in Isaiah to which reference has just been made). VII. Very common among the heathen was divination by means of what was accounted the inspiring deity; that is, the god whose oracle was consulted was held to fill the soul of the consulting priest, or prophet, with a divine afflatus, or influence, which agitated the bosom till, in the midst of convulsions and cries, it compelled the patient to break forth in scattered and enigmatical words. The degree of inspiration was measured by the amount of agitation and violence suffered by the priestess, for females were most in request, as being, by their highly sensitive frame, more open to the in-breathing and in-coming divinity. Some natures, having sensibilities more keen than ordinary, were highly valued, as if more richly gifted. Both male and female slaves were found endued with peculiar facilities for successful practice on the credulous, and were, in consequence, carried by their owners from place to place in the way of trade; for, in the words of Sophocles (‘Antig.’ 1055), ‘the entire race of diviners are greedy of gain.’ These remarks will be found useful for the exposition of the case of the pythoness mentioned in Acts xvi. 16: and Paul’s conduct on the occasion conspires with the general tenor of revelation, as now developed, to prove that it is a deadly hostile bearing that true religion holds in regard to these fond and baneful delusions.

DIVISION (L.). The division of the earth among its various inhabitants, and of the land of Canaan among the Israelites, are points of great importance. Our chief source of information respecting the peopling of the earth, we find in Genesis (ii.

II. HAM.



III. JAPHET.



By the division of the earth we are not to consider that by some specific act of the Almighty, certain definite portions of its surface were assigned to these heads of nations. In this great transaction, as he does in all others, God followed the course of his own laws, operating in the channels which he himself had appointed, and which he actually sustained. Accordingly, the structural features of the earth's surface determined alike the primary settlement of the human family and their gradual dispersion over the world. It is, indeed, hardly correct to speak of the earth being 'divided.' The term gives the idea of a body cut or cloven into separate and independent parts; whereas the Hebrew *Peleg*, employed in the case, denotes continuous diffusion. And diffusion or distribution is a far better term than division. *Peleg*, in its root-signification, means to flow, and is used to denote a river (Job xxix. 6. Ps. i. 3). The earth then was peopled by streams of population. It was overflowed rather than divided. But streams come from high lands, and take natural water-courses. They may also have a common centre. The several ideas here implied seem to have been in the mind of the Biblical writer who has spoken on this matter. He contemplated the earth as peopled by diffusion from a common centre in some high land, from which its several streams ran, pursuing the channels which were offered by hill, valley, and plain. This, we say, was his conception; and this we learn from his employing the word *Peleg* to denote the operation. It is at once ob-

vious that such a view has probability on its side. A high land would first be dry from the waters of the flood. A high land, therefore, would be the first portion of the earth peopled after that destructive event. As soon as population began to swell beyond the convenient limits of its earliest site, it would begin to pour forth gently in several directions, taking those pathways which rivers and valleys supplied, as being the easiest for passage, and affording shelter and nourishment, in water, cultivable soil, woods, groves, and forests. Hence it is clear, that the re-peopling of the earth took place under certain conditions, independent of the human race, and originating solely in God, the Supreme Governor of the universe. There were, however, other conditions which would, more or less, modify those which arose from the inequalities in the earth's surface. Such conditions we find in the great moving powers of the human breast. These, it is evident, would, at a very early period, impel men to diffuse themselves abroad. A shepherd race would remove to another spot as soon as their cattle had consumed the spontaneous fruits of that which they occupied. An agricultural tribe would rather seek another virgin soil than re-invigorate by tillage one that had borne a crop. Such, we know from Tacitus, was the custom of the ancient Germans. Migration, then, would of necessity ensue, and the causes which prompted would prolong and extend it, till over the wide surface of the earth the most fruitful spots had been occupied, and were at length

permanently peopled. But the spring of this migratory impulse would vary in degrees of strength and elasticity, in accordance with individual peculiarities, which in progress of time would become tribal characteristics. Now, the stream would rush forth impetuously, nor rest till it had gained a distant bed. Now, it would flow gently forth, and come to a stop in some neighbouring basin. Pursuits, too, would have their influence. Those who lived by hunting would frequent the hills and plains. The tillers of the soil would seek a home in the warm bosom of vales, and on slopes which were watered and enriched by softly-flowing streams. The love of home at first operated in making the exiles sigh for a return, which would sometimes be achieved. More frequently each new settlement would have the home-feeling rise as a consolidating principle within its own bosom, cementing together its several parts, and making them put forth a grace and beauty, as well as strength, the union of which caused every spot to become a centre of civilisation and peace. And soon would the power of language come into operation to sever the ties of blood, and convert these families into clans, these clans into tribes, these tribes into nations; for linguistical peculiarities of necessity arose with every variation of soil, elevation, climate, culture and pursuit; and as they arose they acted as powers of mutual repulsion between the individual colonies, intercepting intercourse, preventing return, and urging onward the ever-swelling wave of population.

The changes and movements of which we have given a sketch must have taken centuries for their completion. The last stage seems to have been reached, when the Bible takes up the migratory process in recording the confusion of tongues. Prior to this, the whole earth, it declares, was of one language and one speech. In favour of this view, the opinion of high authorities among the moderns might be adduced. Philology first concluded that all known languages could be traced up into three great stems. Then, carrying its generalizations still higher, it came to the conclusion that these three bear features of a common family likeness so decided as to be referrible to one common stock. Recent naturalists of distinguished name, as Cuvier and Klenke, refer the several branches of the human family to three heads. Klenke describes them as, I. A solar race, with white complexion; II. A planetary race, with black complexion; and, III. A transition race, of a brown colour. Directing the reader for a fuller view of this point to the article *MAN*, and proceeding on the Biblical view, we ask, Where may the common stock be looked for? Some spot where there were originally settled Noah and his three sons—Shem, Ham, and Japhet—

of 'whom was the whole earth overspread' (Gen. ix. 19). Now, in the ancient record in Genesis, we find mention made of two places, which are allowed on all sides to be ascertained, namely, Ararat and Shinar. On Ararat the ark settled. In the plains of Shinar civilisation first displayed marked results. From Ararat, then, as might have been anticipated, migration took place in a southerly direction, leaving a mountainous region for warm, genial, and productive plains, and so following the guidance of two noble rivers, the Euphrates and the Tigris. These several notices lead us from the plains of Mesopotamia up into the high lands of Armenia, as the cradle of the actual races of men.

We may, however, be met by the statement that the deluge was but partial in its operation, destroying only that portion of the human race which had settled in the peninsular district which is bounded by the Caspian, the Euxine, the Mediterranean, the Red Sea, and the Persian Gulf. We will, therefore, go back to the earliest spot on the surface of the earth held by human beings. This bears the name of Eden in the Bible. Where was Eden? The subject is not without its difficulties. The destructive operations of at least six thousand years must have caused changes in even the great outlines of the earth's features; and the historical indications we find in the Bible (and it is useless to seek for any other source of information) are scanty and indistinct. But with these, and under the aid of the general principles laid down at the commencement, we hope to be able to make some approximation to the truth.

Now, a glance at the map will show that, supposing it to have been the object of the Deity to people the whole earth by the descendants of one pair of human beings, a more favourable spot could not have been chosen than the same peninsula to which we have just referred, and of which Armenia may be considered as the middle point. Population springing up here could most easily spread in all directions, under the aid and guidance of rivers which flow into lakes, gulfs, and seas, and seas which unite distant lands. How different the position of the first pair, had they been placed in the deserts of Siberia, or on the pampas of South America!

It is to Armenia that the considerations already developed point. Armenia is a high land built upon high lands, stretching upwards from all four points of the compass to an elevation of from six to seven thousand feet. Towards the east, it rests on the high land of Iran, or Persia; towards the west, on that of Asia Minor; in a southerly direction, it is borne up by the elevations of Mesopotamia, which sink into the low-lands of Chaldæa; while on the north, it has Mount

Caucasus for its base and support. By means of these depressions, it sinks gradually down to the several seas we have named. The central mountains, thus thrown up and sustained, are intersected by a net-work of gorges, clefts, water-courses, and valleys, by which it is drained, and in whose channels it sends its waters in all the chief directions of the world. The streams and rivers, as they flow downwards to their beds, are enlivened and made beautiful by vegetation, in which, if trees are comparatively rare, shrubs of all kinds make compensation by their abundance; while their progress is accompanied by an air which offers, now separately and now in union, the genial and soothing warmth of southern plains with the bracing cold of northern latitudes.

Armenia is the country in which the scriptural narratives place the first created pair, and the rescued Noah and his family. Divided into many valleys, some small, some large, it would tend of itself to cause separation among its primitive occupants, and begin those insulations which in process of time led to nations, peoples, and tongues. And here might the young and tender germ of human life and culture put forth its infant powers in safety, protected against the returning force of the yet lingering waters, the violence of degenerate men, or the attacks of savage beasts; for, to use the allusion of Ritter, Armenia is a natural castle, shut up round about and well guarded by nature.

When the stream of population began to pour forth, it would of necessity take those courses which were marked out by the essential features of the country; and as Armenia is a high central group which radiates into every quarter, and is, by means of other clusters of mountains, connected with all parts of the globe, so its primitive occupants would, in following the paths that nature had opened before their feet, be in the lapse of ages led into the most remote and widely-separated regions, until they had multiplied and replenished the earth, in obedience to the Divine command. A minute inspection of the surface of the world would lay open before the student's eye the routes that may have been followed, proving to him that, contrary to the common notion, the several provinces of the earth are not sundered and insulated from each other, but intimately united together, and, valley opening into valley, mountain ranges breaking down into hills, and rising again into lofty heights and huge masses, sheltering, but not disconnecting, plains—so combine to form one wide-spread whole, having a common centre in Armenia, and ramifications everywhere.

The Bible states, that out of Eden went a river which was parted into four heads: the name of the first is Pison; of the second, Gihon; of the third, Hiddekel; of the fourth,

Euphrates. Two of these are admitted to be identified, the Hiddekel being the Tigris. The Hiddekel is described as flowing eastward to Assyria, which is an exact description of the Tigris. The Euphrates (*phrat* in Hebrew) is declared by its name. Respecting the others great diversity of opinion has prevailed; but if we keep to our plan of taking the country itself as the basis of our statements, we may be justified in finding the Pison in the Colchian Phasis, and the Gihon in the Curaraxes, made up of two chief rivers, the Kur and the Araxes. The number of these rivers is the result of the form of the country. To one who stands on the Armenian summits, having his face towards the south, the Tigris flows on his left hand, and connects him with South-Eastern Asia, Southern Persia, India, and the islands of the Indian Ocean; the Euphrates flows towards his right hand, bearing his mind away towards the south-west—South-Western Asia, Syria, Egypt, and Africa. The Gihon, or Curaraxes, falling into the Caspian Sea, is a bond of union to him with the high lands of Upper Asia and the Western Coast of America; while the Pison, or Phasis, forms a link with entire Europe and Eastern America. These four rivers conform to the Biblical account in having their fountains within the same district. A closer correspondence between the actual facts and the ancient narrative is not to be expected, after the great changes which must in the revolution of ages have of necessity taken place. That the transforming influence of volcanic agency has been actively and powerfully at work in these parts, is now beyond a question; at what period we do not, however, possess the means of determining. Nowhere has this destructive agency raged more violently than in the centre of the district—in the present valley of the Araxes, there, where may have stood that bed of water whence, according to Genesis, the four rivers flowed. Nine craters have there exhausted their strength, among which is that of Mount Ararat.

Pursuing the direction of these four rivers, the first settlers would proceed from above to below, in a backward and in a forward direction, on the right hand and on the left; and so pursue each of the four great directions indicated by the points of the compass. The first emigration seems to have taken place towards the south. And the colonists, having already experienced the sundering influences to which they were subject, engaged in an enterprise designed to counteract them and serve to consolidate the union of their several parts. Their plans were defeated at the Tower of Babel, and henceforth the migratory principle came into full operation. Already divided into three great families whose bond of union in the common ancestor, Noah, would, in these early,

unhistoric periods, fade and vanish,—they, when their plan for a great united commonwealth had been defeated, turned their faces towards different points of the compass, and took the lines of route which hill and valley pointed and opened out before them. A difference, too, already existed in the characters of the three great divisions. An act of gross disregard towards his father brought on Ham that father's curse, and gave occasion to the pronouncing of his blessing on Shem and Japhet. Acts are indications of moral dispositions, and moral dispositions have their origin, in part, in original aptitudes. Hence we seem justified in declaring that Ham's nature was inferior, and that of Shem and Japhet noble and lofty. The curse and the blessing of Noah were consequences of corresponding qualities in his three sons. They became also causes of similar moral qualities which, in their continued operation, would degrade Ham, and raise and refine Shem and Japhet. Hence is it that Shem is the first that writes his name in the history of the world. He becomes the world's teacher in becoming his own historian. Japhet, too, who is the representative of European civilisation, if it was at a late period that he made himself distinguished, has amply made up for his tardiness by the eminence to which he has attained; while Ham has risen only to a low altitude, and still, for the most part, is the slave of the common family. These marked diversities must have had a powerful effect on the determination of the parts of the earth's surface severally occupied and permanently retained by Noah's sons. They must also have had an influence on the sacred narrative, and may serve to explain the fact that it affords most light respecting Shem and his posterity. While, however, Ham was, in his son Canaan, cursed and doomed to slavery, and while Shem was blessed, together with Japhet, on the latter a special word was spoken; for he was (as his name indicates) to be 'enlarged,' spread abroad; becoming, as history, especially the history of modern days, most strikingly shows, the great colonizer of the world, spreading into all its parts, and carrying with him the culture which he received from Shem, and improved and augmented by his own ceaseless efforts.

These remarks have already given intimations of the direction severally taken by Noah's sons. In general, they may be said to have divided the world among them thus:—Shem, the leader in the first emigration into Shinar—Mesopotamia—fixed himself permanently in those fruitful parts, thus occupying lands which lay in the middle, and were therefore propitious for culture, as giving the means of deriving advantage from tribes and peoples that lay on different sides of his territory. Ham seems to have been led or

driven to the right and to the left of Shem's dominions, on the one side towards inner Asia, on the other into Africa. Japhet, gifted by nature with the love of roaming—a wandering shepherd, whose very name indicates his restless disposition, and whose blessing was to be wrought out by yielding to his innate impulses, spread from the common home in Armenia, towards the west and the north-west, and so became the progenitor of the European family. Ham (*hot*), whose name denotes his nature and the nature of the climate most congenial to him, sought those regions in which heat was predominant. Where the tropical sun, pouring down its fires on the bosom of a rich mould, calls forth great luxuriance of animal and vegetable life, there Ham found himself at home, and all his instincts came freely into play. These conditions are fulfilled nowhere more than at the foot of the African high lands; and thither, in consequence, did the magnet of his existence direct him. There he found all that was needed by his burning, yet passive nature;—food ready at his hands, in great abundance; shelter, also, prepared by nature; a heat essential to his comfort; with no necessity for exertion of any kind. In such circumstances his vegetative life received full development, and he was content, knowing no desire for high improvement, feeling no impulse to migratory enterprises; he ate, drank, propagated his species; and, provided he was left in undisturbed possession of his liberty, enjoyed the highest happiness of which his being was capable. Such a nature, however, is the stuff out of which slaves are made. Ham, from the first, resembled the trees and plants in the midst of which he lived. He was fixed to the soil (*adscriptus glebæ*), which gave him all he needed; and when a more vigorous race came into collision with him, he could not fail to fall under their power, and become their bondman. Yet he was still a brother of both Shem and Japhet. As such he merited brotherly treatment. As such he had the faculties common to the family. As such he was not destitute of the principle of self-improvement. And as such he would, under genial culture, rise from a passive, vegetable, and animal existence, to high moral and intellectual excellence.

Japhet, however, was characterised for effort, ever striving outwards and forwards; aiming at more territory, more substance, more knowledge, more dominion. In opposition to Ham, Japhet's nature was essentially and indestructively active, knowing no repose, finding happiness only in movement, progress, and conquest. Hence, from a shepherd he became a soldier, fighting his way over the parts of the world which lay before him, enslaving the Hamites, and trenching even on the territories of Shem. Against his vigorous energy no difficulty was

insurmountable. Seas were passed, mountains were climbed, savage beasts were overpowered by his lofty and daring spirit. Ham may have been characteristically contented in low lands; Japhet's aspiring soul impelled him to the alpine heights of the earth, where he breathed in freedom, in the midst of boundless prospects and the unclouded blue of heaven.

Shem stood midway between his brothers, midway in position as in character. With a sufficient portion of Ham's tranquillity to keep him within such bounds as might give the germs of high culture opportunity for development, he possessed also a large share of the manly spirit, vigour, high soul, and stirring impulse by which Japhet was distinguished, and so was fully competent to work out for himself to the full, the advantages which lay at his feet. While their respective instincts drove Ham towards the south, to occupy the low countries of Africa westwardly, and in an eastern direction to extend to the Australian islands, and on his side caused Japhet to bend his steps in a northerly direction, to spread two ways, namely, to the west and to the east, becoming possessor of Europe on the one side and higher Asia on the other, Shem (whose very name denotes that which is stationary) kept the lands that lay between the two, the prolific plains of Mesopotamia and 'Araby the blest,' being prompted by his nature to keep what he had, and improve what he kept, free from the love and the necessity of wandering, free also from the sluggish inertness which would root him to the soil, and make the present moment his all. Hence Shem, the first settled, became the first founder of human society. In Shinar he laid the foundation of all the high advantages which our present culture gives. Here were the seeds of civilisation sown; here religion first found an earthly sanctuary, Jehovah alone being worshipped; here home charities first smiled on man; here letters were invented, and the art of writing brought into use; here the first step was taken to solve the great problem of civil government; here the earliest homage was paid to superior knowledge, and the first victory gained over brute force, priests (then the representatives of the highest culture) being invested with regal power.

In agreement with these views, Shem appears to be the depository and guardian of religion, Japhet embodies the principle of diffusion, and Ham that of servitude. These several powers constitute the elements of civilisation. Originally they operated separately, each in its own circle, diverging from a common centre in order to occupy the earth and subdue it under the dominion of man. For this important purpose each of the three was necessary. Without servitude, there could have been no leisure;

without leisure and fixedness, there could have been little improvement; without colonisation, the good acquired would have been limited to a few secluded spots. The joint and several action of the three great characteristic qualities of Noah's sons, were needful in peopling the globe and educating its rational tenants. And when the power of separate action had fully displayed its force, then a mixture of the races took place, which, like a mixture of different soils, improved and enriched each, to the augmentation of human good, and the advancement of the benign purposes of the Great Father of all. This process, though it has been long in operation, is now only beginning to manifest decided results, the final issue of which, there is reason to believe, will be a general assimilation to each other of all tribes, kindreds, and families of the earth,—not by the lowering of the more elevated, but by the elevation of the depressed, the enlightenment of the ignorant, the emancipation of the enslaved, the invigoration of the quiescent, the taming of the fierce, and the transformation of a merely intellectual into a lofty and permanent religious culture. If at the present moment the characteristics of Japhet are most actively at work, those of Shem press forward to contest the supremacy, while both look with an eye of brotherly concern on the yet remaining degradations of their brother Ham, having been taught of the Saviour of the world that it is the ignorant, depressed, abandoned, and lost, that they ought with all their power to seek and save.

So long as we confine ourselves to general statements, we encounter no serious difficulty in thus setting forth great facts connected with the division of the earth among Noah's three sons. But when we enter into particulars, in the midst of much diversity of opinion, and in the consciousness, after time has destroyed so many monuments of antiquity—obliterating landmarks, names, and records—of not possessing materials for minute and accurate description, we are obliged to confess that, in regard to some of the races mentioned in the table of nations, we can attain to nothing more than varying degrees of bare probability, according to which, the hypothesis of one learned man is nearly as good as that of another. To gain such a result, room cannot be spared in this work. We must be satisfied with developing general principles, and setting down great leading facts. And for the general reader this is sufficient, if at the same time we also give, without discussion, that statement in regard to the several particulars which in each case may appear to have probability in its favour.—See Map, 'ORIGIN OF NATIONS.'

Let it, however, be observed, in order to avoid misapprehension, that the three great principles represented by the three sons of

Noah, did not work themselves out in actual life in that sharp and defined manner in which the necessities of language have made us set them forth in the preceding observations. Some degree of intermingling must from the first have taken place. And when we think of one of these fathers of mankind as having settled himself apart from his own tribe, and in the territory of another, we think of the foundation of not merely a clan, but a people. For instance, Chaldæa (Chasdim) has been said to be a Cushite colony in the territory of the Shemites. It is easy to conceive either that a primæval Cushite might remain among the children of Shem, in the more southern parts of Mesopotamia, and so, in progress of time, become the founder of the race and authority of the Chaldæans; or, at a later period, some one or more of the posterity of Cush, endowed with powers superior to the average of their race, might succeed in gaining a settlement on the banks of the Euphrates or the Tigris, and eventually attain to eminence and social power.

Canaan, at the time of the patriarchs, was in possession of the descendants of the eleven sons of Noah bearing that name. A reference to the map, with the remarks found in the article CANAAN, will suffice for the reader's information.

When Canaan was conquered by Joshua, it was divided among the twelve tribes of Israel. We refer to the article CANAAN, and to the map. Authorities vary in regard to some minor points on which it is now too late to expect agreement.

Under the prosperous reign of the conquering David, who enjoyed the bloom of the national vigour, the dominions of Israel, yet retaining its former divisions, were extended on the east of Jordan to Carchemish on the Euphrates; on the south, to Elath; and on the west, to some undetermined district in the desert which separates Palestine from Egypt.

On the death of Solomon, the kingdom was under Rehoboam rent in two, forming Judah in the south and Israel in the north. The former comprised merely the two tribes of Judah and Benjamin, being much the smaller of the two, but by far the more powerful, in consequence of its containing Jerusalem, the civil and religious metropolis of the whole country while yet undivided, and in consequence of its higher culture and purer religion. In the days of the Saviour, and under the Romans, the country west of the Jordan was divided into three separate provinces—Galilee in the north, Judæa in the south, and Samaria between the two. This division is found as early as the Maccabees (1 Book x. 30). It also occurs in the Acts of the Apostles (ix. 31). Of these three, Galilee only is mentioned in the Old Testament, probably in the same sense and comprehension as in the New (Josh. xx. 7.

Is. ix. 1. Matt. iv. 15). The country on the east of the Jordan was designated *Peræa* (Matt. iv. 15; viii. 28), which commonly comprised the entire land, but in a narrower sense meant the district bordered by Pella, the Jordan, and Moab, with the chief city, Gadara (*Omkeis*), nearly corresponding with the ancient Gilead. A highway which ran through *Peræa* connected Petra with Damascus. As provinces on the east of Jordan, mention is made in the New Testament of *Ituræa*, *Trachonitis*, *Abilene*, and *Decapolis* (Matt. iv. 25. Mark v. 20. Luke iii. 1). Josephus speaks also of *Auranitis*, *Gaulonitis*, and *Batanæa*; the exact limits of which cannot be laid down with certainty. *Gaulonitis*, of which *Gamalitica* formed a part, corresponds with the modern *Dscholan*, lying immediately to the north-east of the sea of *Gennesareth*. *Ituræa*, so called from *Jetur* (Gen. xxv. 15), still bears the similar name of *Dschedur*, and was to the north-east of *Gaulonitis*. The ancient *Trachonitis*, *Raumer* distinguishes from the *Trachonitis* of the middle ages. By the latter is understood the entire land east from *Gennesareth* to *Anti-Lebanon*, and to the *Syro-Arabian* desert; the former is what is now termed *Ledscha*. Between *Ituræa* and *Trachonitis* lay *Auranitis* (*Hauran*). *Batanæa* is placed by *Raumer* south of *Trachonitis*, in the high lands of *Hauran*. The *Bashan* of the Old Testament has a greater extent than the *Batanæa* of Josephus. The former is a district running north and east from *Gilead*, and the name *Trachonitis* was, in a wider application, employed to denote the same region. It was a remarkable district, and as the north-eastern limit of the Jewish territory, of no small importance. In greater number here than in any other part of the country, were found caves, grottoes, subterranean passages, and clefts, partly natural, partly artificial. These caverns, in the times of the Romans, served as the haunts of bands of robbers. One of them is said to have contained four thousand men. Only the later emperors succeeded in completely subjugating the district. It is destitute of trees, abounds in mineral waters, and is favourable to the growth of the vine. *Astaroth Karnaim*, famous under the name of *Bozra*, raised itself to a new, but late and transient, distinction. *Abilene* was a district near *Lebanon*, whose chief place bore the name of *Abila*. It lay eighteen Roman miles north-west of *Damascus*. This *Abila* must not be mistaken for an *Abila* in the *Decapolis*. It now lies in ruins. *Lysanias* is mentioned (Luke iii. 1) as tetrarch, or governor, of *Abilene*. *Decapolis* was a district comprising the confederate cities, of which the greater number lay on the east of the Jordan, and had heathen inhabitants. In the names of these cities ancient writers do not agree. The most distinguished among them were *Phi-*

ladelphia (Rabbath Ammon), Scythopolis, Gadara, Hippos, Gerasa (Dscherasch), Pella. Pella is described as abounding in water—a constant source of prosperity in the East. It became the place of refuge for the disciples of Christ after the destruction of Jerusalem. The name *Scythopolis* calls to mind an incursion of the *Scythians* into the promised land, of which Herodotus speaks (i. 105), and to which Jeremiah appears to refer (v. 15; vi. 22, 23).

In the middle ages, all Palestine, comprising the east as well as the west of the Jordan, was divided into three leading divisions—*Palæstina Prima*, *P. Secunda*, *P. Tertia*, or *Salutaris*. *P. P.* comprised Judæa and Samaria; *P. S.*, Galilee and Bashan; *P. T.*, Idumæa and Moabitis.

On the division of the Roman empire (395 A. D.), Palestine fell to the share of the Eastern emperors. In the Council of Constantinople (553 A. D.), Jerusalem was erected into a patriarchate, under which stood *Cæsarea Maritima*, the metropolis of *Palæstina Prima*; *Scythopolis*, of *P. Secunda*; *Petra*, of *P. Tertia*; and lastly, *Bozra*, of Arabia. Besides these metropolitan sees and the clergy subject to them, there were twenty-five independent bishops, who were immediately under the Patriarch of Jerusalem.

Under the Turks of the present day, the country has no name of its own: all Syria is divided into four Pashaliks, of which the Pashalik of Damascus comprises the Land of Promise.

After the downfall of the Christian kingdom in Palestine, the country remained a province of the Egyptian sultans till, in the year 1517, Sultan Selim I. subjected all Syria, together with Egypt, to the dominion of the Turks under the Osmanlee sultans. He divided Syria into five Pashaliks—Aleppo, Tripolis, Damascus, Said, afterwards Acre, and Palestine, whose metropolis was now at Gaza, now at Jerusalem. This division remained till Ibrahim Pasha took possession of Syria, in 1832. Under him the former division, as well as the general government of the country, was changed, and the whole was distributed into provinces, which were subdivided into districts; the former being under governors (*muteslelim*), the latter under presidents (*nazir*).

DIVORCE (L. *divortium*, 'separation'), the sundering of the marriage-bond. The husband, except in two cases (Deut. xxii. 19, 20), was permitted by the Mosaic law to put away his wife, provided he gave her a written document which, in a legal form, stated that she was no longer his (Deut. xxiv. 1. Is. l. 1. Matt. xix. 7). The object of this requirement was, that the act of divorce should be not sudden, but formal, and so deliberate; also that the woman might have in her own hands an unquestionable evidence of her being free from the autho-

rity of her former husband. A written divorce would also tend to make the separation the less easy, because in the earlier ages of the Mosaic polity, writing could hardly have been common among the people; so that the husband would have to seek the aid of a scribe, and might in the interval see reason to change his mind. These checks to the facility of divorce would have a good moral tendency. The divorced wife was at liberty to marry a second husband (Deut. xxiv. 2). On his death, or if he divorced her, she was not allowed to return to her former husband (4; comp. Jer. iii. 1). On her part, the wife might leave, but could not divorce her husband (Joseph. Antiq. xv. 7, 10). Consequently, the words of our Lord (Mark x. 12) which imply the existence of this power, have been held as intended to meet the case of Pagans converted to Christianity. The Lord Jesus, however, corrects the law of Moses in regard to divorce, while he decides disputes that then existed in the Jewish church between the two celebrated schools of Hillel and Schamai, determining that the marriage tie was not to be sundered except in cases where already it had in spirit been broken by adultery (Matt. v. 31, seq.; xix. 3), and intimating that at the first there did not exist the facility of divorce which Moses had tolerated, 'because of the hardness of your hearts' (Matt. xix. 9). The doctrine of Jesus on this important point is founded on the moral and spiritual nature of wedlock, which he represents as in essence a union of mind (Matt. xix. 3, seq.). The dispute alluded to above turned on the question, For what cause might a wife be divorced? Hillel answered—'any cause,' leaving the tie dependant on the husband's will and caprice. Schamai said—'only in the case of fornication.' It thus appears with what a natural affinity our Lord attached himself to what was true and right in the sentiments of his contemporaries. Next to disclosing is the merit of adopting truth. It may render the merit more noticeable if we add, that the Jewish historian, Josephus, took, both in theory and practice, the opposite view, having divorced his wife, by whom he had had three children, 'as not pleased with her behaviour;' after which he married another (Life, 76). The relaxation of the marriage bond and the facility of divorce have ever been attended by corrupt morals and domestic infelicities. Even a heathen poet could sing the praises of inviolable affection:

'Thrice happy pair are they, whose wedded life
Is one unbroken scene of constant faith;
Whose peace is ne'er disturbed by vexing strife,
Whose love will yield his empire but to death.'

It is strange that the strong domestic feelings of the Hebrew race should not before Jesus, who in this also performed the part of a true and perfect man, have led them to apply

a remedy to the disorders which must have arisen from the latitude of the Mosaic law. That law, however, was quite in keeping with the oriental spirit, and with the fact that the wife was purchased.—See DOWRY.

DOCTORS (L. *doceo*, 'I teach'), is the rendering in Luke ii. 46, of a Greek word which signifies *teacher*, and which is generally translated *master* (Matt. viii. 19. Mark x. 17); but in John iii. 2. 1 Cor. xii. 28, &c. is correctly given by *teacher*.

DOCTRINE (L. *doceo*, 'I teach'), properly signifies teaching, that is, the subject matter taught or communicated by a teacher (Matt. vii. 28. Eph. iv. 14). A reference to the Scriptures will show that Jesus was eminently a doctrinal preacher, founding all his lessons and exhortations on the solid basis of great principles, which had received in his mind a divine sanction. Morality with him was religion in practice; and religion was God's will made known to man, cherished in the heart, and honoured in the observance.

DODANIM, a tribe mentioned among the descendants of Javan (Gen. x. 4), and is therefore to be looked for in the west. Le Clerc and Michaelis find a relic of the Dodanim, in Dodona, in Epirus.

DOEG.—See DAVID.

DOG, the, was among the Hebrews an unclean animal (Deut. xxiii. 18. Is. lxvi. 3. Matt. vii. 6), held in contempt, and only kept for guarding flocks (Job xxx. 1) and houses, but scarcely for pleasure. Yet we find Tobias had a dog, which was his companion (Tobit v. 16; xi. 4); and from Matt. xv. 27, it appears that dogs were allowed in the house, at least occasionally. There is one species of dog in the East which has never been domesticated. There are others which, whether ever tamed or not, roam about as fierce as wolves. The Eastern towns are beset with herds of hungry dogs, which are almost wild, and live on offal and refuse, yet affording some degree of protection, in return for which they are tolerated, and sometimes receive food (Matt. xv. 26). In practice it may have been these that were accounted unclean; for, if the whole race were so considered, it is not easy to see how they could have been suffered in houses, or employed by shepherds. The half-wild animals of which we have spoken acted as in some sense the scavengers of ancient towns (Exod. xxii. 31), devouring exposed corpses (1 Kings xiv. 11. 2 Kings ix. 36. Luke xvi. 21). Their howlings in or near a city, especially at night, were loud and offensive (Ps. lix. 6, 14). Of some the fierceness was such that they would attack even men (Ps. xxii. 16). These wild or half-wild dogs were greedy, as being pressed with hunger, but rarely satisfied (Is. lvi. 11). Watching and barking are characteristic of dogs; but Colonel Hamilton Smith states that 'dumb

or silent dogs are not unfrequently seen, such as Isaiah alludes to' (Is. lvi. 10); whether or not 'dumb dogs' exist, the allusion of the prophet is clearly to dogs who could both watch and bark, but did not. He refers to the false prophets whose eyes were covered when they should have been open, and whose tongues were tied when they should have sounded an alarm. A disgusting habit of dogs is referred to in Prov. xxvi. 11, which appears to have passed into a proverb, denoting the certain recurrence of a wicked man to wickedness (2 Pet. ii. 22).

The tenor of these remarks will have prepared the reader to find that dogs, with the Israelites, were both an object and an image of contempt (1 Sam. xvii. 43; xxiv. 14), which was carried to the utmost extreme when the epithet *dead* was added to dog (2 Sam. ix. 8; xvi. 9). Hence 'dog's head' was a most opprobrious phrase (2 Sam. iii. 8). By the later Jews, the heathen were ignominiously denominated dogs (Rev. xxii. 15. Mark vii. 27. Philip. iii. 2), a usage which seems to have been already established in the popular language in the days of the apostles, and from the influence of which the scriptural writers hardly kept themselves free, much as reproachful terms were contrary to the spirit of the religion which they had to offer to the world. In extenuation it may be further remarked, that the provocation received from the pagans was cruel and incessant. Dogs have, in all ages, hung about Eastern camps, and they now form a part of the caravans which go from place to place on purposes of business or religion.

'The price of a dog' was not allowed to be offered in sacrifice, as the animal was unclean (Deut. xxiii. 18), and because heathen people offered dogs, especially to the idols which had a dog's head; comp. 2 Sam. iii. 8. It has also been thought, from the connection in which the words stand, that 'the price of a dog,' so denominated partly from contempt, partly for concealment, was the sum given for the carnal abuse of boys prevalent in the ancient world; comp. 1 Sam. xvii. 43.

DOR (H. *a dwelling*), an ancient town lying on the sea coast, a few hours south of the promontory of Carmel, in the modern province of Chaifa, and at the extremity of the plain of Sharon. It was a royal Canaanitish city (Josh. xi. 2; xii. 23), given to Manasseh (Josh. xvii. 11. 1 Chron. vii. 29). It was, however, not subjugated (Judg. i. 27), nor does it appear to have been Israelitish till the days of Solomon (1 Kings iv. 11). In the time of the Maccabees it was a stronghold, and besieged by Antiochus Sidetes (1 Maccab. xv. 11). At a later day it was restored by Gabinius, and its harbour improved. In the first Christian centuries it was a bishop's see. In the time of Jerome it lay desert.

In the whole neighbourhood of this place ruins are still found which show that these parts were once thickly peopled, and in a high state of culture.

DORCAS (G. *a seer*, or *gazelle*; in Syriac, *Tabitha*), a pious and benevolent Christian woman of Joppa, whom Peter restored to life. His aid appears to have been requested in consequence of his having restored to health the palsied Eneas of the neighbouring town of Lydda. The consequence of these wonders was a great increase of believers along the coast of the Mediterranean Sea.

The picture of the grief occasioned by the death of Dorcas among the poor widows for whom, when in life, she had busied herself in making garments, is natural and touching; while it affords a good evidence that their benefactress was really dead. The restoration of Dorcas to life stands in intimate connection with the ensuing events, and thus affords a guarantee of its reality (Acts ix.).

DOTHAN (H. *Custom*), a place north of Sichem, near the great plain, not far from Jezreel and Bethsean, in a narrow pass through hills, a little south of the Sea of Gennesareth. Here Joseph found his brethren (Gen. xxxvii. 17), and the prophet smote the Syrians with blindness (2 Kings vi. 13). Eusebius and Jerome place it twelve miles north from Samaria.

DOUBT (L. *duo*, 'two'), is properly that state of mind in which a man halts or hesitates between two opinions, not knowing which is preferable. Such a state of mind is not characteristic of a primitive age, where simple and implicit faith, the ready faith of childhood, has ever prevailed; least of all is it likely to be found among the early Hebrews, whose kindling imagination, warm heart, and devoutness of soul, made them a nation of believers. Accordingly, in their literature, while it remained pure, no word signifying 'doubt' presents itself. It is not till we come to the times treated of in the book of Daniel, that we meet with a term (*ketar*) translated (Dan. v. 12—16) 'doubts,' the original meaning of which is given in the margin as *knots*; and Daniel is there characterised as 'a dissolver of doubts,' the phrase literally meaning one who undoes or unties knots. But the doubts or knots were 'knotty points,' 'hard sentences,' a species of riddle, apothegms whose import was perhaps purposely involved in darkness, either as an exercise of ingenuity, or as a trial of skill. Doubt, signifying a state of hesitancy between two dissimilar opinions or views, is not applicable as descriptive of a condition of things external to the mind—problems, whose solution must be attempted in a variety of ways.

The intellect is the source of doubt; and among the Greeks, of whom intellectual

culture was the characteristic, doubt first assumed its proper existence. Accordingly, in the Greek of the New Testament we find three words rendered *doubt*. Of these, one, *distadzo*, signifies to be divided in two, to stand equally in relation to two opposites; as when of the eleven disciples who witnessed the ascension of Jesus, some, believing, worshipped him, but some also 'doubted' (Matt. xxviii. 17; comp. Matt. xiv. 31). Sometimes 'doubt' is used in a wider sense, as denoting hesitation or perplexity amid several possible cases. To describe this state of mind another word, *diaporeo*, is employed (Luke ix. 7; xxiv. 4. Acts ii. 12; v. 24; x. 17). In Matt. xxi. 21, we find a third term, *diakrino*, (whence our *discern*), signifying, originally, to discriminate, and hence to make nice distinctions, so that it comes to mean what we signify by refinements, hair-splitting, hair's-breadth distinctions, hypercriticism, a certain intellectual fastidiousness which robs men of power in flattering them with being umpires of taste. These are undesirable qualities of mind—the 'wavering' of James (Jas. i. 6), characteristic of men too weak to form or hold an opinion, and therefore blamed by Paul as 'children tossed to and fro' (Ephes. iv. 14). Such an unhappy and powerless condition lies under the disapproval of Jesus Christ, who well knew that, far more than knowledge, 'faith is power' (Matthew xxi. 21. Mark xi. 23). Most remote, however, was Jesus, who no less mildly than ceaselessly bore with the ignorance, distrust, open disbelief and denial of his immediate followers, from blaming that uncertainty of mind which a faithful use of the means of information had not removed, and which, in its inevitable consequences of pain and weakness, was attended by severe penalties. As little would Paul approve of the use which is often ignorantly made of the words, 'He that doubts is damned,' so as to alarm the timid inquirer, make the bold hesitate, and throw around a certain set of opinions, 'framed by art and man's device' many centuries ago, and in ages of mental tyranny and darkness, the awful and terrific sanctions of endless burnings or immortal bliss. After such a manner Paul had not learned Christ; and the entire chapter whence these words are taken (Rom. xiv.), shows that the meaning ordinarily put upon them is a perversion. But, indeed, for the blameworthy practice of quoting words from Scripture apart from their connection, the abuse could never have prevailed; for the qualifying clause, 'if he eat,' shows that the apostle meant that if a man eat of food while he doubts whether he ought to eat of that food, he is condemned, since he does that which he suspects he should not do. The text, then, does not condemn doubting, but acting contrary to our convictions, whether

more or less clearly formed. But we incline strongly to some such import as that given in the margin—'discerneth and putteth a difference between meats.' To discern or discriminate is, as we have said, the primary meaning of the term *diakrino*. This seems to be the meaning intended here. The whole chapter treats of distinctions in regard to food (1, 2); and the apostle concludes a very noble and comprehensive exhibition of religious liberty, by declaring that a person who, while he admitted the prevalent distinctions of meats, ate of any and all, as did others who denied these distinctions, was by the very act condemned; for whatever act is not of faith, that is, approved by conscience, is sinful.

However undesirable a state of mind, then, doubt may be; how important soever it is that faithful inquiry should lead to that full conviction which may, by being felt in the heart and acted on in the life, become a principle of action and a source of moral power; and though doubt does sometimes spring from 'an evil heart of unbelief' (Heb. iii. 12), and may perhaps in all cases denote a low spiritual condition—for the highest natures, as being nearest to God, have the fullest and the most loving faith in Him and in all goodness;—yet all doubt is not to be held blameworthy; for to doubt 'the tradition of men' may lead us to a clear knowledge of 'the commandments of God' (Matt. xv. 3. *seq.*); and no human being has, or can have, a right so to identify his opinions with absolute truth, as to be warranted in making the reception of them a condition of everlasting life. There are states of society in which doubt gives evidence of a higher and purer mental power than is generally prevalent. There are with individuals states of mind in which doubt is God's way out of darkness into marvellous light. In most cases of real conversion, doubt must precede belief. Doubt is to the soul what pain is to the body. It shows that there is something wrong, something unsound; and by the uneasiness which it occasions, it urges the patient to seek a remedy. The remedy is not supplied by harsh denunciations from without, or gained by self-condemnation; but by a manly course, by fearless inquiry in the love of truth, with prayer for light to its merciful Source, and in the devout confidence that nothing can be fatally bad but seeming to believe that which you doubt, or professing with the lips or in the conduct that which in your heart you deny. No one who knows how much life needs the support of fixed principles, would invite or welcome doubt; yet, with thousands, doubt has proved the portal to truth, and the most assured and the most operative faith has grown out of the investigations and the discipline of heart to which doubt

gave occasion. Not, then, without good reason did Wordsworth say—

'I raise
The song of thanks and praise
For those obstinate questionings
Of sense and outward things,
Fallings from us, vanishings;
Blank misgivings of a creature
Moving about in worlds not realised,
High instincts before which our mortal nature
Did tremble like a guilty thing surprised!'

DOVE (*T. taube*, 'a dove,' probably connected with *taufen*, 'to dip'; so that the dove is by its name *the dipper*), a general name of the order of birds scientifically called *Columbidae*, of which Palestine is known to possess eleven or twelve species. Egypt now, as did the Holy Land of old, abounds in doves. The villages of Syria and the neighbouring countries present dove-cotes to the eye of the traveller in great number, and vast flocks of wild doves make their appearance on the approach of harvest.

Doves were the only birds allowed to be offered in the temple sacrifices, the ordinances respecting which seem to have come down, in substance, to Moses from patriarchal times (Gen. xv. 9). It was the poor who were indulged with leave to offer doves; a provision, the considerate benignity of which may be learnt from what we have said of their multitudinousness (Lev. v. 7; xii. 6. Luke ii. 24). In order to furnish doves for sacrifice, dealers in them sat in the vicinity of the temple (Matt. xxi. 12), and the breeding of doves seems to have been practised from an early period (Is. lx. 8), though there existed in Palestine groves of wild doves (Ezek. vii. 16), which made their nests in clefts of the rocks (Jer. xlviii. 28. Cant. ii. 14), or, when pursued, sought refuge in the mountains (Ps. xi. 1). With the poets, the dove was an image of fleetness (Ps. lv. 6. Hos. xi. 11). 'Doves' eyes' were accounted very beautiful (Cant. i. 15; iv. 1). Hence the choice imagery in Cant. v. 12:

'His eyes as of doves by the rivers of water,
Washed with milk and fitly set.'

In Psalm lxviii. 13, we find the sacred poet speaking of

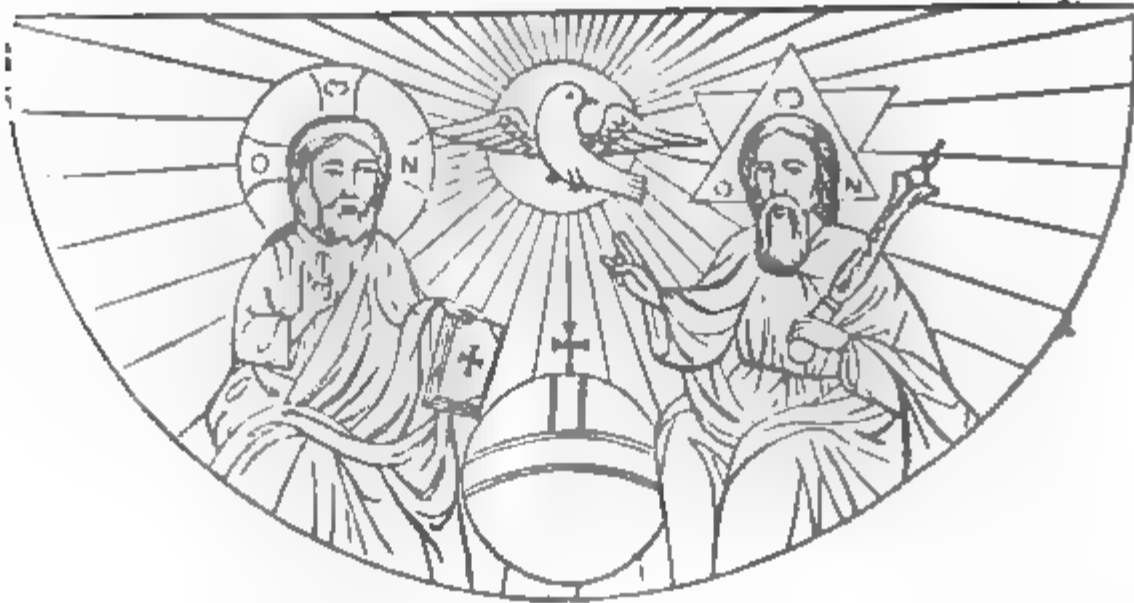
'The wings of a dove covered with silver,
And her feathers with yellow gold.'

This is a graceful allusion to the silvery and golden hues that wild doves have around the neck, and which iridescently flash from their shoulders. The cooing of the dove, with its gentle and plaintive tones, has also furnished the poets with appropriate images (Is. xxxviii. 14; lix. 11). With our Lord the dove was a picture of innocence (Matt. x. 16).

In the general character of the dove as thus set forth, we find the reason why the descent of the spirit on our Lord should have been likened to a dove (Matt. iii. 16. Mark i. 10. Luke iii. 22. John i. 32). Luke expressly states, that this descent was 'in a

bodily shape; and the intention probably was, that, besides the Divine voice addressing the ear, there should be a bodily shape addressing the eye (comp. John v. 37, reading the latter part of the verse as an interrogation); and, certainly, a more appropriate

form, one environed with more graceful and tranquillising associations, could not have been selected. This appeal to the eye was taken up by ancient Christian art, with which the dove became the symbol of the Holy Spirit, as seen in this cut.



The sister art of Poetry has also availed itself of the dove in order to expound the promise of the Saviour—'It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you' (John xvi. 7).

'Or if thou yet more knowledge crave,
Ask thine own heart, that willing slave
To all that works thee woe or harm,
Should'st thou not need some mighty charm
To win thee to thy Saviour's side,
Though he had deign'd with thee to bide?
The Spirit must stir the darkling deep,
The Dove must settle on the cross,
Else we should all sin on, or sleep
With Christ in sight, turning our gain to loss.'

In order that the reader may duly appreciate the fulness of meaning there was in the descent of the spirit in the shape of a dove, he must be apprised that the dove had in Syria, from very early times, been an object of worship, of which fact the evidence is full, clear, and decisive. Here, then, on the dedication of Jesus to his high office, idolatry is made to pay homage to the Son of God. Probably it was for a not dissimilar purpose that Moses chose the dove from all other birds as an offering to Jehovah; for no appeal, no argument, could be stronger than was made to Syrian idolaters, when they were thus made to see the sacred bird slain, and even eaten, day by day, under their own eyes. In the choice of the dove by Noah, when he wished to ascertain whether the waters of the flood had subsided, we see an evidence of the early spread of that veneration for the dove which led to its being worshipped; and we also discern a trace of the fact, that at a very early period the Easterns

were acquainted with the instinct which makes one species of the *Columbidae* (the carrier-pigeon) useful in conveying intelligence from one part to another (Gen. viii. 6, 10; comp. Ps. lv. 7).

DOWRY (G. from a root signifying 'to give'), something given on occasion of marriage. There are in English two words the same in origin, but dissimilar in meaning. I. Dowry, which is the portion that the wife brings her husband in marriage; II. Dower, the portion which a widow has of the lands of her husband after his decease.

Among the Israelites, dower, or dowry, was a price paid by the husband to the father, or a settlement made by the husband on the wife. Thus, Jacob served Laban seven years for Rachel (Gen. xxx. 18, seq.; comp. xxxi. 41. 1 Sam. xviii. 25. 2 Sam. iii. 14). The fixing of the price was sometimes in the hands of the father (Gen. xxiv. 12; comp. Exod. xxii. 29); sometimes the sum was determined by law (Deut. xxii. 29). The price varied very much according to the peculiarities of the case, or the condition in life of the parties (Hos. iii. 2); but in a certain instance, fifty shekels of silver are appointed as a minimum (Deut. xxi. 29). More seldom were marriage presents made by the father to his daughter (1 Kings ix. 16. Josh. xv. 19). In Exod. xxii. 16, 17, we find two cases put—one in which the wife, the other in which the father, was to receive the money. Comp. Tobit vii. 14.

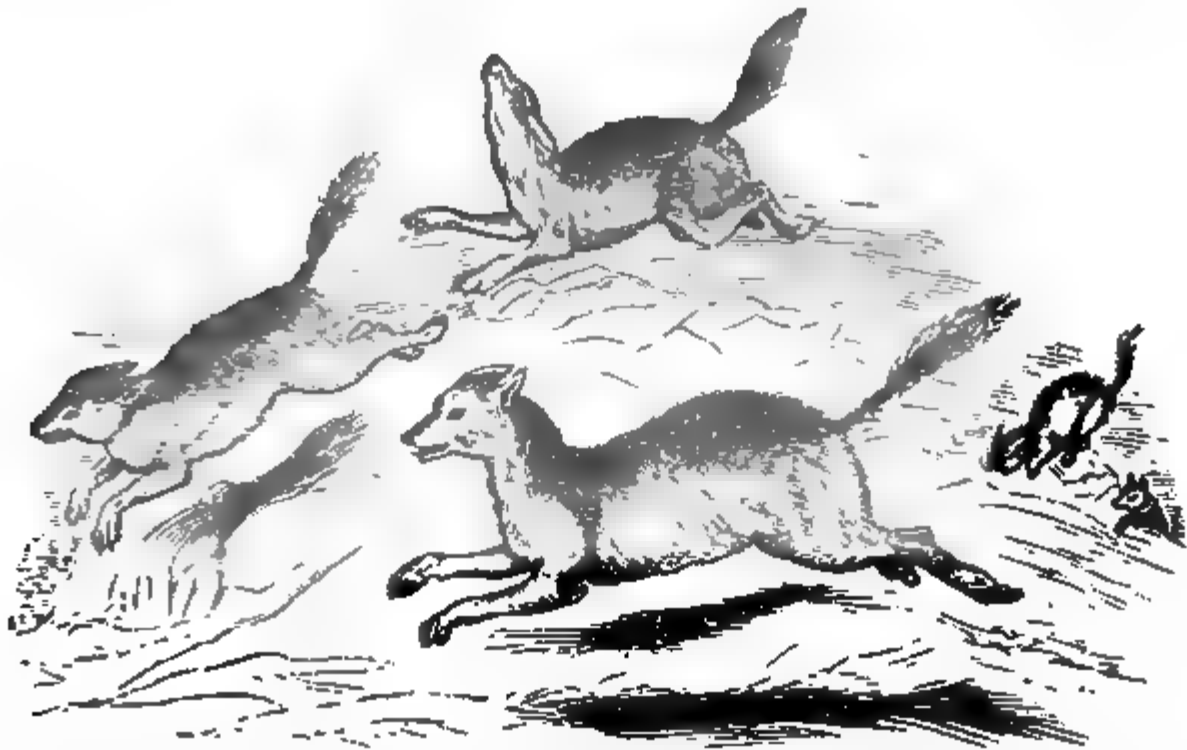
The custom of purchasing wives is widely spread in the East; and as it implies that women are in a low condition, so does it strongly operate to prevent them from rising much above the position of upper slaves to

their lordly, and often tyrannical, husbands. A still greater abuse prevails in some oriental lands, in which females are not only the suitors, but in some sense the purchasers. There seems to be an allusion to this usage in Isaiah iv. 1.

DRAGON (G.) presents us with a subject from which it is not easy to strip the various enrolments of fancy and fable, and get at the naked truth. In general, a dragon is a kind of winged serpent, a fabulous monster, of whose existence the belief was anciently spread far and wide. The prevalent exaggerations may have had for their original subject some species of serpent, such as great boas and python-serpents, which grow to an enormous size, and whose dimensions and formidable qualities fear may have largely amplified. In the East, however, it is certain, the dragon was held to be a most fearful monster, and, as such, received divine honours.

Our English term represents three Hebrew words which seem to be only variations of one form—*tanneem*. We find this first in Gen. i. 21, rendered 'whales' in our version, and 'sea animals' by Wellbeloved, who in his Notes adds, 'probably those of the cetaceous kind.'

In all the other passages save two, the word is translated by 'dragon;' showing, probably, that our translators took it to mean, as they have rendered it in one of the two excepted instances (Lam. iv. 3), 'sea monsters.' In Job vii. 12, the term is Englished by 'whale.' Herder thinks the crocodile was meant, as does Harmer. Another form (if in truth another) of the word presents notions which do not comport with the habits of either whales or crocodiles, being associated with owls (Is. xliii. 20) found in Jerusalem when laid waste (Jer. ix. 11), and other desolate places; and represented as snuffing up the wind (Jer. xiv. 6), and as wailing (Mic. i. 8). This term, however, Gesenius, Umbreit, and Noyes, translate *jackal*. The rendering seems to suit the remarkable passage in Job xxx. 29, where the man of Uz describes himself as being akin to 'dragons and owls,' by reason of the sad moanings which his grief caused him to utter. The *deeb*, or jackal, is an animal between a dog and a fox, or a wolf and a fox, which abounds in deserts and solitudes, and makes a doleful cry in the night. Jackals live in herds of sometimes from two to three hundred strong, in which troops they rush by night down on



villages in search of food, which they find chiefly in corpses, giving good reason why tombs should be, as they are, protected against their depredations. Human beings, unless such as are weak and defenceless, they are shy to attack. Like foxes, they live in caves, particularly among ruins; whence, to say of a city that it shall become 'a den of dragons' (Jer. x. 22), is to threaten it with devastation.

Colonel H. Smith makes mention of a celestial dragon in Asia, generally denominated

Satan (see the article *DEVIL*), which, among other evil and seductive arts, is believed to attack the moon during an eclipse. Here, perhaps, is the origin of the serpent mentioned in Gen. iii. 1. It is, in all probability, connected with 'the great dragon' of Rev. xii. 9; xx. 2, passages that receive illustration from the fact, that in early apocryphal writings of the Christian church, 'dragon' is employed as a synonym for 'devil.'

DREAMS (T. *träume*, 'dreams'), states of mind experienced during sleep, which are

attended by the feeling that the dreamer is awake. In early ages of the world dreams were held in high account, as giving clear and trustworthy intimations of coming events; it being thought, as Homer says, that they were from Jupiter. Hence in Scripture great events are made to turn on dreams and their interpretation. The dream of Joseph occasioned his deportation into Egypt; the dreams of the baker and the butler, interpreted by Joseph, prepared the way for his exaltation to the right hand of Pharaoh, whose dreams he expounded so as to secure the monarch's favour and receive from him a commission which, in the event, saved the lives of thousands, and effected in Egypt a complete social and political revolution (Gen. xxxvii. xl. xli.). Indeed, the whole of the patriarchal history hangs on the dreams of Joseph (comp. Judges vii. 13. Matt. xxvii. 19). Dreams were regarded as a means by which God made known his will to man (Gen. xx. 3; xxxi. 10, 24. 1 Sam. xxviii. 6. 1 Kings iii. 5). This instruction is set forth in beautiful phraseology in Job xxxiii. 15, *seq.*:

'In a dream, in a vision of the night,
When deep sleep falleth upon men,
In slumberings upon the bed;
Then he openeth the ears of men,
And impresseth on them admonition;
That he may turn man from his purpose,
And remove pride from man.
Thus he saveth his soul from the pit,
And his life from perishing by the sword.'

Dreams, accompanied by visions, were employed for the enlightenment of the prophets (Numb. xii. 6. 1 Sam. xxviii. 6. Dan. vii. 4). The false prophets professed to have received divine instructions in dreams (Jer. xxiii. 25, 27); but their dreams were either false (32) or unfaithfully reported (28). Divine disclosures were, however, made in dreams, either by verbal instructions, warnings, and predictions (Gen. xx. 3, 6; xxviii. 13. 1 Sam. xxviii. 15), or by images and symbols (Gen. xxviii. 12; xxxvii. 7. Judg. vii. 13). In the latter case, the dream needed an interpreter. In consequence, expounders of dreams, who translated the imagery into ordinary thought and language (Judg. vii. 14), were much in request and highly estimated (Gen. xli. Dan. i. 17). Of especial celebrity were Chaldean dream-expositors (Dan. ii. 2; iv. 3, *seq.*), but they were surpassed by Daniel (v. 12, *seq.*). In later times, the Essenes possessed high skill in this art (Joseph. Antiq. xvii. 13, 3). The writings of Josephus show that in his day superstition on the subject of dreams had made great progress, and that a very absurd importance was ascribed to them. See especially Antiq. xvii. 6, 4.

It is no little remarkable that at a time when dreams had the greatest prevalence and authority in the Jewish mind, the Scriptures should cease to supply evidence of their being employed or sanctioned of God; for,

speaking in general terms, we may affirm that the New-Testament revelation knows little of dreams as a channel of instruction from God to man (comp. Matt. i. 20; ii. 12). This fact relieves the follower of Jesus from the necessity of being solicitous as to the interpretation put by divines on the dreams recorded in the Old Scriptures, since, whatever opinion may prevail, it cannot enter as an essential element into his faith as a Christian. It is, however, beyond a question, that the persons spoken of as having dreams, and the narrators of the events, held the reality and trustworthiness of this method of instruction. And in an early and simple age, before superstition had begun to abuse the best things and debase the purest, dreams may have been no unsuitable medium of communication between God and man. The solitude and deep silence of night have ever proved conducive to solemn thought; and solemn thought would easily body itself forth in images, words and acts, which would bear the deep impress of reality, especially to a mind seeking to commune with God, and conscious of being an object of the Divine regards. It seems an essential attribute of revelation that it should be spontaneous—that thoughts should appear on the tablet of the mind, graven as by the direct finger of God, apart from connection with previous mental states. Now this absence of causal connection which makes the essence of spontaneity, is characteristic of dreams; the images of which come and go, we know not how, like forms cast by a magic lantern. Hence dreams would possess an essential attribute of inspiration. And if we wish to know how these dream-begotten ideas were in accordance with the Divine will, we have only to remember that the visions of the night are, especially on great and exciting occasions, a repetition, or a continuation, in a higher degree of intensity, of our waking thoughts, affections and desires; so that the prophet, whose soul had been raised and enlightened of God, would, when secluded by night and darkness from the world of sight and sense, under the influence of

'The glory and the freshness of a dream,'

have views of truth both more clear, bright, full and impressive, than at any other time, seeing in an instant images and events which would fill days or years of ordinary time. To the dreamer, time has no hours, space no bounds. Hence intensity may characterise his visions.

A dream brings the thoughts and affections into one focus of burning light. But the intensity and the delight by which it is accompanied seem too high for earth, and to have the very attributes of the divine. Hence the good man's dreams are a realisation of his purest thoughts and loftiest aims; and the prophet's dream would prove true pre-

phcey, as being the bright image of his glowing soul. Hence, too, the false prophet would dream false things, whose announcement would convict him of insincerity and untruth; for the images of a dishonest soul must be unreal and delusive. The tenor of these remarks is confirmed by the following passage from Dugald Stewart ('Elements of the Philosophy of the Human Mind,' chap. v. pt. 1, sect. 5). 'There are, probably, few mathematicians who have not dreamed of an interesting problem, and who have not even fancied that they were prosecuting the investigation of it with much success. They whose ambition leads them to the study of eloquence are frequently conscious, during sleep, of a renewal of their daily occupations, and sometimes feel themselves possessed of a fluency of speech which they never experienced before. The poet, in his dreams, is transported into Elysium, and leaves the vulgar and unsatisfactory enjoyments of humanity, to dwell in those regions of enchantment and rapture which have been created by the divine imaginations of Virgil and Tasso.

'And hither Morpheus sent his kindest dreams,
Raising a world of gayer tint and grace,
O'er which were shadowy cast Elysian gleams,
That play'd, in waving lights, from place to place,

And shed a roseate smile on Nature's face.
Not Titian's pencil e'er could so array,
So fleece with clouds the pure ethereal space;
Ne could it e'er such melting forms display,
As loose on flowery beds all languishingly lay.

'No, fair illusions! artful phantoms, no!
My muse will not attempt your fairy land:
She has no colours that like yours can glow;
To catch your vivid scenes, too gross her hand.'

DRINK (T.). The usual drink of the ancient Hebrews, as might be expected in a primitive people, was water, which the limestone rocks of Palestine would supply in purity and freshness, yet with such frugality as to make its acceptableness and value very great. In the less fertile and rocky parts of the country and its neighbouring lands, water is both more rare and more precious than in Judæa. In all parts of Western Asia, the dryness and heat of the climate cause water to be eagerly sought and highly prized. Hence 'a cup of cold water' (Matt. x. 42) is no mean gift, especially to a wayfaring man (Gen. xxi. 14; xxiv. 43. Exod. xxiii. 25. Deut. viii. 7. 1 Sam. xxv. 11). The water of the Nile has always been accounted not only salubrious, but grateful to the taste: whence the force of the threat uttered by Moses—to the effect that the waters of the river should be turned into blood (Exod. vii. 17—19); and as Egypt depends exclusively on the Nile for water, the calamity which infected its streams, canals, and pools, must, especially in so hot a country, have been terrible.

In most countries we find some other

beverage soon added to that which nature supplies. Even barbarians have discovered the art by which an intoxicating quality might be connected with the pure, sweet and refreshing gift of the fountain and the river. The Hebrews formed no exception. An act of drunkenness is among the first notices found in the Biblical record of the days which immediately followed the flood. Noah drank wine, and 'was drunken.' This misdeed led Noah to pronounce a curse on his grandson Canaan. Another instance of inebriety in patriarchal days was characteristically attended by disgusting crimes (Gen. xix. 3, *seq.*). The wickedness perpetrated on these occasions was occasioned by wine—a word whose origin is traceable back to the Hebrew tongue in its earliest times, and whose evil effects can be compared for number and atrocity only with those of the sword.

The Hebrews, however, had a peculiar word, *sheker*, to denote 'strong drink,' for 'strong drink' undoubtedly is in general not an incorrect translation of the term. According to Fürst, in his excellent Hebrew Concordance, the root of the word is *ker*, which is in origin and meaning connected with the Latin *cremare*, to burn, whence 'strong drink' was denominated *sheker*, from its characteristic quality of burning; and the term *sheker* signifies all drinks having an intoxicating effect—specially barley wine, or beer, palm and grape wine. Accordingly, Jerome, whose authority, since he lived for a time in Palestine, is great, defines *Sikera* (*sheker*), 'every kind of drink that can inebriate, that which is made from grain, or of the juice of apples, or when the honeycomb is made into a sweet and barbarous beverage, or the fruit of the palm impressed into a liquor, and when water receives a colour and a consistency from prepared herbs.' The effects, directly or by implication, ascribed to *sheker* in the Scriptures, put its intoxicating qualities beyond a question. Thus Noah's state was obviously that of drunken insensibility, and it is described by *sheker* (Gen. ix. 21). In Job xii. 25, a man under its influence is said to stagger (Ps. cvii. 27. Is. xix. 14; xxiv. 20; comp. Joel i. 5). Nabal was clearly intoxicated in 'the feast which he held like the feast of a king,' and his condition is described by *sheker* (1 Sam. xxv. 36). The evidence is multiform and decided. We deem it sufficient to make one or two more references. Is. xxiv. 7—11, 20; xxviii. 7, 8; xxix. 8, 9. These and other passages prove that festivities among the Israelites were sometimes carried to excess and rioting by strong drink; yet is there no reason to think that they were, as a people, addicted to intoxication; on the contrary, they appear, in relation to that vice and other modern vices, to have been eminently moral. Their faults were religious

indocility and narrowness of heart, not intemperance or incontinence.

A species of sherbet appears to have been used as a refreshing beverage at a very early period. The chief butler in the Egyptian court is said to have taken the grapes, and pressed them into Pharaoh's cup. The juice of the grape, thus obtained, may have been accompanied by some other substance. Sherbet is a beverage now composed chiefly of water, lemon-juice and sugar, with the addition of other ingredients to render it more palatable, as the pulp of fruits, perfumed cakes, amber, and rose-water. Perkins reports that the juice of the grape is used three ways in Persia. When simply expressed, it is called sweet, that is, sweet liquor. It is not drunk in that state, nor regarded as fit for use; nor is it even called wine until it is fermented. A second and very extensive use of the juice of the grape is the syrup made from boiling it in this sweet state, which is used for sweetening, but not as a drink. The third use of the juice of the grape is the distillation of it into arrak, or Asiatic brandy. The wines of Persia are in general much lighter than those of Europe, but they are still always intoxicating. ('Residence in Persia,' p. 236.) The juice of the grape, under the name of *dibsé* (honey), is still used in Palestine as a beverage in taking food (see p. 259, vol. i.). *Dibsé* is also, according to Shaw, made from what is termed the honey or juice of the palm-tree. The palm wine made in Egypt at the present day is simply from an incision in the heart of the tree. The modern name in Lower Egypt is *lowbegh*; in flavour it resembles a very new, light wine, and may be drunk in great quantity when taken from the tree; but as soon as fermentation has commenced, its intoxicating qualities have a powerful and speedy effect.

Wine mixed with water was in the time of Isaiah held in disrepute, and used as a type of degeneracy (Is. i. 22).

In order to enhance the flavour, and perhaps increase the strength of wine, it was drunk with spices (Cant. viii. 2. Prov. ix. 2). Medicated wines were given to sufferers, and especially to those who were crucified, in order to diminish their sensibility to pain, which in the punishment just named was very exquisite, causing the keenest pangs (Prov. xxxi. 6. Matt. xxvii. 34).

In all wine countries an inferior kind of wine is an ordinary drink. This wine, as is seen in the case of cider, may be rather of a sharp, pungent, than a sweet flavour. The Hebrews had in common use (Numb. vi. 3. Ruth ii. 14. Ps. lxix. 21) a wine of this kind, which was also drunk by the soldiers of the Roman army. Its Hebrew name is

hameetz, from a root signifying 'to be sharp,' and hence appropriately rendered by the Greek *oros*, translated 'vinegar' in Matthew xxvii. 34, 48. Luke xxiii. 36. John xix. 29.

The passage in Mark xv. 23, 'And they gave (offered) him to drink wine mingled with myrrh,' has been adduced as contradictory to the parallel passages in the other evangelists, on the ground that what they term vinegar he designates wine. Our remarks will have shown that there is no contrariety. Mark's words are a translation into Greek of the Hebrew (Ps. lxix. 21), in which *hameetz* is used, and which may be rendered by either the Greek *oinos*, 'wine,' or *oros*, 'vinegar,' though, as vinegar is now applied to a liquor differing from wine in having undergone a second fermentation, we prefer the rendering 'wine.'

DROMEDARY (G. from *dramein*, 'to run'). See CAMEL.

DRUSILLA, a daughter of Herod Agrippa, the elder (Acts xii. 23), by Cypros, and sister of Agrippa II. She had been promised in marriage to Antiochus Epiphanes, prince of Comagene, in Upper Syria; but as he refused to become a Jew, she married Azizos, prince of Emesa, on the Orontes. On receiving proposals of marriage from Felix, procurator of Judæa, through the magician Simon, she left her husband, and became the wife of that Roman governor, to whom she bore a son, named Agrippa, who lost his life in an eruption of Mount Vesuvius. It was probably under her influence that Felix sent for Paul in order to hear him concerning the faith in Christ (Acts xxiv. 24, *seq.*).

DUKE (L. *dux*, 'a leader'). The original meaning of the term 'duke' is not an inappropriate representative of the Hebrew *alooph*, which is the name of the first letter in the Hebrew language, and in general signifies that which is first (German, *first*, 'a prince;') and 'prince' is from the Latin *princeps*, *primus*), and hence a captain, or head of a troop, an army, a clan or tribe. In Ps. lv. 13, *alooph* is rendered 'guide' (Jer. iii. 4); and in Zech. ix. 7, 'governor.' Hence it appears that *chief* would be a better term for those who are termed dukes in Scripture (Gen. xxxvi. 15, *seq.*), because, if for no other reason, 'duke' is likely to convey to the unlearned reader ideas of power and dignity which the original does not imply.

DULCIMER (L. *dulcis*, 'sweet'). See MUSIC.

DURA, a plain in Babylonia, probably the same as that in which Babylon itself lay. Here it was that Nebuchadnezzar erected his golden image as an object of worship, to whom Daniel and his companions manfully refused to bow down (Dan. iii. 1).

E.

EAGLE (*F. eagle*, *L. aquila*) is a species of birds which is often mentioned in the Bible, and supplies the sacred writers with striking and forcible images (see especially Ezek. xvii. 3, seq.). It may be doubted if in all cases, or if in the celebrated description in Job xxxix. 27, seq., the eagle was distinguished from the vulture. Both birds have their homes in inaccessible places, and can rarely be reached by the shaft of the hunter; in consequence, we need not be surprised if the two are confounded, especially in an age when the notions that prevailed were mostly of a general character, and scientific zoology had no existence.

The eagle is the image of swiftness (2 Sam. i. 23. Jer. iv. 13; xlviii. 40. Lam. iv. 19). With the rapidity of its disappearance is the fleetness of life well compared (Job ix. 26), and the insecurity of riches (Prov. xxiii. 5), also the rush of an advancing host (Deut. xxviii. 49). Its nest on the loftiest precipices forcibly sets forth what is unattainable (Jer. xlix. 16). The care of the eagle for her young (*vultur peregrinus*) is the source of the truly regal metaphor found in Deut. xxxii. 11; comp. Exod. xix. 4. Aristotle, indeed, ascribes to the eagle a ruthless feeling towards her young; but Ælian asserts that she is full of kindness to them, and with him other ancient writers agree. Suidas says that young eagles, when their wings are yet unformed and weak, flutter around the old ones, and learn of them to fly. In truth, the parent birds take every care of their callow brood so long as they need care, but no longer; when they are ready for flight, the old ones compel them to leave the nest, having previously ascertained their fitness by many experimental trials, and so prepared them for relying on their own independent resources. It is even said that the male eagle supports his young in their earlier efforts, until at length, taught and encouraged, they are able and willing to cast themselves freely on the bosom of the air.



It is also said that the mother-bird carries her young ones up to the mountain-tops,

and aids them to ascend to more lofty eminences, flying under, and so supporting, them when she notices that they are yet unable to sustain themselves.

The Bible directs attention also to the loftiness of the eagle's home (Prov. xxiii. 5; xxx. 19. Job xxxix. 27). The force with which the eagle pounces on its prey was known to the Hebrews (Hos. viii. 1. Hab. i. 8); also its peculiar faculty of discerning objects at a great distance (Job xxxix. 29), as well as its thirst for blood (30), and the eager love of its young for animal food (Prov. xxx. 17). Its dwelling in inaccessible rocks, 'on the crag of the rock,' 'in the clefts of the rock,' with its nest 'among the stars,' is well pointed out (Job xxxix. 27, 28. Jer. xlix. 16. Obad. 4). In Matt. xxiv. 28, we read, 'Wheresoever the carcass is, there will the eagles be gathered together.' Comp. Job xxxix. 30. Hab. i. 8. If, however, the opinion of some naturalists is correct, that the eagle avoids dead bodies, we must here understand the vulture, either the *vultur peregrinus* of Linnaeus, which nearly resembles the eagle, or the *vultur barbatus* of the same naturalist.

In Micah i. 16, we read of 'baldness as the eagle,' where the vulture must be meant, the front of whose head is almost bare. The bird lives in Southern Europe, in Turkey,



Persea, and Africa, on high rocks and precipices, whence it takes distant views, is about three feet long, and with its expanded wings eight or nine broad (Deut. xiv. 18. Is. xxxiv. 15).

As to the snake, in consequence of the casting of its skin, so to the eagle from changing its feathers (moulting), a renewal of youth is ascribed (Is. xl. 31. Ps. ciii. 5). With a bordering on the province of poetry, the ravens of the brook are said to pick

out, and the young eagles ('sons of the eagle') to eat, the eye of him that mocketh at his father, and despiseth his mother (Prov. xxx. 17).

According to the Mosaic classification, the eagle belongs to unclean birds, and could not be eaten (Lev. xi. 13). This obtained not merely of the common eagle, but probably of other birds belonging to the same class. In the list of unclean birds are several which may be so described, especially the ossifrage (*aquila ossifraga*), and osprey (*fulco haliaetus*) mentioned immediately after the eagle in the passage just cited. Well-beloved, in his 'Translation, thus renders the names in Lev. xi. 13—19: 'the eagle, the ossifrage, the osprey, the vulture, the kite, the raven, the ostrich (*struthio camelus*, in the Hebrew, 'the daughter of screaming'), the techemes (perhaps a species of owl), the shaph (see Cuckoo), the hawk, the cus (the bittern according to Bochart), the cormorant, the ibis (sacred with the Egyptians), the swan, the pelican, the rechem (probably the king-fisher), the stork, the anapha (the plover?) the hoopœ (*upupa epops*, Linn.), the bat.'

EAR is a verb connected in origin and meaning with the Latin *aro*, 'I plough' (comp. the Greek *aroura*, 'ploughed land'; the Egyptian *art* and the Arabic *hart* having the same import; also the Latin *aratrum*, 'a plough'), and signifying to plough, as in 1 Sam. viii. 12; comp. Judg. xiv. 18; or to till, to labour the ground, as in Is. xxx. 24; comp. Gen. ii. 5.

EARNEST, probably from *ear* (comp. the German *erndte*, 'harvest'), to plough or till, and so denoting that which is (first) gained by tillage; hence the first-fruits of the harvest. It is the rendering in 2 Cor. i. 22; v. 5. Eph. i. 14, of a Hebrew word in Greek letters, *arrabon*, which in Gen. xxxviii. 17, is rendered 'pledge.'

EARTH, THE (T. *erde*, Hebrew *ehretz*). To the narrative of the creation must we look for the earliest conceptions entertained of the earth by the Hebrews. There we learn as follows: The earth and the heaven formed the universe; the earth, at the time to which the account refers, was formless and empty—a huge deep, filled with water and covered with darkness. Light having been called into existence, night and day ensued. Next, the waters were divided, and there appeared dry land, which must, in consequence, have had a previous existence; the dry land was termed earth, and the gathering of the waters seas. Here we are led to a second meaning of the term earth. In the first verse, it denoted the whole earth, whatever that was, in its primæval state; now, it denotes the dry land as contradistinguished from the seas; and so we have the earth divided into two parts, sea and land.

These facts show that the writer had in his

mind, not a creation of the earth out of nothing, but a re-formation of it. The exact value of the term earth in his conception, we have yet found nothing to determine. It is a pure assumption which makes it equivalent with the idea now conveyed by the term. The true comprehension of the word can be ascertained only from the opinions shown in the Bible to have been prevalent in very early days. That a space of some considerable extent was comprised under the term, is evident from Gen. i. 26, 28, where we read that man was to have 'dominion over all the earth,' and 'replenish the earth and subdue it.'

A slightly different view is given in the second history of the creation, found in Gen. ii. 4, *seq.* Passing the diversities, we are led to the information that in the earth was Eden, and eastward of Eden a garden, which was watered by a river that came out of Eden, and thence was parted into four heads, whence issued as many streams, of which the Pison and the Gihon encompassed each a wide extent of country, and the remaining two watered the lands extending from Armenia to the Persian Gulf. The names of the Euphrates and the Hiddekel (the Tigris) at once direct the mind to the site of the narrative; and could we ascertain what two other rivers were intended, we should be able to determine the extent of the earth embraced in the writer's view. The term 'encompasseth,' however, which he employs, shows that it was a considerable portion of the earth's surface, while it also shows that his knowledge was general and vague, since no river properly 'encompasseth' a land; for all rivers, whatever curves they may take, run in their great bearings from high to low lands, and from the interior to the sea (see DIVISION). The earth, however, now appears as a wide extent of country, stretching out from Armenia, or Babylonia, having four great rivers, with Eden for their centre.

The next indication we find in the history of Cain; it is that of the land of Nod (*wandering* or *cursing*), east of Eden (iv. 16); but the statement is too bare to add anything of importance to our information. In vi. 1, we read of 'the face of the earth' (comp. vii. 4), a phrase which would imply that the earth was regarded as a large plane surface. Then ensues the account of the deluge. Here, the writer speaks only of the line of Adam's posterity, of which he has given an account in the previous chapters, and obviously knew nothing of the Western hemisphere, or any regions beyond those of which he had spoken. The term 'earth,' then, used in the narrative of the flood, must be understood as representing that which in these remarks it has been already found to mean. Over this earth the writer held the deluge to be universal; but this *his earth* was very dissimilar to the globe which is now in

dictated by the term. All, then, that the narrative affirms is, that a deluge prevailed over Western Asia. If this was 'the earth' to the writer, this is all he could intend. Doubtless, he believed the flood to have covered 'the whole earth;' but the whole earth to him was only a part of the globe. If the deluge was thus only partial, partial also was all that is said about it. In consequence, the destruction of life was partial, and a part only of the living creatures of the earth went into or came out of the ark; though it must be added, that it is from other sources than the Bible that we are led to hold that animal life existed two thousand years after the re-formation of the globe, in parts of the earth distinct from the spots where the sacred narrative fixes the first races of men and animals.

In the account of the deluge, we first read of elevations on the face of the earth; for 'all the high hills' and 'the mountains were covered' (vii. 19, 20). Of these, Mount Ararat is mentioned (viii. 4) as the place on which the ark rested. Hence, wherever Eden was, the second cradle of the human race is to be looked for in Armenia. From this high land as a centre, the descendants of Noah are represented as spreading over the earth in three main divisions, corresponding to his three sons, Shem, Ham, and Japhet. This brings us to the table of nations (x.) of which we have spoken in the article *DIVISION*. The exact extent of country here comprised it is by no means easy to determine, since in speaking on the subject we are in constant danger of giving to the writer's words significations which are of comparatively recent origin, and ensue from current geographical views. That a large portion of the Eastern hemisphere was more or less minutely known to the author of the register, there can be no doubt; equally is it certain that his knowledge in its general bearings was accurate. If the table may be considered as emanating from Moses, or as corrected down to his time, then it shows us what portion of the earth's surface was known some fifteen centuries before Christ. That portion may be roughly described as comprising those parts of the hemisphere which lie between the tenth and the fortieth degree of North latitude, and the tenth and the seventieth degree of East longitude. From this, however, must be excepted the interior of Africa; while in regard to the extremities on the South and West, the prevalent conceptions were indeterminate.

The knowledge of the surface of the earth proceeded step by step with the increase and spread of population. But at a time when centralisation had scarcely any existence, that knowledge would exist, scattered up and down in individual minds; and it could be only after the lapse of centuries that any one could succeed in gathering these scattered rays into a focus. Whence appears the impro-

priety of any attempt to determine, in a given age, the condition of geographical knowledge by the actual condition of civilised life. Mesopotamia and the valley of the Nile may have been each a busy and flourishing hive long before they were known to each other, and long before any geographer had put them together in his mind in their actual and relative positions. Hence we cannot affirm that the rise of the Babylonian or any other Eastern kingdom indicates the time when such nation entered as a component part into the domains of geography.

If these remarks tend to show that long before the time of Moses the knowledge requisite for the formation of the register of nations could not have been possessed by any one, they may also serve to display the worth of that register, as, in all probability, presenting the earliest as well as the best summary of the geographical knowledge of the first ages.

In process of time, however, knowledge, like civilisation in general, would come to nearly the same level in all nations. As the East gave information to the West, the state of knowledge in the West may be taken as, to some extent, an index of the state of knowledge in the East. If, therefore, the Egyptians in the reign of Pharaoh Necho (cir. 600 A. C.) circumnavigated Africa, the enterprise must have given a general impulse and made a great augmentation to geographical science, in which the Biblical writers would more or less fully share. And geographical notions found in Herodotus and other profane authors, help us in forming a correct conception of the views held by the sacred penmen. No maps have come into our hands from any period of Biblical antiquity, but maps have been constructed from descriptions found in ancient geographers, which furnish illustrations of the views prevailing in their times. In the work, *De Situ Orbis*, of the oldest Roman geographer, Mela (A. D. 54), we have these views set forth. The earth seems to have been regarded by him as a sort of cone, or high mountain, raised above the waters which flowed around its base. Having made a vague division of the world into East, West, and North, Mela distributed it into five zones—two temperate, one torrid, and two frigid. Only the first two were habitable. That on the south was inaccessible to man on account of the torrid regions intervening. There was, he held, on that side another earth, inhabited by people whom he calls *Antichthones* (dwellers opposite). The form and boundaries of the known and habitable earth are thus delineated:—the Mediterranean, with its branches of the Straits, the Euxine, and the Palus Mœotis; its great tributaries, the Nile and the Tanais. These combine to form the grand line by which the earth is divided. The Mediterranean separates Europe from Africa. These con-

tinents are bounded on the East, the former by the Tanais, the latter by the Nile; all beyond or to the east of these limits is Asia. These views are in part found in Job xxvi. 10:

'He hath compassed the water with bounds,
Till the day and night come to an end.'

The earth here is regarded as a circular plane surrounded by waters, and these waters are encompassed with perpetual night. This region of night, this outer limit of the world, was regarded as the extreme verge of the celestial hemisphere, on which the concave of heaven was thought to rest. In the 7th verse of the same chapter we read,

'He stretches the North over the empty place;
Hangeth the earth upon nothing.'

The word North has been considered to denote the heavens as they appear to revolve around the pole, which seemed to be stretched out as a curtain. The earth is represented as sustained solely by the power of God; as in Milton,

'And Earth, self-balanced, from her centre hung;
but nothing is said to determine the shape or size of the suspended earth. Other passages of Scripture seem to describe the earth as a wide-extended quadrangular plane. Hence Job (xxxviii. 18) asks,

'Hast thou perceived the breadth of the earth?'

Compare Job xxxvii. 3; xxxviii. 13. Is. xxiv. 16, where the phrase 'the ends,' or rather, *wings* 'of the earth,' gives the idea of its being spread out, or expanded, like the wings of a bird. 'Four corners' are expressly mentioned in Is. xi. 12. Ezek. vii. 2. The view of it, however, as a circular plane finds support in other writers besides Job; as in Is. xl. 22, where the Almighty is represented as sitting above 'the circle of the earth.' According to Ps. xxiv. 2, the earth rests on the circumambient ocean, which was the opinion of Mela; comp. Prov. viii. 27. In the middle or navel of the earth, which thus, whether square or circular in form, lay on the bosom of the water or was self-sustained, there stood Jerusalem, the central and sacred city (Ezek. v. 5; xxxviii. 12; comp. Ps. xlvi. 2).

Views of this kind found prevalence far down into the middle ages. Among the early Christians also were they prevalent. Kosmas (*cir.* 500 A. D.), an Egyptian monk, has left us a notion of their topographical system, of which these are the chief features: The earth is a four-cornered plane, watered on all sides by the ocean, which makes four incisions into the land, at the Arabian and Persian Gulfs, at the Mediterranean and the Caspian Sea, which flow into the interior by subterranean channels. Beyond the sea that washes the sides of the earth, lies a line of country, on the Eastern part of which is Paradise, on whose ends rises a huge lofty wall, sustaining the firma-

ment of heaven. In the North stands a great cone-shaped mountain, behind which the sun hides himself in the evening, and so causes darkness.

The earth, considered in relation to the heavens, had four cardinal points, which are indicated in these lines from the Book of Job (xxiii. 8):

'Lo, I go towards the *East*, but He is not there;
And to the *West*, but cannot perceive Him;
To the *North*, where He worketh, yet cannot
behold Him;
He hideth Himself in the *South*, that I cannot see
Him.'

'The East' is in the original 'forward,' or 'before.' The oriental geographers considered themselves as facing the East, instead of the North, after our custom. Having the sun in front, the West would be at their back, the South on their right hand, and the North on their left. The same view prevails among the Hindoos. It was also prevalent among the ancient Irish and the Mongols (Numb. ii. 3. Gen. xiii. 9. Exod. xiv. 22). These four quarters are in Zechariah (i. 8; vi. 2, *seq.*) set forth by four horses of different colours; the red for the glowing East, grey for the darkening West, black for the North, and white for the South. In the same passage, the four winds are compared to four chariots. The West was considered as a very distant and unknown quarter (Jonah i. 3. Ps. cxxxix. 9), as being occupied by the sea; whence the sea, that is the Mediterranean, denotes the West (1 Kings xviii. 43. Ps. lxxii. 8). The North, as the Hebrew word designates, was the dark part, whence the black horse. It was also conceived of by the Hebrews and by other ancient people as containing the highest land, while the South lay low and tended down to Hades. Hence it became customary to speak of going up when persons travelled towards the North, and of going down when they went Southward (Gen. xii. 10. Numb. xiii. 21). In later writings, the Hebrew Olympus found its place in the North (Is. xiv. 13), where the cherub or protecting Power had his seat (Ezek. xxviii. 14). These latter conceptions may have had an Assyrian origin. When they had obtained prevalence among the Jews, the North came to be regarded as the special place of heaven (Ezek. i. 4). In the North, too, lay Paradise (Gen. ii. 8, *seq.*); and in Job, gold (not 'fair weather,' as in the text; see the margin) came specially from the North (xxxvii. 22).

There are in Hebrew two chief words which are rendered earth: I. *Adamah* (Adam), in Gen. i. 25, is often translated 'ground' (Gen. ii. 5), and seems properly to denote the soil (Gen. iv. 2, 3. Exod. xx. 24). II. The more appropriate word for earth is *chvets*; accordingly, in Gen. i. 1, 'God created the heaven and the earth,' it stands in contrast with heaven, as one of the two component parts

of the universe (ii. 1), but is sometimes rendered 'land,' denoting a district of the earth (ii. 11, 13; iv. 16; x. 10; xi. 31); and in other instances would be better represented by 'land,' or 'country,' than earth (Gen. iv. 12, 14; vi. 4). The interpreter needs great care in order to determine when land or country, and when earth, is intended; for questions of great moment are connected with the decision he may form (Gen. xxvi. 1—4). A similar ambiguity is found in the corresponding Greek term *ge*, which may signify either, I. the earth at large, what the Latins termed *orbis terrarum* (Matt. v. 18); or, II. a district of country (xiv. 34). III. In some instances, the land of Judæa is meant (Matt. xxiii. 35); in others, there is a doubt of the extent of its signification (Matt. v. 5; comp. Ps. xxxvii. 29).

The value of the Greek *ge*, as used by the New-Testament writers in its largest comprehension, is evidently greater than the Hebrew *chets* of any part of the Old Testament. The lapse of some centuries had rendered the meaning of the term earth both more extensive and more definite. The captivity did much to extend the Israelites' knowledge of the earth. Still more to the same effect was done when the Greeks first, and the Romans afterwards, came into contact with the Jews. From an early period, commerce had enlarged the boundaries of geography; but in the centuries which immediately preceded the advent of Christ, the descendants of Abraham, being scattered widely over the more civilised parts of the world, greatly augmented the geographical knowledge of the Jewish nation; the more so because they maintained with their mother city, Jerusalem, a constant and, for the most part, intimate connection. In consequence, the geography of the New is wider and more exact than that of the Old Testament. The Western world comes into prominence, and the boundaries of the Roman empire are the sole limits of its topographical sphere. We add, in conclusion, that while, on the one hand, we thus find the spot first contemplated in Eden expanded into the large spaces comprised within the central parts of the Eastern hemisphere,—on the other, the Roman empire itself, even in its widest extent, comprised only a small portion of the globe.

The view taken of the earth in Scripture does not correspond with that which is furnished by modern science. For this discrepancy those will be prepared who have entered into the spirit of the remarks already made—as in the articles ADAM and CREATION. Revealed religion is from first to last a system of accommodation. As designed to meet, in each case, the wants of the age in which a revelation is made, the revelation itself and the record of it must be adapted to the mind of the age, and so must

be expressed in agreement with its conceptions. But these conceptions, which thus become the vehicle of great spiritual truths and great providential lessons, are themselves, as being purely human, perishing and transitory. Them, therefore, the student of the Bible must let fall; while he preserves with care the divine seed which they contain, finds for that seed a new soil, and so occasions a new birth of spiritual thoughts and conceptions, which, after the spring and summer shall have passed away, will in their turn give place to other forms shaped to the type of another generation.

Dr. Whewell has on the general subject used these words:—'Science is constantly teaching us to describe known facts in new language, but the language of Scripture is always the same. And not only so, but the language of Scripture is necessarily adapted to the common state of man's intellectual development, in which he is supposed not to be possessed of science. Hence the phrases used by Scripture are precisely those which Science soon teaches man to consider as inaccurate. Yet they are not on that account the less fitted for their proper purpose; for if any terms had been used, adapted to a more advanced state of knowledge, they must have been unintelligible among those to whom the Scriptures were first addressed. If the Jews had been told that water existed in the clouds in small drops, they would have marvelled that it did not instantly descend; and to have explained the reason of this would be to teach Atmology in the sacred writings. If they had read in the Scripture that the earth was a sphere, when it appeared to be a plane, they would only have been disturbed in their thoughts, or driven to some wild and baseless imaginations, by a declaration to them so strange. If the Divine speaker, instead of saying that he would set his bow in the clouds, had been made to declare that he would give to water the property of refracting different colours at different angles, how utterly unmeaning to the hearers would the words have been! And in these cases, the expressions being unintelligible, startling, and bewildering, would have been such as tended to unfit the sacred narrative for its place in the providential dispensation of the world' ('Indications of the Creator,' pp. 131, 132).

'To be of the earth' (John iii. 31), is the same as to be from below, in contrast to being from above (18); and 'to speak of (from) the earth,' stands in opposition to coming from heaven; the first denoting a mere earthly, the second a divine origin in relation to the gospel, and the spirit and power of its great promulgators.

EARTHQUAKES, which are motions produced on the earth's solid surface by a force originating in the interior of the globe, and thence acting upward,—which, occurring to a

greater or less extent in all countries, are more frequent near the sea, and vary in intensity from a mere transient and scarcely perceptible movement, to concussions and subversions of the most violent and destructive nature,—are represented both in Hebrew and Greek by words that signify 'shaking' or 'trembling' (Matt. viii. 24, 'tempest' is literally a commotion in the sea); and though we must distinguish between poetic descriptions of the presence of Jehovah (1 Kings xix. 11) and earthquakes, properly so called, yet were the latter by no means unusual in Palestine; since the whole channel which now constitutes the valley of the Jordan, and the district of the Dead Sea, bear clear traces of volcanic action. Similar tokens are found in the hot springs on the shore of the lake of Tiberias, in the marks of exhausted volcanos in the neighbourhood of that lake, and in the basaltic rocks lying between it and the sea of Merom. So lately as Jan. 1, 1837, a fearful earthquake directed its fury along the whole eastern shore of the Mediterranean, and with especial violence in the vicinity of the sea of Tiberias. Jerusalem, in the days of King Uzziah, was visited by so great an earthquake, that it became an epoch so well known as to serve for dating from (Amos i. 1. Zech. xiv. 5; see Matt. xxiv. 7; xxvii. 51, 54).

EASTER (T., according to Bede, from *Eostre*, a goddess specially worshipped in the spring), is the translation, in Acts xii. 4, of a Hebrew word which in Greek letters is *pascha*, denoting the Jewish festival called the Passover. See the article.

EBAL (H. *a heap*). See GERIZIM.

EBONY, from an Eastern root similar in form and meaning, denotes a hard, durable black wood, susceptible of a fine polish, which was much valued in the ancient world, and formed an article of luxury and commerce (Ezek. xxvii. 15). It is still used as an ornamental wood in Mosaic work.

ECCLESIASTES, or the Preacher, is the name of one of the poetical books of the Old-Testament Canon, which in our English Bibles stands between Proverbs and Solomon's Song. The reflections which the composition contains, profess (i. 1) to be 'the words of the Preacher, the son of David, king in Jerusalem' (12). The term 'preacher' is in the original *kohleth*, an abstract noun of the feminine gender, which may be strictly rendered 'assemblage.' This would appear to describe the book as a collection of discourses. But then this word *kohleth* is used as a surname—'the words of *the* assemblage—the son of David' (i. 1). This sounds harsh to an English ear. But Solomon is under special circumstances sur-named Jedidah ('beloved of Jehovah,' 2 Sam. xii. 25), which seems to show that *kohleth* may equally be a surname, derived from his employing himself in addressing and in-

structing the people (xii. 9). In the Latin and in other languages, abstract are sometimes used for concrete nouns. Nor can it occasion surprise that here a feminine form is employed as a man's name, for in Hebrew we find instances of names of men in the feminine gender, and names of women in the masculine. Examples of the former are Ophrah (1 Chron. iv. 14), and Hanaiah (1 Chron. viii. 24); examples of the latter are Abigail (1 Sam. xxv. 3), Sarai (Gen. xi. 29). Still, it may be asked, what is the exact import of the term? The Seventy render the Hebrew by the word *Ecclesiastes*, which Jerome expounds as the person who convenes a congregation, 'whom,' he says, 'we may term *concinator* (speaker or preacher), because he speaks to the people, and his discourse is directed not specially to one, but generally to all.' Grotius understands the word to mean a *collector*, that is, of the pithy sayings of wise men. Döderlein and Nachtigall take *kohleth* in the sense of *collection*, that is, of sages, a kind of college under the presidency of Solomon, whose disputations are written down in the book so denominated.

Among these and other opinions, that is the best which represents the word to mean preacher or teacher (xii. 9—12), both because this import corresponds to the contents of the book, and because it is supported by the Alexandrine translators, who probably, in giving the rendering *Ecclesiastes*, fixed and transmitted an established tradition.

'Vanity of vanities, all is vanity,'—thus the book opens, and thus it ends (i. 2; xii. 8). The whole circle of things is vanity. What is, vanishes; what was, re-appears; what happened, happens again; there is nothing new under the sun (i. 4—11). Not more durable is the gain from wisdom which man promises himself, for in much wisdom is grief, and he that increaseth knowledge increaseth sorrow (i. 12—18). Neither is there any real gain in abundance of earthly possessions, and in the pleasures of sense in union with wisdom; one fate awaits the wise man and the fool; both die and are forgotten; what man in his wisdom acquires, passes to another who has bestowed no labour on its acquisition. The best thing appears to be to enjoy what the Creator bestows; yet even this proves vanity (ii.). Changeful and perishing are all things; the pains which men give themselves have no result. Man's highest good on earth is the enjoyment of the pleasures of life, which are to be regarded as the gift of God. Only what God does has permanence, and remains for ever the same (iii. 1—15). In the holy place of judgment prevail injustice and force. The fate of man and beast is the same; there is no other happiness for a mortal than to enjoy himself in his deeds (iii. 16—22). Many are the tears of the unprotected and the oppressed;

death is better than life; never to have had existence is better still. Vain are the labours and strivings of men (iv.). These mournful reflections the author interrupts by certain moralisings in relation to the service of God, vows, oppression, and wealth (v. vi.). Proverbs on various subjects ensue, and the Preacher declares that he has failed to find a truly virtuous woman (vii.), and that it is proper and wise to obey kings (viii. 1—5). Returning to the tone which he had for a time laid aside, he states himself unable to understand the dealings of Providence; the righteous man is unfortunate, the wicked prosperous; enjoyment is the only good (viii. 6—ix. 10). Wisdom surpasses all earthly things, yet folly often receives the preference (ix. 11—x. 7). Then ensue sentences touching reverence to governors, the advantages of the wise over the foolish, and the pursuits and consequences of beneficence (x. 8—xi. 6). Let man enjoy life, and remember his Creator, before evil and death arrive; 'then shall the dust return to the earth as it was, and the spirit shall return unto God, who gave it' (xi. 7—xii. 7). The conclusion of the whole matter is, 'Fear God and keep his commandments, for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil' (xii. 8—14).

Ecclesiastes is a series of tentative disquisitions on that subject which has engaged the earnest attention of contemplative minds in all ages, namely, the real good of man. These disquisitions are not set forth in an abstract or metaphysical manner; but, according to the custom of the East and the analogy of the Bible, they appear in a practical shape, as so many experiences through which the mind of the writer had gone. Arrived at the season of his decline, he calmly undertakes a review of the past. All that a man and a king could know, he had known. The whole circle of human life lay open to his view; for that portion of it which he had not known by experience, he knew by sight and contemplation. This circle, therefore, with its various and complicated movements, he undertakes to describe, not in sketches and pictures, but in proverbs and sententious observations, which are strung together in short separate clusters, yet are united by the thought and the aim that run through the whole. That thought is the vanity of all human and earthly good. That aim is the necessity of obedience to God.

The thought is variously illustrated and confirmed. In the process remarks are made which wear a gloomy aspect, and reflect the shades of a mind worn by the exercise of power, and darkened by sensual indulgence, in a state of society which required the preparatory discipline of many centuries in order to bring it up to the degree of culture requi-

site for the reception of Christianity. By a Christian standard, therefore, it is unfair to judge these observations. The book is conceived, and must be considered, in the spirit of the old dispensation, as reflected from the mind of an Eastern potentate, and of a Hebrew monarch who, in his old age, fell under the Divine displeasure in consequence of his addictedness to his harem, and to the idolatrous practices which some of its inmates encouraged (1 Kings xi. 1—8; comp. Neh. xiii. 26). The objects of that displeasure, and the thoughts and feelings connected with them, the Christian is required to disapprove. It must, however, be added, that the writer need not be considered as setting his seal to every remark made in the course of his collection. He appears to have described his opinions and feelings as they were at successive eras of his life, without intending to intimate that each one accorded with his deliberate and final judgment. In this way he might at one time entertain a thought which he afterwards saw reason to correct and disavow. Accordingly, sentences which would otherwise bear the appearance of contradictions (iv. 2, 3; vii. 1—3; comp. ix. 4—6), may be expounded as different views, entertained at different times and in dissimilar states of mind. If the passage in iii. 21 should appear to represent the termination of existence with man to be the same as it is with the brute, the distinct asseveration towards the end of the poem, to the effect that while the dust returns to the earth, the spirit returns to God, who gave it (xii. 7), revokes the former doubt, and declares the writer's last and settled conviction. To such variations of opinion all men are liable, and that the more, the greater is the degree in which they are left to the workings of their own minds and the results of their own experience; and it merits attention in our estimate of the book before us, that the writer lays no claim to any special enlightenment from the great source of spiritual truth. The experiences of a mind such as that of Solomon must have been of a very diverse character. Light and shade were strangely mingled together. Good and evil existed there in measures exceeding ordinary bounds. The youth who, in the pure native ardour of a generous and untarnished heart, asked of God wisdom in preference to opulence, rank and power (1 Kings iii. 5, *seq.*), must have had feelings the very reverse of those which pervaded the mind of the aged king, broken down by the cares of state and the pursuits of pleasure. Yet is there a sober light and a higher wisdom around him in his declining days. The writer, beginning life as an enthusiast, may have become a voluptuary in its course, and as such denied all goodness, even that of woman's heart (vii. 28). Yet, under the influence of religion, however misled by female seductions, he did

not fail to arrive, in his old age, at a great spiritual truth, which could not but exert a refining and elevating power. In agreement with the tenor of these observations, we find in the latter portions of *kohēleth* a superior moral tone, a purer religious elevation. What can in its way be finer or more impressive than the passage which extends from the first to the seventh verse of the twelfth chapter? The eleventh is scarcely inferior either in thought or expression. Whatever may have been the darkness and exhaustion of Solomon's mind in his later years, these and other passages (iii. 1—8; v. 1—6) suffice to show that there were periods when his feelings rose to a loftier and more worthy tone, the final expression of which may be read in the two last verses of the last chapter. Here the writer records as 'the conclusion of the whole matter,' so his deliberate and settled judgment.

This judgment contains the aim to which we referred above. Here is the purpose for which the discourse was made, the proposition it was designed to establish—the great final conclusion; the verdict after the evidence and the summing up. But if these verses exhibit the object of the author or teacher, then by that object must the piece be judged. And whatever opinion may be held respecting the argument and its illustrative accompaniments, no doubt the aim was good and pious, and the result no less useful to man than honourable to God. That man should fear God and keep his commandments, is of all truths the most important. Worthy of its importance is the representation of it as 'the whole duty of man.' And the enforcement of that duty on the ground of God's judicial character, applies a high, true, scriptural and influential motive to a course of conduct, the observance of which, whether with the light of Judaism or the better light of the Gospel, would lead to that holiness of life in which are displayed God's will and man's happiness.

The aim and result, then, of the book of Ecclesiastes, is the furtherance of true religion. For so important an end was the author or compiler led to work under the general bearing of that great spiritual purpose of the Hebrew religion, namely, the promotion of holiness as the aim of God, the duty of man, and the harmony of the world. We revere the religion which had so noble an aim, and exerted so desirable a tendency. We receive 'the conclusion of the whole matter' arrived at by Solomon, with gratitude not the less cordial, because the aim and the argument are those of one who had had experience of all the good and evil felt and done under the sun. The testimony of such a person has a peculiar worth. And the value of the book in which that testimony is recorded is, in our opinion, high. On the authority of a king, a nearly absolute king; of

an opulent prince; of a sage famed for his wisdom throughout the world; of a voluptuary and an idolater,—we learn that all mere earthly pleasure, the highest and the most dazzling, is vanity of vanities; and that 'the whole of man,' all that he ought to do, his highest good, his sole lasting happiness, is found in the love and service of God.

It thus appears that the aim and conclusion of Ecclesiastes is the same as those which are found in other writings ascribed to Solomon, namely, that wisdom or religion, practical religious wisdom, or 'the fear of God,' is 'the principal thing' (Prov. iv. 7). It was in this view of wisdom, that is in a religious light, that the Preacher undertook to search out concerning all things that are done under the sun (i. 13). And to the present hour the Christian must, as a Christian, be prepared to acquiesce in the conclusion to which the series of disquisitions leads their author. Consult Rom. viii. 18. 2 Cor. iv. 17. James i. 9, *seq.*; iv. 14; v. 1—8. 1 Pet. i. 22, *seq.*

We have spoken on the supposition that Solomon was the author of the book under consideration. Whether this is or is not certain, the tenor of our observations holds good; for, beyond a doubt, the writer intended to set forth Solomon's opinions. The discourse is certainly ascribed to 'the son of David, king in Jerusalem' (i. 1, 12). Is Solomon meant? In its general character this poem comports with what we know of Solomon's position and views. That monarch was famed for wisdom, not so much in its theoretical as in its practical and didactic relations. Such is the office sustained by 'the Preacher' (xii. 9, 10). He was a sovereign, and might be influenced in his teachings by a wish to sustain royalty. Accordingly, he has striven to enforce its claims (viii. 2, *seq.*; x. 20); and certainly no one was better prepared to discourse on the subject here treated of than Solomon, who had partaken of all earthly good even to satiety. Yet may these things be true of a composition which, intended to produce a religious result in 'the conclusion of the whole matter,' puts into the mouth of a well-known sage such reflections as learning and experience might supply, and judgment and taste approve. But the words, 'I, the Preacher, was king in Jerusalem' (i. 12), could scarcely have been used by Solomon himself, and seem to betray a later hand. In 16, the Preacher is made to compare himself with other kings—'all that have been before me in Jerusalem'; whereas Solomon had but two predecessors, Saul and David; comp. ii. 9. The indirect manner in which 'the Preacher' is introduced speaking (i. 2; vii. 27) for examples—'Vanity of vanities, saith the Preacher'—agree with the idea that we have before us a composition, not of the Preacher himself (Solomon), but of one who made use of

his authority for a praiseworthy purpose. With this assumption accords the fact, that the writer ascribes the disquisitions not expressly to Solomon, but to some one who was king over Israel in Jerusalem; thus avoiding the invidiousness of directly making Solomon the author of the work. But the strongest evidence against that monarch's being the author is found in peculiarities of diction. We here borrow the words of Wellbeloved in his Introduction to Ecclesiastes. 'That learned and sagacious critic, Grotius, first noticed the occurrence of some terms in the work foreign to the Hebrew language, not met with in the Book of Proverbs, or in any Jewish writing prior to the Babylonish captivity; and the number of such terms has been considerably enlarged by modern critics. These are not merely words occurring only once, or philosophical terms, for which the nature of the work might account; they are such as are found only in Daniel and Ezra and the Chaldee versions; and the words which express the philosophical opinions of the writer are pure Hebrew. They are also words borrowed from the Persians, and it can hardly be imagined that such could be known to Solomon' (p. 6). In agreement with this, Herbst, a Roman Catholic professor of theology, says in his *Einleitung* (ii. 2, 249), 'If we examine the diction of the Preacher, we find not only that it has nothing in common with that of Solomon or that of his age, but that it belongs to the language of works composed after the exile. It is not merely that we find here and there a Chaldaism, but the linguistic usages of the book are from first to last of a degenerate and foreign kind, and even approximate to the Rabbinical.' It is indeed true that Ecclesiastes has, from very early times, formed a part of the Jewish canon; yet both Jewish and Christian critics have questioned its authority. According to Jerome, the Hebrews 'say that among other writings of Solomon which have passed away, this book also ought to be obliterated, because it asserts that the creatures of God are vain, holds all to be of no account, and prefers to every thing else, food, drink, and pleasure. From this verse only it gained a title to be placed in the number of the divine books (the canon), namely, where in its general summary it declares that the conclusion to which its discourses lead, is most easy of obedience, namely, that we should fear God, and do his commands.'

It is not unlikely that, as Cicero in his *Latius*, or treatise on old age, with a view to gain attention and authority, put into the mouth of Cato such sentiments as that sage might have uttered, so here a post-exilian writer ascribed to Solomon such opinions as he thought suitable to the known experience of that sovereign, and fitted to illustrate and enforce the conclusion at which he aimed,

and for the establishment of which he undertook the task. These opinions, in the form of proverbs, he may have in part originated, in part collected and arranged. It is thus explained how it is that in some passages we find reflections of a miscellaneous nature, and bearing but little on the theme or the conclusion of the book.

Under the guidance of these views we are enabled to account for the chief facts, namely, the peculiar designation of the work, its apparent connection with Solomon, and its Aramaic phraseology.

This book of Ecclesiastes, which is in entire harmony with the proneness of the Hebrew mind to moralise on religion, life, and duty, seems to have excited much attention, and led, in consequence, to imitations. Such imitations are found in two apocryphal works, *The Wisdom of the Son of Sirach*, or *Ecclesiasticus*, and *The Wisdom of Solomon*.

EDEN (*H. pleasure*), the delightful country in the East of which we read in the book of Genesis that God planted a garden, wherein he put the man whom he had created, and out of whose soil he made to grow every tree that is pleasant to the sight and good for food; where he formed a helpmeet for Adam in Eve his wife (Gen. ii.).

For the determination of the exact locality of Eden, labour has been unsparingly bestowed, and theories advanced in profusion. The most probable opinion places it in the high lands of Armenia (see DIVISION), though in truth the least exceptionable theory takes for granted a degree of acquaintance with the earth on the part of the sacred writer, which the Scriptures neither claim nor justify (see EARTH). The narrative in Genesis is obviously conceived by one whose knowledge of the globe was, for the most part, restricted to Western Asia; for had he been acquainted with remote eastern or remote northern climes, he would not, as above we see he did, place in the garden of Eden all the animal and vegetable products of the earth; and, in consequence, those which flourish only in high northern and southern latitudes, or in the islands of the Pacific Ocean.

The truth is, that the moderns have fastened on the sacred penman their own conceptions of the globe, and thus made him say that of which he had not the remotest idea. All his statements should be taken as understood by himself, and the measure of his acquaintance with the earth is the limit of his teachings, as well as the key to the opinions that he entertained. Of that of which he knew, he could say, nothing; and the most superficial knowledge of the history of geography shows that even in the days of Jesus and his apostles, the best-informed writer could not have extended his thoughts much beyond the boundaries of the Roman empire.

The teaching, however, of the narrative is, that Eden was the source of all life, intellectual as well as animal and vegetable. Hence, but for the fall and the consequent expulsion of the first pair from the garden, the earth would have remained unpeopled and ungarnished—a lifeless desert, created for no other apparent purpose than to afford a pleasant dwelling to Adam and Eve; for as to descendants, it was only after 'the loss of Eden' that 'Adam knew his wife' (Gen. iv. 1). Such a view of God's providence is not in accordance with that universal teaching of nature which shows that every thing is made for use, and answers the divinely-intended purpose; and that certainly in our globe, and probably in the universe, there is no district, no part, no tiny spot, which is not filled with living creatures peculiarly fitted for the conditions under which they live, and having each a species of happiness that satisfies the demands of their nature, and so conduces to the manifestation of God's glory and the illustration of his goodness (see CREATION).

EDIFICATION (L. *edeo*, a 'house,' and *facio*, 'I make') properly signifies a building (Mark xiii. 1; comp. 1 Cor. iii. 9); and hence a spiritual edifice, spiritual growth, or progress (Rom. xiv. 19. 2 Cor. x. 8. Ephes. iv. 16).

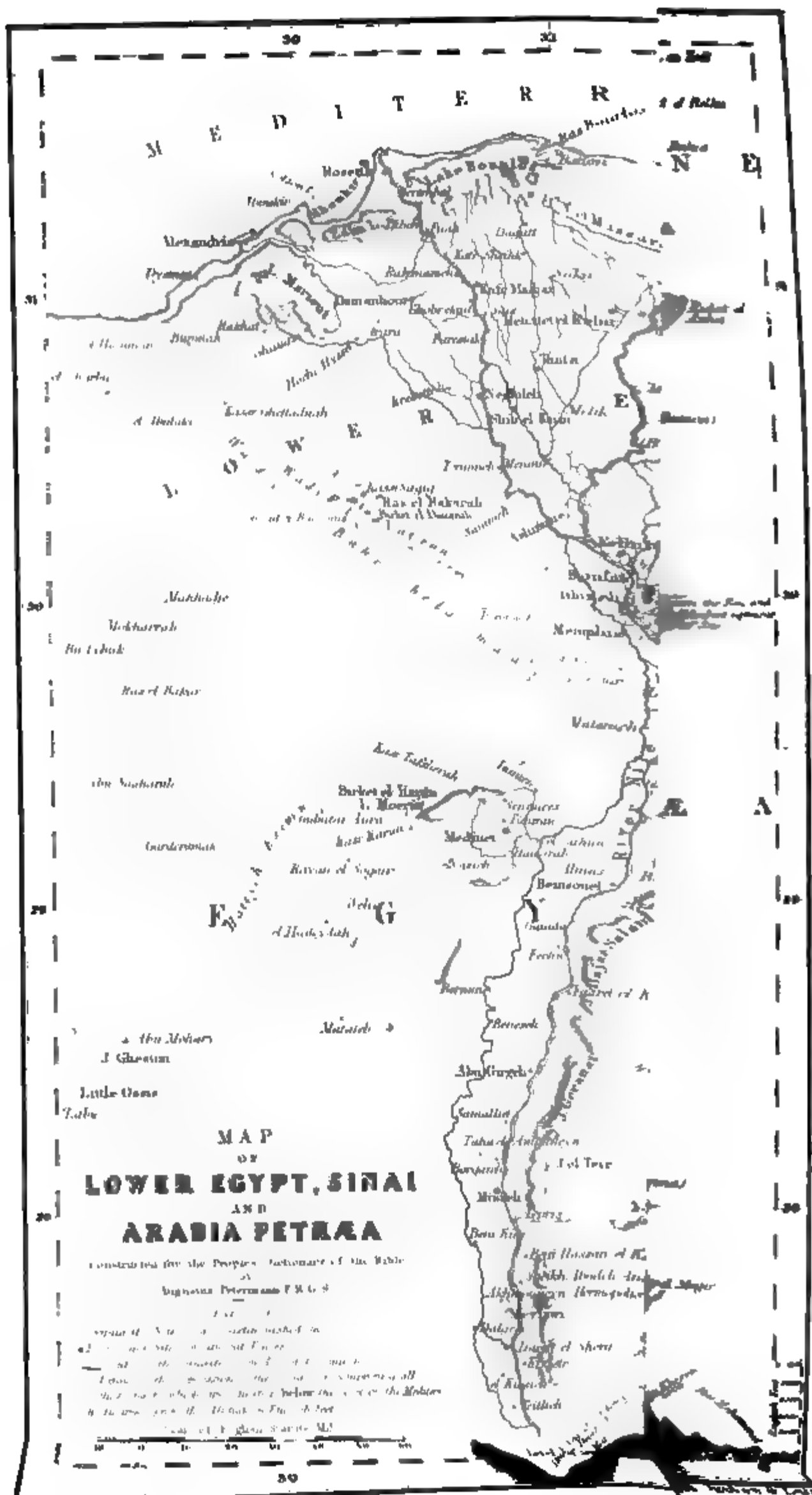
EDOM (H. *red*, or *dark-coloured*), a surname of Esau, given him either in consequence of his being of a red colour when born (Gen. xxv. 25), or from his desiring red pottage of his brother Jacob, when he had come in faint from the field (30). From him descended Edom, considered as a people, the Edomites (xxxvi. 8, seq.), after he had settled down in Mount Seir, which from him bore the name of the land of Edom; among the Greeks and Romans, Idumæa. This country lay to the south of Palestine, with its north-west end on the southern extremity of the Dead Sea, and so on the south-east end of the territory of Judah. The land is distinguished by Mount Seir, a continuation of Mount Gilead, or the range of hills which runs along the Jordan on the eastern side, and stretches southward till it reaches the Eilatitic arm of the Red Sea, down the eastern side of the broad vale of the Arabah. Only a little to the east did Edom extend beyond Mount Seir, while its extremities, the Eilatitic arm of the Red Sea and the southern end of the Dead Sea, defined the natural length of the country. But the borders of a wandering and plundering horde like the Edomites cannot be laid down with any strictness, for they easily expand or contract themselves as circumstances may seem to require. Accordingly, we find Edom to have been master over the country lying immediately south-east of Palestine. Hence it was that Moses, on drawing near from the wilderness to the land of promise, was compelled to entreat permission to pass through Idumæa,

which being refused, he was obliged to take a circuit, and, placing himself on the east of Seir, follow the direction of that mountain towards the north till he arrived nearly opposite Jericho (Numb. xx. 14, seq.; xxi. 4, seq.). In the time of Solomon, we find Ezion-geber and Eloth, though possessed by that monarch, still accounted 'in the land of Edom' (2 Chron. viii. 17). At a later period, at the time of the exile, the Nabathæans had spread over these parts, and the Edomites were limited to the northern half of the region (Is. lx. 7). Thus narrowed towards the south, they extended their sway on the north, certainly on the western, and possibly on the eastern, side of the Jordan; for the Maccabees contended against them in the territory of Judah, and by Josephus Hebron is reckoned a part of Idumæa, and Gaza is described as environed by it.

Edom is a high, mountainous country, with steep, precipices, clefts, and picturesque valleys. Its valleys were of old rendered fruitful by cultivation, for want of which they are now, for the most part, a prey to the desert. It was in relation to its valleys that Jacob described Esau's dwelling as 'the fatness of the earth and of the dew of heaven' (Genesis xxvii. 39). There are at present vales which bear trees, shrubs, and flowers, while the higher lands towards the East are cultivated and productive. The hills contain many natural caverns, and the sand-stone of which they are composed makes the formation of others very easy. In such caves



dwelt the Horites, whose name denotes dwellers in caves, and the later abodes of the Edomites were in part hewn out of the solid rock which often rises perpendicularly from the vales. Hence Jeremiah compares their dwellings to the nest of the eagle 'roosting in the



rock' (xlix. 16). Even yet the temples with wonder and admiration triumphs of ancient art in the wild, torn, and precipitous mountain, especially in the gorge which con- justly-celebrated remains of the Petra (see Bozra).

destroyed or expelled the ancient Edomites took possession of the land, through which they refused a passage to their brethren the Israelites, who from the earliest period entertained unfriendly feelings towards them. Hence ensued hostilities which for ages produced evil results (Numb. xx. 14, seq.; xxi. 4. Judg. xi. 16). The ancient enmity led Saul to invade the Edomites (1 Sam. xiv. 47); but they were unable to maintain their independence in the days of the victorious David, who conquered and took military possession of the country (2 Sam. viii. 14). The Edomites remained subject to the Hebrews until, in the days of Joram, they recovered their independence (2 Kings viii. 20, seq.); and though Amaziah and Uzziah gained advantages over them (2 Kings xiv. 7. 2 Chron. v. 11; xxvi. 2), yet they freed themselves under Ahaz, and continued independent (2 Chron. xxviii. 17). On the invasion of the Chaldeans, under Nebuchadnezzar, the Edomites joined his ranks, and aided him in the overthrow of Jerusalem; which accounts for the glowing hatred against Edom found in the prophets. Henceforth they appear bitter enemies of the Israelites (Ezek. xxxv. 10. 1 Maccab. v. 3, 65. 2 Maccab. x. 17, seq.; xii. 32, seq.), until, being vanquished by John Hyrcanus, and compelled to be circumcised, they were in a measure incorporated with the Jewish nation. Hence Herod, aided by the power of Rome, though an Idumæan by birth, found it possible to become king of the Jews. For the last time, the name of Edomite, as descriptive of a distinct people, occurs in Josephus, when he relates that 20,000 Idumæans, invited to render aid against Titus, only augmented the miseries of the city, which they abandoned before its final overthrow.

The Edomites are generally represented in the Jewish writings under the worse features of their character, as a rude, violent, and predatory people. Yet they were not destitute of the germs of Eastern culture. Especially about the time of the captivity they appear to have spread in an easterly direction, and to have taken part in the commerce which was carried on between India and the Western world, for which their harbours in the Red Sea afforded peculiar facilities. At least, this is true of the Nabathæans, an Arab race, whose name extended itself more and more over those regions (Lam. iv. 21. Ezek. xxv. 13). The existing ruins of Petra suffice of themselves to show that, at

least at the time when those edifices came into existence, the region of Mount Seir (the modern Dschebal and Es-schera) had attained to a high degree of material culture. This development of external grandeur could hardly have existed apart from a general intellectual superiority. Accordingly, in Obadiah (8) we read of the wise men of Edom, and the understanding of the Mount of Esau; and in Jer. xlix. 7, 'Concerning Edom, thus saith Jehovah: Is wisdom no more in Teman? Is counsel perished from the prudent? is their wisdom vanished?' (8). That the Edomites enjoyed the reputation of being philosophical thinkers, may be inferred from the fact, that the author of the Book of Job places the scene of his drama (like the 'Samson Agonistes') in the land of Uz, which in Scripture stands connected with Edom (Lam. iv. 21); and the parties who dispute with Job, especially the chief speaker, Eliphaz of Teman, belonged to the part of Arabia which we have now surveyed.

EDREI, a town and district of the Hauran (Auranitis), on the east of the Jordan, belonging to the kingdom of Og, king of Bashan, who was near the place defeated by Moses (Numb. xxi. 33—35. Deut. i. 4; iii. 1—3). It is found in the modern Dera, a village now in ruins. In the Christian period, Edrei was a bishop's see.

EFFEMINATE (L. *femina*, 'a woman'), which, in allusion to the gentler qualities of woman, signifies, in relation to man, what is weak or luxurious, and so unbecoming, is the rendering of a Greek term that means soft (Matt. xi. 8), and is applied, in 1 Cor. vi. 9, to an unnatural vice very common among the ancient heathen.

EGLON, a royal Canaanitish city, lying between Eleutheropolis and Gaza (Josh. x. 3, 34, 36; xii. 12). It afterwards belonged to Judah (xv. 39). It is identified with the modern Adschlan, a place which lies on a low round elevation, covered with scattered houses of unhewn stone.

EGYPT, in Africa, comprising the valley of the Nile between N. lat. 24 deg. 6 min. and 31 deg. 35 min., bounded on the north by the Mediterranean, on the east by the Isthmus of Suez and the Red Sea, on the south by Nubia, and on the west by the Lybian desert, is a country famous in all periods of civilisation for its monuments, arts, and mysteries; which, from its intimate relation to the Hebrew people, and its bearing on great questions regarding the primæval history of man, has for the student of the Bible a peculiar interest. This interest the discoveries of the last half century, especially those of Champollion, Lepsius, and Bunsen, have raised to a very great height.

The name *Egypt* owes its origin to the Greeks, and is, therefore, of no early date. In Homer, the word signifies the Nile; so

that Egypt was by that people, and not without reason, termed the land of the Nile. After the same manner, it was described by them as 'the gift of the Nile,' on whose waters the fertility of the country and the existence of its inhabitants have ever depended (comp. Ezek. xvii. 8; xxix. 9). The Egyptians themselves named the country *Chme*, *Chemi*, or *Kemi*. Accordingly, in the poetic diction of the Bible, it is denominated 'the land of Ham' (Ps. lxxviii. 51; cv. 23, 27; cvi. 22). The common Hebrew name was *Misraim*, as now, among the Arabs, it is called *Mizr*, or *Misr*. Another form of this word is *Mazor*, which also stands for Egypt in the poetic phraseology of the Bible, though in our translation it is not rendered as a proper name, but according to its derivative import, 'besieged' or 'fenced places;' but 'the rivers of besieged places' in 2 Kings xix. 24, should be translated, 'the rivers of Egypt.' See Is. xix. 6; xxxvii. 25. Micah vii. 12, where 'fortified cities' should be, 'cities of Egypt.' The land also bears in the Bible the name of *Rahab* (Is. xxx. 7; li. 9. Ps. lxxxvii. 4; lxxxix. 10).

Over the north-east of Africa spreads an immense desert, which extends eastwardly far into Asia. This desert is cut in a direction from south to north by two parallel lines of hills, the valley intervening between which is watered by the Nile, and forms the land of Egypt, which is thus seen to be a long bed or canal, affording another instance of the fact, that civilisation had for its earliest seats warm vales sheltered by high lands, and watered by their streams. The length of Egypt from north to south is 450 geographical miles. Its breadth is small but various, depending on the approaching or receding of the hills by which it is bounded and defined, and which only in the north retire so far as to give space for the river to expand itself into several arms, all of which directly or indirectly fall into the Mediterranean Sea. Though the valley thus formed constituted Egypt, properly so called, yet the dominion of the country extended, both on the west and the east, over lands which, being without rivers, cities, or other limits, cannot be accurately defined. The Egyptians, however, possessed the country so far as the northern extremity of the Red Sea, which was of great mercantile importance, as well as the coast of the Mediterranean, on towards Palestine. Hence a winter stream which lies to the south of Gaza, where afterwards the town of Rhinocolura probably lay, may have received the name of 'river of Egypt,' because the Egyptians extended thither their power along the north-eastern coast (Numb. xxxiv. 5. Josh. xv. 4. 2 Kings xxiv. 7. Is. xxvii. 12). One of the border towns of Egypt towards the Arabian desert was Migdol, in the vicinity of the present Suez (Exod. xiv. 2. Jer. xlv. 1). Hence

the land was described by its northern and southern extremes as 'from Migdol (see the margin) to Syene unto the border of Ethiopia' (Ezek. xxix. 10; xxx. 6). This makes Egypt to extend in length from the cataracts to the Mediterranean, for Syene was the most southern city of the land. It is commonly divided into Upper and Lower Egypt, of which the former stretches from the Ethiopian boundary, or Syene, to the point where the Nile divides into three chief branches, that is, to the neighbourhood of the ancient Memphis, the modern Cairo (*Kahira*). Lower Egypt comprises the country embraced by the two extreme arms of the river and the Mediterranean, being called the Delta, from its resemblance in shape to the Greek letter, Δ, of that name. What we have here termed Upper Egypt is sometimes divided into a northern and southern part, of which the former bears the name of Upper, the latter of Middle Egypt. Upper Egypt in this sense is also denominated the Thebais, from the renowned city of Thebes (*No* or *No-Ammon*), which was its capital. Middle Egypt is sometimes termed Heptanomis. As Egypt is strictly the land lying along the banks of the Nile, so is it a flat country, flanked on both sides by a range of lime-stone hills. Lower Egypt is a continuous plain, broken by no risings of the ground, which is only a little more elevated than the stream itself. When it is covered with its luxuriant vegetation, it offers to the stranger a most charming prospect, which soon becomes monotonous and wearying, from want of variety. Its low position and the proximity of the hill ranges, which receive, reflect, augment, and hold in the heat of the sun, cause it to be an extremely hot land, showing the propriety of the name Ham (*hot*). This is true chiefly of Upper Egypt, the rather because it is unrefreshed by the cool breezes from the sea that visit the Delta. The air is uncommonly dry, for rain seldom falls in Egypt; the atmosphere clear and shining, though often loaded with sand from the desert, which but for the sheltering hills would have made a country that has teemed with human beings, and fostered the arts, a waste undistinguishable from the wilderness through which it runs. The dryness, however, of its sky, and a corresponding dryness of its sandy soil, have been the occasion that its works of art have been preserved through a number of centuries and in a degree of perfection which have no parallels in the history of the world. But the same qualities of earth and air diminish the healthfulness of the land, which foreigners can inhabit with pleasure only in the months of December, January, and February, and cause diseases of the eye to be very prevalent among the natives. The water of the Nile is not every one's drink, grateful

and salubrious as it may be to Egyptians, and high as was the reverence in which it was held in ancient times. With so large a portion of the soil of a moveable nature, high winds are very troublesome. The Chamsin, a hot south wind, which fills the air with fine particles of sand, so that the face of the heavens is beclouded and the sun loses its light, becoming a violet-coloured disk, is baneful, and even dangerous, especially when it overtakes the traveller unprepared. A land that lies so low, that is overflowed with water, and that is compelled, for the sake of vegetation, to retain the overflow which must often become stagnant, if not putrid, can hardly fail to engender an abundance of vermin, as well as diseases of various kinds. Of these the worst is the plague, which, though not frequent there, is, when it comes, very destructive, and is thought to have in Egypt its proper home; whence it spreads over neighbouring countries.

To the diseases and natural pests which more or less prevail in Egypt, reference has been made by some in order to explain the ten plagues with which God smote the land when the reigning Pharaoh refused to set the Israelites at liberty (Exod. viii.—xi.). According to the views which hence arise, the waters of the Nile were turned into blood, in so far as such an appearance might ensue from the red colour which the stream, in consequence of the earthy matter with which it is loaded, assumes at the time of its annual overflow; the frogs and the lice (properly gnats) are found in the vermin which at certain seasons swarm in the land; the blains may be taken to be the common disease of the skin which shows itself in pustules, and bears the name of Nile-seed,—a not dangerous, but troublesome disorder; flocks of locusts are by no means uncommon; and the darkness was caused by the Chamsin. But the narrative, beyond a question, speaks of extraordinary events. Nor does this hypothesis explain the storm of hail, for such an event is of very rare occurrence in Egypt. It equally leaves the death of the first-born unaccounted for. And the Chamsin, though it beclouds the face of the sky, does not produce darkness. Nor do the evils spoken of as natural to the country, occur at the same time, as did the ten plagues, still less give any appearance of depending in their advent on the will or the word of man. Such attempts to refer the miraculous to merely ordinary causes, pervert instead of expounding the Bible, though in their remote results they may furnish useful materials for the wise expositor; and in the case under consideration, suggest the remark that the miracles, as wrought by Moses, would be the more striking and impressive when it appeared that he possessed supreme power over the ordinary plagues of the

country which came and went at his bidding, not merely in their usual manner, but grouped together and augmented in their power of destruction.

The Nile, which has three principal branches, of which the two that are most important bear the name of the white river, and the blue river, takes its rise in the high lands north of the Equator. At 17 deg. 45 min. N. lat. it joins its third or eastern branch, whence it flows in a course 1200 geographical miles in length down into the Mediterranean. Its annual overflow is mainly owing to the periodical rains that fall within the tropics. About the end of May the first rise of the river is seen at the Cataracts. In the middle of June a gradual and continuous increase may be witnessed as low as Memphis. In the beginning of August the canals were in old times periodically opened, when the waters overflowed the plain. As the Nile rose, the peasants were careful to remove the flocks and herds from the low lands. The rich alluvial deposits which the river spread over Nubia and Egypt, were mainly derived through the blue river; the white river, or longest stream, bringing nothing of the kind. The Nile proceeds in its current uniformly and quietly at the rate of two and a half or three miles an hour, always deep enough for navigation. Its water is usually blue, but it becomes of a deep brick-red during the inundation.

Whatever Egypt has been, it owes to the Nile. The river is not expressly mentioned in the Scriptures, so little did their writers aim to give a full account of all that was under their eyes, still less a detailed history of the ancient world. But the Nile is meant when the sacred text speaks of '*the river*;' for such, to the Egyptians, the Nile emphatically was (Gen. xli. 1. Exod. i. 22; ii. 3; vii. 15). To it were the Egyptians indebted for everything. But for the continuity of its flow, the country would have been a mere desert valley, dry and barren, except in the season of winter. The regular overflow of its waters spread abroad the most prolific fertility, which in its turn gave sustenance to human beings, and was the occasion of that abundance of food which paved the way to wealth, and afforded a fostering encouragement to the arts and refinements of civilised life. The natural inundation was much extended in its prevalence, and augmented in its benefits, by artificial means, which by canals, sluices, and reservoirs, carried its fertilising waters over the surface of Lower Egypt. At the time when the inundation was at its highest (in September), the land had the appearance of a widely-extended sea, the surface here and there broken by islands, which were elevations bearing villages and towns, the intercourse between

which was maintained by boats and rafts. Wherever the waters did not reach, barrenness prevailed; and if the river failed to attain its ordinary height, the country was afflicted with dearth and famine. The calamities consequent on the diminution or failure of the rich supplies brought by the Nile, are spoken of in Isaiah xix. 5, 6, and Ezek. xxx. 12; comp. xxxii. 14. Among the means employed for the irrigation of the country, was a water-wheel worked by the foot, which conveyed the water to spots whither the stream did not ordinarily reach, or where the constant presence of water was necessary for agricultural purposes. The process of working this machine, which appears to be mentioned by the Jew Philo, was very laborious, and in general may be taken as an emblem of difficulty in the tillage of the soil; whence appears the import of the passage, which has often been misunderstood, found in Deut. xi. 10, 11:—‘For the land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed and *wateredst it with thy foot*, as a garden of herbs; but the land is a land of hills and valleys, and drinketh water of the rain of heaven.’ The ensuing passage from Perkins’ ‘Persia’ (p. 426), describes, as now practised, usages in irrigation well known among the ancient Egyptians:—‘All crops in Persia must be artificially irrigated, as rain seldom falls there during the warm months of the year. The fact that the plains are nearly level facilitates the process. Water is taken by canals from the small rivers that roll down from the mountains, and conveyed along near the foot of the declivities. Smaller canals, leading from the main ones, carry it down to prescribed sections of the plain; and these are again subdivided, and conduct it to particular fields as it is needed. The openings from the main canals are readily closed when sufficient water is taken out for a given field, and the stream then passes on to cheer and fertilise the thirsty soil of the next neighbour. The ease with which the gardener changes these streams, by closing or opening a channel with his spade, or even with his foot, vividly illustrates the Scripture allusion to the Divine sovereignty: ‘The king’s heart is in the hand of the Lord, as the rivers (rivulets) of water; he turneth it whithersoever he will’ (Prov. xxi. 1).

The pursuits of husbandry, as the great source of the wealth of the country, were held in special honour and encouraged by various means; so that the soldiers, a class inferior to none but the priesthood, and from which only the king, when not of the priestly order, could be chosen, were permitted, and even induced, to occupy their leisure time in the tillage of lands allotted them by go-

vernment; and every priest and noble of the country was expected to use his utmost endeavours in order to promote the industry of the agricultural population. Agriculture thus pursued enabled so confined a valley to maintain a population of seven millions, to supply neighbouring countries with corn, to support at one time an army of 410,000 men, besides auxiliaries, to extend its conquests into the heart of Asia, and to exercise for ages great moral influence throughout a large portion of Asia and Africa. Indeed, Egypt was a granary where, from the earliest times, all people felt sure of finding a plentiful store of corn. Some idea may be formed of its productiveness from the fact, that seven years of plenty afforded, from the superabundance of the crops, a sufficiency of corn to supply not only the whole population during seven years of dearth, but ‘all countries’ which sent to Egypt to buy it, when the reigning Pharaoh, by the advice of Joseph, laid up the annual surplus as a provision for coming need (Gen. xii. 10; xli. 29, *seq.*; xlii. 2, *seq.*).

The successful prosecution of agriculture gave birth to commerce. The advancement of civilisation led to numerous inventions, and to improvements in the ordinary necessities of life; so that Egypt at length became the first of nations in manufactures, and was famed amongst foreigners for the excellence of her fine linen, her cotton and woollen stuffs, cabinet work, porcelain, glass, and many other branches of industry. In the Bible we find indications of skill in the art of weaving (Is. xix. 9). ‘Fine linen, with embroidered work,’ the same authority informs us, was obtained in Egypt by the Tyrians (Ezek. xxvii. 7). As early as the time of Joseph, ‘vestures of fine linen’ were in use, being kept by the monarch as ensigns of dignity for favoured members of his court (Gen. xli. 42).

The Nile, besides the vegetable treasures of which it is the occasion, supplies abundance of fish for human food; so that the Israelites, when on their toilsome journeyings, longed for ‘the fish which we did eat in Egypt freely;’ also ‘the cucumbers, and the melons, and the leeks, and the onions, and the garlick’ (Numb. xi. 5). From Is. xix. 8—10, we learn that the number of those who gained their livelihood by fishing was considerable; we also learn some of the practices by which they exercised their skill, illustrations of which, addressed to the eye, may still be seen on the surviving monuments. The tillage of the ground proceeded in conjunction with grazing and pasturage. Large flocks and herds formed part of the possessions of the wealthy; the breed of horses received special attention; besides those required for the army and for private use, many were sold to foreign traders

(Deut. xvii. 16. 1 Kings x. 28, 29. Is. xxxi. 1; xxxvi. 9).

The various processes employed for watering the land gave rise to skill in the structure of machines, which, though at first of a simple kind, prepared the way for others, and in course of time led to the formation of such as were capable of rendering efficient aid in the erection of vast architectural edifices. It is reasonable to suppose that, as the inundation subsided, litigation sometimes occurred between neighbours respecting the limits of their fields, which were unenclosed; and the fall of a portion of the bank, carried away during the rise of the Nile, frequently made great alterations in the extent of land near the river side. Hence the necessity of some means to determine the quantity which belonged to each person. The land-tax also called for the resources of practical geometry. The science of mensuration, which would be needed in the earliest settlement of property in the hands of individuals, is by the monumental evidence carried back to the primæval ages of Egyptian history. Besides the measurement of superficial areas, it was of importance to agriculture to distribute the benefits of the inundation in due proportion to each individual, so that the lands which were low might not enjoy the exclusive advantages of the fertilising water by constantly draining it from those of a higher level. For this purpose, it was necessary to ascertain the various elevations of the country, and to construct accurately levelled canals and dykes; and if it is true that Menes, the first king, turned the course of the Nile into a new channel that he had caused to be made, we have proof that, long before his time, the Egyptians had arrived at considerable knowledge in this branch of science, since so great an undertaking could have been the result only of long experience. The peculiar character of the river led to minute observations respecting its increase during the inundation; nilometers, for measuring its gradual rise and fall, were set up in various parts of the country, and persons were appointed to observe each daily change, and to proclaim the facts. On their reports depended the time for opening the canals, whose mouths were kept closed until the river had risen to a certain height; on which occasion, grand festivities were observed throughout the country, in order that every person might show his sense of the great benefit vouchsafed by the gods to the favoured land. Superstition added to the zeal of a credulous people. The deity of the river was propitiated by suitable oblations. Seneca states, that on a particular festival the priests threw presents of gold into the stream near Philæ, at a place called 'the Veins of the Nile,' where first they were wont to discern the rise of the inundation. The

fixing of the time when this auspicious event might be looked for, became an object of great social consequence. Experience showed that the annual return of the inundation coincided with the heliacal rising of Sothis, or the Dog-star. In the observations and calculations which these things implied, are involved the rise and growth of astronomy, which science, as well as that of geometry, is thus found to be referable to the peculiarities of the Nile, and must have been successfully cultivated in Egypt at very early periods. To these we may also attribute the accurate method adopted by the Egyptians in the regulation of the year. By the seasons so definitely marked in Egypt, its inhabitants were taught to correct those inaccuracies to which, at first, an approximate calculation was liable. Their year may originally have been lunar, but it was soon made to consist of twelve months of thirty days each, making a total of 360 days. Ere long, it was discovered that the seasons were disturbed. Five additional days were, therefore, introduced at the end of the last month, Mesoré. Still, there was a defect to which a people who were annually warned by the rise of the Nile, could not long remain insensible; for in 120 years they would find that they had lost a whole month. In order to remedy this evil, they added a quarter of a day, by making every fourth year to consist of 366 days.

These scientific attainments did not long remain, if, indeed, they ever existed, in a pure state. A knowledge of the resources of nature was abused in the formation of pretended arts, by which man's influence over external things might be augmented; the result, if not the aim, of which was, the domination of the learned few, who, as priests, magicians, and astrologers, held the people in complete subjection. Even as early as the days of Moses, we find dealers in the dark pursuits of credulity and imposture—a distinct, recognised, and influential class, near, if not in, the court of the monarch (Exod. vii. 11); and as the simplicity of primitive manners was replaced by the sophistications of degenerate days and declining civilisation, Egypt became famous for occult science, and degraded by gross deceptions. What, in relation to the age of Moses, may have been truly characterised as 'the wisdom of Egypt' (Acts vii. 22), sank by degrees into dark delusions which even religion did not disdain to employ, or a superstitious adherence to established usages which kept the nation bound hand and foot to 'old wives' fables.'

In architecture it was that the science of the Egyptians was most effectually displayed. Their achievements in the construction of edifices even now presents to the eye of the wondering and gratified traveller, monuments which, for magnitude,

grandeur and durability, have never been surpassed. The banks of the Nile are on both sides scattered with the remains of Egyptian art. But at Thebes they appear in a grandeur which solitude renders imposing and sublime. The most remarkable object is the temple-palace of Karnak, of which the ensuing cut exhibits the chief entrance, with its two obelisks (restored).



CHIEF PYLON, KARNAK.

Majestic in ruin, what must this building have been when perfect! The walls, columns, architraves, ceilings—every surface exposed to the eye, is overspread with intaglio sculptures,—gods, heroes, and hieroglyphics, painted in once vivid colours. No description can convey an idea of its sublime effect. What massive grandeur in its vistas of enormous columns! What scenic effects in the gradations of light and shade, and accidental gleamings athwart the aisles! As you move on, new combinations unfold themselves every moment. Wherever the eye wanders, it is filled with picture—rank behind rank—vista beyond vista. Here your eye runs along a pillared avenue, and rests upon a vast column at the end, torn from its basis and thrown against the next; now it 'is led a wanton chase' through a labyrinth of columns which, from another point, fall into regular succession. All the resources of Egyptian architecture are here displayed in perfection;—its enormous masses, its long close files of columns, its deep seclusions, and its rich pervading

sculptural decorations. The demolition of some of these masses excites even more wonder than their erection. Solid pyla (towered gate-ways) of enormous bulk are broken up or riven in twain. Vast-built columns seem to have been dragged from their foundations in a mass. Architraves many tons in weight, wrenched from their place, now impend over the aisles, suspended by yet heavier masses, which have perhaps been thus nicely poising them for ages. One might believe the men of those days were

'Giants of mighty bone and bold emprise.'



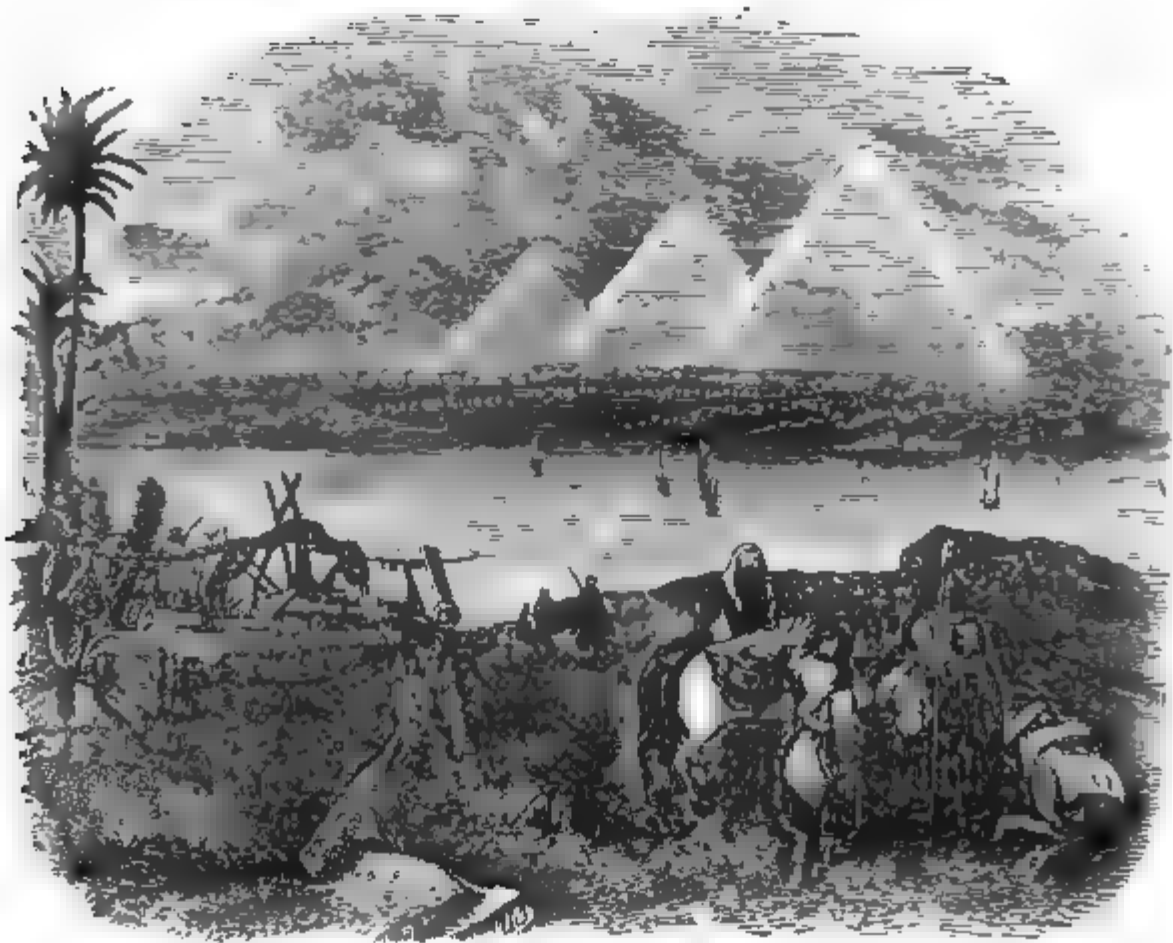
HALL OF COLUMNS, THEBES.

But the hall of columns was but a part of this wonderful fabric. Immense pyla, half-buried quadrangles, and halls, granite obelisks, and tremendous piles of fallen masonry, once formed a range of buildings 1200 feet in length. The chief entrance was through the gate-way of the west front, sixty-three feet high. Besides these, there were other isolated and subordinate buildings. The whole appears to have been separated from the din of the city by an outward enclosure of unburnt brick, comprising an area of about 680 yards in length. A succession of four great pyla led across this area to the side of the chief structure. The outermost pylon, as it was exposed to the view of the city, and first received the advancing procession, was the most magnificent. These

grand pyla were the peculiar pride of Thebes. Each monarch sought to shed lustre on his name by the erection of some enduring monument. Superstition seconded the aspirations for fame, and proved the active patron of architecture. Edifices were always erected in honour of one of the gods. But every reign could not produce an entire temple; most kings, therefore, contented themselves with adding to one already built; and as any number of these pyla might be annexed to a building without disturbing the symmetry of its design, a work of this kind was generally chosen. Thus these stupendous monuments were so multiplied at Thebes, that they became associated with its very name; and hence the well-known epithet 'the hundred-gated.' An avenue of colossal sphinxes appears to have been continued from Luxor up to the outer precinct of Karnak. The few of them that now remain are mutilated and half-interred; but how imposing the effect of such a vista, extending nearly a mile and a half over the plain, terminated by the great facade of Luxor! All these buildings formed parts of one magnificent whole. All were constructed of gigantic blocks, and most were covered

with sculpture. In each block is seen the fruit of days or weeks of labour. How incalculable, then, the amount of toil and skill here expended! Pass through the successive courts and halls, ascend the pyla, and look down on the masses beneath; acquaint yourself with the general design and the decorative details; then place the symmetric whole before your mind's eye in the first glory of its variously-painted decorations;—and the temple-palace of Karnak will appear 'the splendid lie' of an enchanter rather than a real edifice, the slow product of human hands. Yet such was the imperial abode of the Pharaohs when Europe was yet in primeval barbarism; ages before Romulus took his omen on the Palatine hill.

The ruins are strewn in chaotic confusion over a sandy plain broken into shapeless mounds. Here profound silence reigns. A few camels about to journey over the desert are reposing peacefully in the arms of the great quadrangle. An Arab boy may be seen stretched on the sand in the ruined sanctuary, sleeping away the noon-tide heat, his meek-eyed ass standing by as motionless as the statues near him. The mournful cooings of unseen doves are alone heard in



PYRAMIDS OF GIZAH.

halls that once resounded with Egyptian revelry; owls have established themselves in the obscure spots of the ponderous architraves, and as they sit mute and motionless they are mistaken for hieroglyphic figures; should they chance to move, the antique

sculpture seems suddenly endowed with life. You may seat yourself on a fallen column, and looking up to one of the great pyla, imagine an ancient procession defiling through its portal, the singers and the minstrels, the priestesses waving aloft their

sistra (timbrels), the streaming banners, the clang of trumpets, and the acclamations of the Theban multitude;—then let your eye glance over the silent ruins around you, and no eloquence could so impressively enforce the trite lesson of the transitoriness of worldly grandeur.

The three great pyramids of Gizeh are the chief of an assemblage of sepulchral works, once the cemetery for the rich and noble Memphis (comp. Hosea ix. 6), which lay about ten miles to the south-east. The far-famed group are based on a ledge of rock seventy or eighty feet high, rising out of a swell in an arid waste, just where it sinks into cultivated lands, and between five and six miles from the Nile.

On leaving the village of Gizeh, on the river bank opposite Old Cairo, the pyramids rise before you, glittering white against the blue sky; but the flatness of the plain and the purity of the atmosphere deceive the eye as to their distance and their size. You appear almost at their base, while yet several miles intervene. As you advance, they gradually unfold their gigantic dimensions; but you must have been some time on the spot—your eye must have repeatedly travelled along the Great Pyramid's 740 feet of base, and up its steep, towering angles—before you can fully understand its immensity, and the untold amount of labour involved in its erection. Thousands of enormous stones, all accurately squared, are here elevated hundreds of feet above the ground: each was hoisted step by step up the sides till it reached its bed. One can scarcely view these buildings without the conviction that they are the work of an enslaved and driven race. In their erection, little else was required of the artificers than physical exertion and obedience to the taskmaster. Yet these creations exhibit a sublime simplicity of conception, and a dauntless hardihood of enterprise, which, when fully appreciated, take possession of the soul. The dimensions of the Great Pyramid have been differently stated, the mounds of rubbish round the base rendering it difficult to obtain accurate measurements. Those taken during Colonel Vyse's operations in 1837, are—original base, feet, 764; original inclined height, 611. The original perpendicular height, therefore, supposing the pyramid to have been carried up nearly to a point, was about 480 feet, or 43 more than St. Peter's, and 100 more than St. Paul's. The area covered was almost thirteen acres and a half. The mighty mass may be described by the familiar illustration of a solid pile, occupying the whole area of Lincoln's-Inn Fields, and ascending to a point one hundred feet higher than the top of St. Paul's. According to Pliny, 368,000 men were employed on its erection for twenty years; and Herodotus tells us, that an in-

scription on the exterior stated that the expense of providing them with onions and other roots amounted to 16,000 talents. Col. Vyse estimates the masonry of the Great Pyramid at 6,316,000 tons. Though whole mosques have probably been built out of its spoils, the integrity of its form remains unimpaired, and from a distance you perceive hardly a trace of violence or decay. The present entrance is a small opening to the north front, about three feet and a half wide, and rather more than four high. This is the mouth of a long low tunnel, of the same contracted dimensions, descending at a steep slope into the heart of the edifice. Wathen has thus described his visit to the interior:—
 'Two peasants accompanied me; one leading the way with lights, and another following in the rear with a supply of water, without which you go nowhere in this thirsty land. As we proceeded, the glimmer from behind grew fainter till it was quite lost. Now descending, now ascending, we made our way through narrow passages, winding communications, and gloomy, bat-infested chambers, till I had lost all clue to our real position. Before and behind was black darkness; our wax lights threw a fitful flicker upon the near objects; and as we moved on, our footsteps and voices awoke the echoes and startled the genii of the place. At last, after ascending a long and very lofty passage, we came to the central sepulchral chamber, the inner shrine of this vast mausoleum. Here, walls, floor and roof, are all formed with massive blocks of polished red granite, reaching from floor to ceiling, and stretching from wall to wall. A large granite sarcophagus stood at one end of the apartment—its sole contents being rubbish and dust, not a single hieroglyphic upon it or the walls of the chamber. The massive granite floor had been torn up, probably by some greedy searcher for hidden treasures: the gloomy walls were blackened with innumerable inscriptions. Such is the fate of the jealously-guarded tomb of the tyrant Cheops!—its secret chambers the abode of bats, and scrawled with the names of strangers of all lands; the era of its foundation and the intricacies of its interior, problems for the chronologist and the explorer. How admirably adapted would have been these mysterious penetralia to the purposes of a crafty priesthood in imposing on the credulity of superstitious devotees! How exactly fitted for the performance of their initiatory rites with awe-inspiring effect; for bodying forth the allegoric doctrines of their mystic faith, or enacting the fables ascribed to their gods.' (Arts and Antiq. of Egypt, p. 151.) In other chambers, Colonel Vyse discovered a few rough hieroglyphics on the walls, which were the first traces of writing found within the pyramids. Though probably nothing more than the chance scribblings of Cheops' ma-

sons, they are very interesting. Among them appeared the name of Rhufu, who is held to be the Saphis, or Cheops, to whom Manetho and Herodotus respectively ascribe the erection of this extraordinary structure. In the third pyramid also, Col. Vyse found the name of its alleged builder, namely, Mycerinus. The amount of labour employed in the construction of the pyramids exceeds all imagination, for they were numerous in Egypt. A tabular view lying before us gives details of not fewer than thirty-eight, of which remains still exist.

The pyramids about whose purpose and use so much has been written, were, with other stately edifices, designed for mausolea, or tombs, the aim being to enshrine the corpse deep within the earth or mass of masonry, far from the stir of the living world. Egyptian tombs are never found in cultivable or inhabited parts—always in the desert, on the skirts of the alluvial plain. In the pyramids the sepulchral apartment is either in the centre of the solid building, or

scorped in the remotest part. No pains was too great to express the concern the Egyptians felt towards the dead, agreeably to the touching sentiment which Sophocles puts into the mouth of the daughter of Oedipus:

'Our latest, longest home
Is with the dead; and therefore would I please
The lifeless, not the living. I shall rest
For ever there.'

The pyramids of Gizeh, however, ill answered the purpose indicated in these lines. 'The bones of the two oppressors (Cheops and Chephren, builders of the first and the second), who for two generations,' we cite Bunsen ('*Egyptens Stelle*,' ii. 178), 'tormented hundreds of thousands day after day, have been torn from their sepulchral chambers, which were destined to defy the curiosity and destructiveness of men, and preserve their bodies for ever from the annihilation which they dreaded. Nay, Diodorus relates an Egyptian tradition, according to which both of these kings, owing to the apprehensions which were entertained of a violent outbreak of popular fury, were silently deposited in humble graves, and never occupied the pyramids. But the good and philanthropic king (Mycerinus, builder of the third), who put an end to the inhuman oppression of the people, and in consequence of this lived in poetry and song, even to the latest times, as the people's darling, has, even to our days, although his coffin has been broken open, remained in his own pyramid, and has now, rescued from the mass of ruins, found a resting-place worthy of him. A notable destiny! The old monarchy of the Pharaohs, of which he was the eighteenth ruler, has passed away; two other monarchies have followed it, and the destroyers of the most ancient have also made their exit from the stage of history. The gods of Egypt have crumbled into dust; 'son of the Pharaohs' is a name of reproach in the Pharaohs' land; even the language has grown dumb among the people. The body of Mencheres (Mycerinus), however, now rests more securely than it did 5000 years ago—in the world-ruling island which is protected by the might of freedom and civilisation, still more than by the waves which encircle it—amid the treasures of every realm of nature, and the most sublime remains of human art.' For the explanation of the latter part of this passage it is necessary to add, that though the sarcophagus of the good Mycerinus, discovered by Vyse in the third pyramid, was itself lost off the coast of Spain on its voyage to England, the lid, with its inscription, and the body of the king, are now in the British Museum.

The view at sun-rise from the summit of the Great Pyramid is striking and impressive. The shadows of the three gigantic structures lie stretched beneath over the

2 M 2



THIRD PYRAMID.

View of the sepulchral chamber, showing the sarcophagus or coffin of its builder, Mycerinus.

in the rock beneath it. In the built tombs near the Gizeh pyramids, a deep well was sunk, and the mummy deposited in a cell at the bottom. In the tombs of E'Siout, not content with a chamber hollowed out of the face of the cliff, they sunk shafts, and formed more secluded cells within the mountain. For the royal sepulchres of Thebes they first selected the loneliest ruins; for each tomb they carried a gallery deep into the hill, and then placed the

mouldering memorials of long-forgotten ages. Westward, an undulating desert plain extends to the white hills, which from this point southward shut in the Egyptian valley, now approaching the river, now sweeping off inland; the eye can follow no further westward, but for many a hundred leagues beyond stretch the silent solitudes of the great African desert. To the north-east and south you look down on the fertile fields of Egypt, here emerging from its long narrow valley, and spreading into the expanse of the Delta. Through the midst of the plain 'prolific Nile pours along his earthly tide,' borne from the far-off regions of Central Africa, and now soon to mingle with the blue waters of the Mediterranean. Beyond the river, and backed by the Mocattam hills, are seen the tall minarets of the modern capital. Villages nestled in groves of palms are scattered over the plain, or during the inundation rise like islands out of the lakes. To the south-east, the pyramids of Sakkara are seen glistening in the sunshine. Above spreads the same cloudless azure that canopied the court of the Pharaohs. The historic recollections of the scene are also full of interest. Within a few leagues are the sites of Memphis, the second metropolis of Egypt, and of On or Heliopolis, the city of Joseph's father-in-law, Potipherah, and, it may be, the scene of his temptation, his captivity, and at last his greatness. It was through the defiles of the mountains to the east, behind Cairo, that the vast host of Hebrew slaves marched out with a high hand under their enterprising leader, and began to unfold the roll of their national destinies.

The early history of Egypt is a subject which is still involved in difficulty, though Bunsen may be considered as having rendered it probable that it extends much farther backwards than the ordinary chronology allows. One of the most forcible of Bunsen's arguments, namely, that the earliest state in which we find Egypt as made known by the monuments and other sources of information, implies the lapse of an anterior period of considerable duration, since such a period was indispensable as a precursor to the then existing state of civilisation, is not without corroboration in the sacred record; for in the earlier days of Abraham (*cir.* 1920) the Scriptures represent Egypt as already the granary of the surrounding countries, and in possession of a regularly-organised government, under princes and a monarch who had his harem, which, after the manner of eastern despots, he was wont to replenish by arbitrarily taking the beauties that were brought under his notice, and who abounded in such wealth as 'cattle, silver, and gold' (Gen. xii. 10, *seq.*). Now the interval which the ordinary chronology puts between the flood and Abraham's descent

into Egypt, is much too short to have admitted of this development of the arts and resources of life, whatever remains of former civilisation we may suppose to have survived the submersion of the earth; though, if the flood was in reality but partial in its prevalence, the argument loses some of its force, and the ordinary chronology is not so incapable to solve great problems in the history of civilisation.

The original of the Egyptian people is also attended with questions which it is not easy to answer. Whence were they? Did they descend the Nile from the southern districts of Nubia or Abyssinia? Did they proceed at once from the high lands of Armenia into the valley of the Nile? Did the first fathers of the nation, on quitting Armenia, migrate into eastern lands, and only after some ages return towards the west, and fix themselves in the longitudinal basin on the eastern limits of Africa? To which of the stems, that of Shem or that of Ham, are they to be referred? If, originally, Egypt was settled by Hamites, as the Scripture clearly implies (Gen. x. 6), may not an Asiatic people, descended from the superior tribe of Shem, have taken possession of the country, expelling or destroying its aboriginal possessors? These are points into which our space forbids us to enter. We may, however, remark that Bunsen finds, both in the religion and the language of the Egyptians, such as the remains of their civilisation present them to us, evidences that they had their origin in Asia, if not in the high lands of Caucasus and Armenia. In confirmation of this opinion may be quoted the authority of the Quarterly Review (*cxlv.* p. 153), which says,—'No one who has studied the subject, can doubt that the Egyptian language may claim an Asiatic, and indeed a Shemitic parentage. We are disposed to go further in this opinion than M. Bunsen; and we hold that the Egyptian language was not only Shemitic, but is presented to us in the same condition as the Hebrew,—perhaps somewhat less disorganised, but exhibiting traces of the same original mechanism, defaced by nearly the same corruptions.'

Bunsen divides the general history of Egypt into three kingdoms—the ancient, the middle, and the new. Of the ancient, Menes was the first king, who, in the year 3643 A.C., descending the Nile from This, his original settlement in the Thebais, became the founder of Memphis and of the sole monarchy. The dynasty of Menes lasted for 190 years; and while one branch of his family continued the succession in Upper Egypt, another, the third dynasty as it is called, reigned for 224 years at Memphis, and carried forward the process of social development which Menes had begun, introducing a symbolical worship, improving the system of writing, and founding a class-division of the Egp-

tians. The fourth dynasty also reigned at Memphis 155 years over the united kingdom. It was again divided between an Elephantine and a Memphite dynasty for 107 years. Two Memphite dynasties succeeded, the seventh and eighth, and a Theban, the eleventh, for 166 years; but contemporaneous with these were two dynasties of Heracleopolis in Lower Egypt, the ninth and tenth. The twelfth was Theban, and lasted 147 years. In the reign of the third king of the thirteenth dynasty, and after the house had ruled Egypt 87 years, the invasion of the Hyksos overthrew the old monarchy 1076 years after Menes, and 2568 years A. C. The co-existence of two sovereignties in the same land is, however, unsupported by any documentary evidence, and hardly reconcilable with the jealousy which neighbouring monarchs are apt to entertain. But if future inquiries should invalidate this theory, the lengthened chronological period assigned by Bunsen must lose a great support, and can meanwhile be in no way regarded as established irreversibly.

The domination of the foreign dynasties of the Hyksos or the middle monarchy, according to Chevalier Bunsen, terminated, after a period of 929 years, in 1639 A. C. Who the Hyksos were (we give the substance of Bunsen's observations), Manetho distinctly declares. They were, according to him, either Phœnicians or Arabs, that is shepherds, who pressed into the country from the north or the north-east. The hypothesis that they were Scythian herdsmen needs no serious confutation. They were inhabitants of Canaan, apparently connected with North-Arabian Bedouins.

After an interval of nine centuries, the ancient line of the Pharaohs issued from their retreat in the Thebais, drove the Hyksos first from Memphis, and finally from their stronghold in Lower Egypt, and founded the new monarchy, which was prolonged through thirteen dynasties. The Hyksos were expelled by the eighteenth dynasty, which reigned for 220 years. The next dynasty, which ruled Egypt for 112 years, is distinguished by the well-known name of Rameses the Great, called also Sesostri. In regard to the new monarchy it has been well remarked, 'the names of the principal monarchs, and the great facts of their reigns, are subject to no doubt. We still see the nations of the earth bearing their tribute to the third Thothmes,—the gold, ivory and ebony of the south, the apes of Western Africa, the precious vases of Sidonian workmanship, the horses and chariots, it may be, of Media. We see Rameses driving before him the flying hosts of his enemies, trampling them under the feet of his horses, or crushing them beneath the wheels of his car; attacking their fleets and storming their towns. We can even follow him into

the recesses of his harem, and distinguish the game with which he amused himself in his hours of relaxation. Nor is it the sovereigns only, their pompous titles, their splendid ceremonials, their victories and their sports, that the imperishable works of the Egyptians have preserved to us. The whole life of the people is portrayed in the paintings with which they have adorned the walls of the tombs, which they regarded as their everlasting habitation' (Prospective Review, p. 28).

With Abraham commence the scriptural notices of Egypt. Thither, under the goad of famine, that patriarch descended, and there he acquired great wealth (Gen. xii. 10, *seq.*). His journey implies that already the land and its characteristics were known in Palestine; and one consequence of his visit was, to render the relations of the two countries more intimate; for we find Sarah, Abraham's wife, in possession of an Egyptian slave, whose name was Hagar, of whom the patriarch had a son, Ishmael, the founder of the Arab tribes. The possession of an Egyptian slave in Abraham's family gives reason to think that the Hebrews were at this time socially superior to the Egyptians; while the fact that an Egyptian slave became his concubine, renders it probable that there was no distinction of race, perhaps not much of conformation or colour, between the two peoples.

From this early period intercourse was maintained between Egypt and Palestine, down to the fall of the Jewish state. Of this intercourse the Bible, referring to that land more than two hundred times, contains striking and important, though irregular and unconnected notices, which, in a more or less decided degree, accord with what is known of the country and its history from independent sources. A more minute inquiry than can be here instituted would end in showing, that both in what he enjoined and what he forbade, in much of the general tenor of his legislation, Moses had a view to things to be learnt, but far more often to things to be avoided, in Egyptian laws and usages. The influence of Egypt on Palestine, and reciprocally of Palestine on Egypt, was during many centuries immediate and considerable. The general connection of the two lands with their inhabitants and institutions, as that connection appears in the sacred record, is in harmony with what other authorities would lead us to expect. The unparalleled discoveries of recent days have tended to corroborate the general train of the Biblical history, and to throw light on its import and on the observances of the people who penned its narratives. Had not the substance of the sacred record been historically correct, the disinterring of Egyptian life which has of late taken place could not have failed to explode its pretensions; while

in truth the more we learn of Egypt, the more we know of the Hebrews, and the more we are impressed with the deep and ever-enduring realities of their national existence.

Still more important, in an historical point of view, than that of Abraham, was Joseph's visit to Egypt, where, under peculiar circumstances, he became prime minister of the country, gave shelter to his aged father, and secured for his people a home in Goshen, on the east of Memphis, the scene of Joseph's distinction; and so indirectly paved the way for those signal events which accompanied the exodus, and led on to the establishment of the Israelites in Canaan. This is a portion of the Hebrew history which it has been attempted, both in ancient and in modern times, to invalidate. The attempts have utterly failed, and the Biblical narratives connected with it exhibit, in a general picture as well as in some minute features, the Egyptian monarchy as we still behold it in the paintings and sculptures of its monumental remains.

According to the opinion of some authorities, it was during the residence of the Israelites in Egypt that a rude nomadic horde, named Hyksos, or shepherds, penetrated by its eastern boundaries into Egypt, being attracted by the fertile plains of the Delta. Settling after some lapse of time, and no small struggle, in Memphis, their chiefs made that city their capital, where they ruled over Lower Egypt. Governing with a rod of iron, they spread abroad wasting and terror, driving the native princes into the Upper country. Either one of these Hyksos monarchs or the entire dynasty, historians have recognised in 'the new king over Egypt which knew not Joseph' (Exod. i. 8); and in the consequences of their hostility, the feelings of aversion which made 'every shepherd an abomination unto the Egyptians' (Gen. xli. 34). The facts recorded in the Scripture respecting these early periods would have been more serviceable, at least for the purposes of chronology, had the proper names of the several kings been given; but the narrative speaks of them under the general appellation of Pharaoh, which is a name of office equivalent to our monarch.

About five centuries after Moses, and nearly a thousand years before Christ, there begins a series of contemporaneous events, of which evidence is found both in the Bible and the Egyptian authorities (Bunsen, 'Ægyptens Stelle,' iii. 51). On this point the learned German remarks, 'Here are found manifold and interesting points of contact, of which the latest is the contemporaneousness of Zedekiah and Jeremiah with Pharaoh-Hophra, the fourth king of the twenty-sixth dynasty; and the most ancient, the contemporaneousness of Rehoboam,

the son of Solomon, with the head of the twenty-second, namely, Schesonk-sesak. All these Biblical statements accord with the traditions and the contemporaneous monuments of the Egyptians in the most satisfactory manner' (Bunsen, i. 207).

During the agitated period which intervened between Joshua and David, the relations of the Israelites with Egypt, if in reality they were of importance, could scarcely have found a pen to record them; but as soon as the government became settled in the hands of Solomon, we find Egypt again appearing prominently in the Scriptures, for that monarch 'made affinity with Pharaoh, king of Egypt, and took Pharaoh's daughter' (1 Kings iii. 1, seq.), an alliance which added to his power (ix. 16). The good understanding terminated before Solomon's death; for Jeroboam, when in danger of losing his life in consequence of rebelling against his sovereign, found refuge and protection with 'Shishak, king of Egypt' (xi. 40). On the accession of Rehoboam, the fugitive received active support from Shishak, who (970 A.C.) took and plundered Jerusalem (xiv. 25); and it appears probable that during the ninth century before Christ, Egypt, in conjunction with Edom, carried on hostilities against Judah (Joel iii. 19). At a later time, in the reign of Hezekiah, we find Egypt alarmed, and soon assailed, by the Assyrian arms. Then an influential party in Judah manifested a strong inclination to an alliance with Egypt, in order to withstand the common foe (Isaiah xxx. 2, seq.; xxxi. 1; xxxvi. 6; comp. xviii. 2). An alliance ensued, though the prophets raised their warning voices against it. Great peril was the consequence (2 Kings xviii. 13, seq.). A change in the councils of Judah ensued; for we find its monarch, Josiah, fighting, on the side of Assyria, against Pharaoh-Necho (xxiii. 29). Judah for a short time fell under Egyptian influence (xxiii. 33), until the Chaldaean supremacy gained prevalence in the West. An alliance of the last king of Judah with Egypt (Jer. xli. 30. Ezek. xvii. 15) brought ruin on that kingdom. Many Jews fled into Egypt (Jer. xli. 17; xlii. 14, seq.), where already were a considerable number of Israelites (Zech. x. 10).

The kingdom of Israel at the first found support in Egypt. A closer approximation took place under Hoshea, when the latter, being tributary to Shalmaneser, king of Assyria, sought alliance with 'So, king of Egypt,' and was, in consequence, captured and imprisoned by the former, who proceeded to enslave the whole nation (2 Kings xvii. 3, seq. Hos. v. 13; vii. 11).

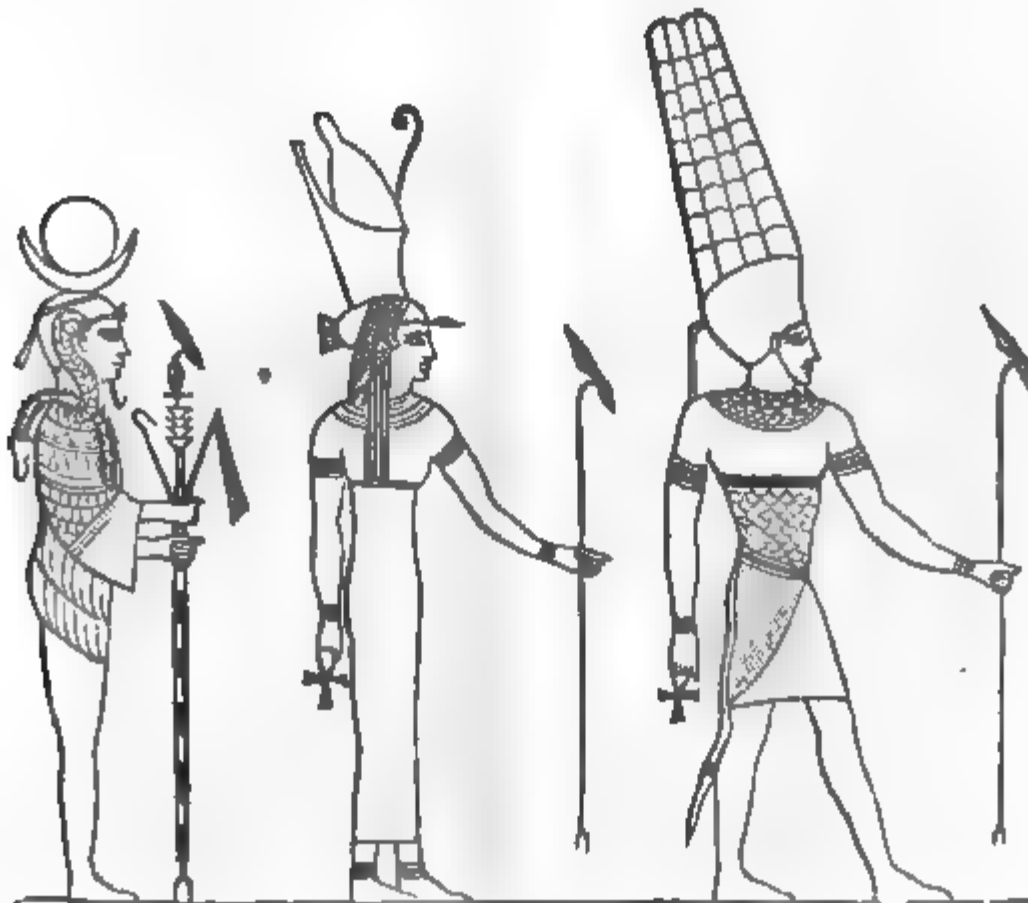
In the progress of events the time arrived when Egypt, having for centuries held sway in North-Eastern Africa, and occasionally competed with Assyria for influence and dominion, was, with its external glory, rather

tarnished than impaired, to fall under the power of conquerors who for a time gained the empire of the world. Thus Psammennus, son of Amasis, and with him the government of the country by native princes, fell before the arms of Cambyses, monarch of the newly-established Medo-Persian kingdom. Egypt remained a Persian province till the time of Alexander, who made it a part of the great Macedonian empire (330 A. C.). After Alexander's death, Ptolemy, his general, became first governor and then king of Egypt. To his dominion also belonged the greater part of the surrounding lands, and amongst them Palestine, the possession of which, however, was afterwards lost. Under the successors of Ptolemy, Egypt remained till the year 30 A. C., when it became a Roman province. In the division of the Roman dominion, it fell to the Eastern empire (395 A. D.); and about 640 A. D. coming into the hands of the Arabs, Egypt has since remained under Mohammedan control.

During the Ptolemaic period of the history of Egypt, that country became a place of refuge and resort for Israelites, to whom, even in Alexandria, valuable rights and immunities were conceded. Under Ptolemy Philopator (180 A. C.), they built at Leontopolis, after the model of the house of God in the capital of their native land, a splendid temple, in which they established a complete system of Jewish worship, to aid in which

the Hebrew Scriptures were translated into Greek, which was their ordinary tongue, and had now become the language of the civilised world.

The religion of the Egyptians consisted essentially in the worship of the powers of nature, which being set forth by visible images, after the general manner in which the native teachers communicated instructions to their pupils by appealing to their sense of sight, gave rise to forms in which the most diverse and heterogeneous members and features were united, which originally were symbolical of ideas; but in process of time, and the growth of corruption, losing their significance at least with the multitude, came to be blindly and unintelligently worshipped in and for themselves, 'stocks and stones' though they were. The assemblage in one figure of emblematical features taken from different animals, gave rise to sculptured and painted divinities of the most grotesque, and to a Christian mind the most repulsive nature (see vol. i. 288, 329, &c.). In some instances, however, the human form is not only preferred as the image of the divinity, but kept in itself free from association with parts borrowed from the brute creation, the symbols employed being attached to, rather than incorporated in the figure of a man or woman (comp. Ezek. xvi. 17), as in this cut, representing Chons-Hor, Hathor, and Sevek-Ra, the triple divinity of the Ombitic nome or district.

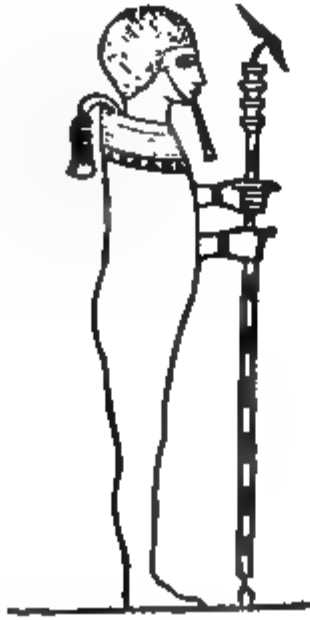


CHONS-HOR.

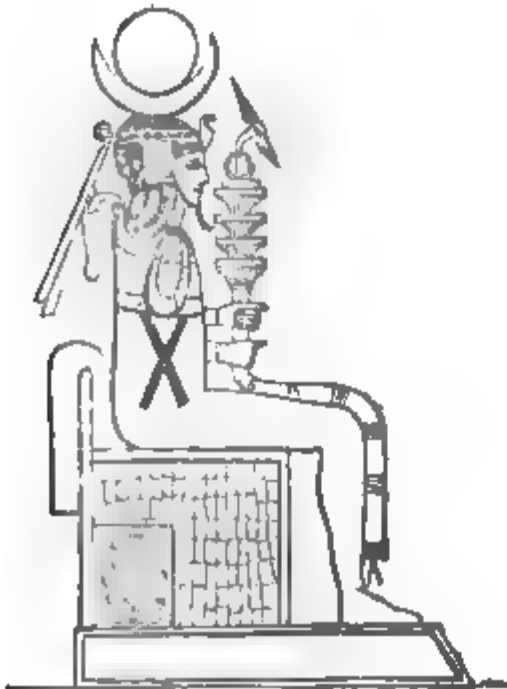
HATHOR.

SEVEK-RA.

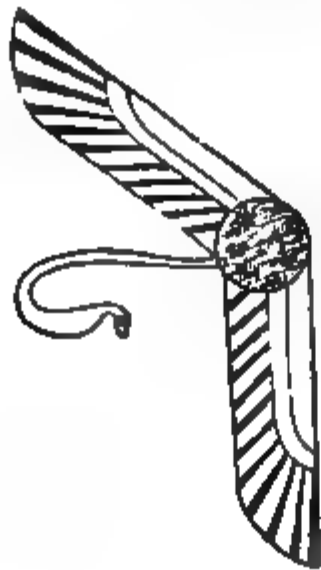
Now we see the symbolical element in a simple, as in Ptah; now in a complex form, as in



Chronos. In other instances the symbol



appears apart from any admixture of the human, as in Hermes.



The prevalence of this symbolical worship indicates a station in the progress of civilisation not sufficiently advanced for monotheism. As a low and sensual condition of mind reduced divine truths to outward symbols, and required the aid of those symbols for the support and the expression of its piety, so on its side did the same picture religion keep the worshippers in a state of pupillage which, wanting a sufficient internal impulse of improvement, and left without the light and stimulus of a special revelation, could not and did not develop itself into a religious manhood, but rather lost power, became enslaved to external images, and gradually degenerated into the grossest of all idolatry. For the worship of animals, both alive and dead, succeeded the worship of heterogeneous animal forms. The symbol passed from men's consciousness. Its import vanished. The intellectual, the moral, and the spiritual sank and were absorbed in the mere animal exterior, which accordingly was regarded as the proper object of divine homage. A similar account might be given of the origin of the worship of vegetables, to which also the Egyptians were addicted, and for which, as well as for the worship of brutes, they were derided by Roman writers, who could feel the absurdity of the act without having eyes to discern the religion of which it was the veil.

The most recent work on Egypt that has come into our hands—'Egypt, her Testimony to the Truth of the Bible, by William Osburn, jun. London, 1846,'—containing little that is new in the way of pictorial illustrations, offers of such as are generally known, and of the hieroglyphical inscriptions accompanying them, interpretations and views which throw light on the history of Egypt and Palestine, and supply an effectual answer to those who have represented the Hebrews on their escape from Pharaoh as in a low and degraded condition, unfit to form the nucleus of a state, and to execute the works ascribed to them in the Pentateuch. With reference to the latter point, much had already been indirectly effected by Wilkinson and others. Mr. Osburn's merit consists in making a direct application to the point of facts attested by the monuments; shewing that the nations of Canaan, as they appear in conflict with Egypt, were possessed of great skill, not only in the useful, but also the ornamental arts; for which purpose he exhibits pictured representations of their costumes, which in some instances were rich and showy, presenting more than one 'coat of many colours'; their weapons of war, their vases, elegant in shape; with illustrations of the state of the arts and sciences in Egypt, especially in relation to working in metals, spinning, weaving, the manufacture of furniture, instruments of music, &c.; which put it beyond a doubt that the Israel-

ites were able to execute what was enjoined for the construction and the services of the tabernacle. Succeeding, moreover, to a greater extent than others in relation to Biblical words, in deciphering the hieroglyphics, the author has, with more or less distinctness and success, made out the names of the chief nations of Canaan, so as to exhibit the kings of Egypt in actual conflict with these people; over whom, and not, as is commonly thought, over distant and powerful empires, the former gained the victories which are blazoned on the monuments, in the true spirit of Eastern adulation.

The religious corruptions of the Egyptians appear to have sprung from their picture-writing. The view supposes the pre-existence of a better system of religious opinions than we find prevalent in any period of Egyptian history. A corruption implies something better than itself. Hence it appears probable that in the very earliest ages a purer form of religion prevailed. Whence, except from divine revelation, this could have arisen, it seems difficult to say. Another view of the same subject leads also to the belief that God has 'spoken once, yea twice,' to his creature man. For how else could the Hebrews have kept or made themselves free from a subjection to the outward, under which the most cultivated people of the ancient world is now seen to have fallen? Out of some stage in picture-writing was an alphabet developed. Alphabetic writing may safely be pronounced an indispensable pre-requisite for the recognition and pure worship of one God, the Creator and Governor of the world. But both alphabetic writing and monotheism are found in possession of the descendants of Abraham, in the earliest historical times. Their ability either to discover or retain alphabetical characters, implies a greater advance in mental power and abstraction than any thing of the kind indicated in the contemporaneous remains of Egyptian life. How did the Hebrews attain to this ability? How did they keep or arrive at a correct notion of God? Their servitude in Egypt could have had on their mental culture no other than a bad effect. Why, in regard to the highest of all subjects, religion, the most abstract as well as the most important and practical of all ideas, the idea of God—why, in regard to this, is Abraham incomparably superior to the men that filled Thebes and Memphis with miracles of art which attract the wonder, if they do not surpass the skill, of even the present generation? We know of no satisfactory answer which does not implicate the special aid of Divine wisdom and goodness; in other words, revelation (see the article CALF, and comp. Exod. xii. 12; xxxii. 1—8).

EHUD (H., A. M. 4050, A. C. 1498, V. 1325), second judge of Israel, who redeemed his people from bondage to the Moabites,

under which they had been for eighteen years. Having delivered to their prince, Eglon, a present which was a mere cover for what was to follow, he obtained a private audience of that ruler, whom he then assassinated. Retiring from the inner chamber, where he had been received by Eglon, he fastened the doors by their ordinary fastening, a bar on the outside (Judg. xvi. 14), thus preventing the possibility of the king's crawling forth to procure aid. It is not usual for oriental servants to enter the presence of their master unless summoned. Eglon's servants having long wondered at the delay, at last opened the doors, and found their master dead. Meanwhile, Ehud, having escaped, collected his countrymen, and, after slaughtering ten thousand Moabites, achieved the deliverance of Israel, and subjugated her oppressor (Judg. iii. 15, *seq.*).

How sickening are these details of violence and carnage—how contrary to the spirit, aims, and tendencies of the gospel! Ehud stands in the same class with Brutus; both used the dagger for the deliverance of their country. Their purpose may extenuate, but cannot justify their deed. False pretences still remain deceit; but deceit is deceit, and blood is blood, whatever the occasion on which the one is employed or the other shed.

EKRON, the most northern of the five royal Philistine cities forming the northern limit of Philistia (Josh. xiii. 3). At first, it was assigned to Judah (xv. 45), afterwards to Dan (xix. 43); but it was not effectually subdued, since it long remained Philistian (Judg. i. 18. 1 Sam. vii. 14; comp. 1 Sam. v. 10; vi. 17; xvii. 52). Here was the worship of 'Baal-zebub, the god of Ekron' (2 Kings i. 2, 3). Jonathan Maccabeus received the place as a present from Alexander Balas. Eusebius and Jerome describe it as a large village inhabited by Jews, lying between Ashdod and Jamnia, towards the east. Somewhat east of Jebna (the ancient Jamnia) stands, on an elevation, a village of considerable size, named Akir, which tradition identifies with Ekron. Robinson learnt that remains, such as cisterns, millstones, &c., were occasionally discovered on the spot. Ekron is remarkable in connection with the capture by the Philistines of the ark, which was sent back from the place on a new cart drawn by two milch-kine. These being left to their own course, took the straight way to Beth-shemesh, the nearest point of entrance to the mountains of Judah (1 Sam. v. 10—vi).

ELAH (H. *an oak*), the fourth monarch of the kingdom of Israel, son and successor of Baasha. Having reigned not two full years, he was, while carousing 'in the house of Arza, steward of his house,' surprised and slain by 'Zimri, captain of half his chariots,' who thus gained the throne (1 Kings xvi. 8). Several persons of little note bore the same name, of whom the father of Hoshea, the last

king of Israel, is not to be confounded with the subject of this notice.

ELAM represents, in the Bible, the region named by the Greeks Elymais, which on the south of Assyria stretched along the eastern bank of the Tigris to the Persian Gulf, and eastwardly to Media and the Persian province of Susiana. Hence Elam is in Gen. x. 22, mentioned as a son of Shem in connection with Asshur, the ancestor of the Assyrians; and the country is connected, now with Shinar or Babylonia (Gen. xiv. 1), now with Media (Is. xxi. 2. Acts ii. 9), and in Ezra (iv. 9) appears as a province of the Persian empire. It was only a vague notion that prevailed among the Biblical writers respecting the boundaries of Elam, which in general they seem to have regarded as a country on the east of the Lower Tigris, including Susiana, and perhaps a part of Persia. It may sometimes have been taken generally for the country of Persia, since Elam was that portion of it which lay nearest to the Hebrews, who for a long time knew no other. Thus in Dan. viii. 2, the city Susa is placed in Elam, on the river Ulai, though strictly it was in Susiana, which the Ulai (Eulæus) separates from Elam. As Greek writers sometimes take Susiana in a wider sense, so the Hebrews comprehended Susiana under Elam. For the nations with which it was allied, and in particular for the Persians, Elam appears to be also taken, in those places where it is mentioned among powerful peoples, as in Jer. xlix. 35. Ezek. xxxii. 24; for here Elymais proper can hardly be understood. The same is the case when Elam is mentioned as renowned for the bow (Is. xxii. 6), which was a weapon in the use of which the Persians enjoyed a high celebrity.

So early as the history of Abraham mention is made of a king of Elam, from dependence on whom that patriarch freed the cities on the Dead Sea. From the nature of this petty war, it appears that this so-called king was only the head of an Elamite clan who was on a plundering excursion on the west of the Tigris. In Jer. xlix. 34, the destruction of Elam is forcibly predicted, with, however, the probable reversion of a better fate. And if Belshazzar (Dan. viii. 2) resided in Susa, we may hence infer that Elam and Susiana had fallen into his hands. When the Chaldeo-Babylonian monarchy was supplanted by the Medo-Persian, Elam is found connected with Media (Is. xxi. 2. Jer. xxv. 25).

ELATH, or ELOTH, a town at the extremity of the eastern arm of the Red Sea, which from it (*Æla*, *Ælana*) was called the *Ælanitic* or *Elanitic* Gulf. From this point begins the vale or extended gorge which runs to the southern end of the Dead Sea, and indeed, in its general character, reaches to the southern extremity of the Sea of Galilee. Known now by the name of el-Ghor (the channel), it was in ancient times called the Arabah. From

Elath along this, which is in truth a huge water-course, having its issue from the south in the Dead Sea, Moses wandered after he had left Sinai to proceed to Canaan (Deut. ii. 8, 'the plain from Elath'). Elath belonged properly to the Edomites, who held the mountains which bordered the Arabah, till they were subjected by David, of whose conquest Solomon availed himself in order to establish here a direct commercial intercourse with Ophir (1 Kings ix. 26. 2 Chron. viii. 17, 18). The same trade was contemplated by Jehoshaphat (1 Kings xxii. 49). Under Jehoram, Edom freed itself from Israel (2 Kings viii. 20); but, as a fortress, was built or repaired by Uzziah, and restored to Judah (2 Kings xiv. 22. 2 Chron. xxvi. 2). Under Ahaz, Resin 'recovered Elath to Syria,' driving out the Jews (2 Kings xvi. 6), a statement which it is not easy to reconcile with history: for Syria (*Aram*), it has been proposed to read Edom, which would remove the difficulty.

From the time of Mohammed, Elath began to decline, and it has for centuries been abandoned. At present, only ruins mark its place. But in the immediate vicinity stands Fort Acabah, held by an Egyptian garrison, around which a few Arab families have erected dwellings.

ELDAD (*H. loved of God*), was, with Medad, one of the seventy elders appointed by Moses in the wilderness to assist him in the duties of government at a time when the rebellious spirit of the people assumed a threatening aspect. To these seventy the spirit of Jehovah was communicated, and they prophesied. But Eldad and Medad had not been present with the rest around the tabernacle when the spirit was communicated; yet had they received it, and prophesied in the midst of the people. Their exertions were reported to Moses, in the expectation that he would put a stop to them. On the contrary, he was glad that God's work was being done, and said,—'Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them.' This is the speech of an enlightened mind. O that the spirit under which it was spoken actuated Christians in the present day; each denomination of whom are too apt to restrict, if not the mercies of God, yet the spirit of prophecy, to their own community! Let it, however, be observed, that it was the spirit of Jehovah that was actively in operation in the heart of Moses when he pronounced these interesting and instructive words (Numb. xi. 16—30). Wherein the prophetic faculty consisted in the case before us, the circumstances make very clear. Its function was the authoritative instruction of the people in their duty to God and to his representative, Moses, in regard to civil as well as religious concerns. The communicated inspiration, of course, was such as

fitted them for the office. The quality of that inspiration, and its designed tendency, may be gathered from its actual operation and effects. Of the manner in which it was given, and the way in which it wrought on the mind, nothing is said; and as nothing can be known, speculation is nugatory, and may be detrimental. So is it with inspiration in general. So also is it with God's working in nature. Their reality and their nature are made known by their results. The manner of their operation is one of those secret things that belong to God.

ELDER (T. *eld*, 'age,' whence *elder*man, or alderman). See AGE and BISHOP.

ELEALEH (H.), a town in the territory of Reuben (Numb. xxxii. 3) which the Reubenites, among other places, asked of Moses, and which they found in existence; so that when they are said (37) to have 'built,' it means that they repaired or fortified the place. At a later time, as well as before Reuben held it, Elealeh belonged to the Moabites, and therefore is it among the Moabite cities which Isaiah threatens with calamity (xv. 4; xvi. 9). In the vicinity of Hesbon (Hushan) travellers have discovered ruins bearing the name of *Elal*, which betoken the spot where Elealeh once stood.

ELEAZAR (H. *God is help*), a name applied among the Hebrews to several persons, of whom we mention these:—I. Aaron's third son (Numb. iii. 2), who, after his two elder brothers, Nadab and Abihu, had perished (Lev. x.), held during his father's life the oversight of the Levitical order (Numb. iii. 32), and on his death was raised to the dignity of high-priest (Numb. xx. 28). Eleazar died not long after Joshua (Josh. xxiv. 33), but the high-priesthood appears to have remained in his family with little interruption to the time of Herod. II. A son of Abinadab, of Kirjath-Jearim, who was sanctified in order to keep the ark of God, after the Philistines had restored it to the Israelites (1 Sam. vii. 1). III. Son of Dodo, one of David's three mighty men, who in battle (2 Sam. xxii. 9, *seq.*) smote the Philistines until his weary hand could no longer wield the sword, and who, with two others, on David's expressing a wish for a draught of the water from his own native Bethlehem, broke through the Philistine forces which lay before the place, and brought the beverage to his longing master (1 Chron. xi. 12, *seq.*). Lazarus is a variation of the name Eleazar.

ELECT (G. *eklectos*, 'chosen'), that which, for certain reasons, is chosen from others of a similar kind (Matt. xx. 16); hence that which is in itself excellent and preferable. So in 1 Pet. ii. 4, 6, 'elect,' or 'chosen,' is connected with 'precious.' In 2 John i. it signifies 'most noble;' the word here rendered 'lady,' namely, *kuria*, may be a proper name. The twelve apostles (Luke vi. 13) and our Lord himself (1 Pet. ii. 6), as well as Chris-

tians in general (1 Cor. i. 27. James ii. 5), were chosen of God for the furtherance of his glory, that by becoming the channels of the Divine love, they might work together with him for the salvation of the world (John v. 17. 1 Cor. xii. 6. Ephea. i. 11. Phil. ii. 13).

ELEMENTS (L. *elementa*, the ultimate materials, or principles, of which things are composed), is a word which stands for a Greek term, *stoicheia*, of the same import as the Latin *elementa*, the force of which may be the better apprehended if we add that 'elementa' is put for the alphabet, or the letters out of which language is formed. Hence in the New Testament 'stoicheia,' retaining its classic import, denotes those elements or principles of which the world was held to consist (2 Pet. iii. 10, 12), and into which it was expected to be resolved. These, according to Seneca, were four—fire, water, air, earth. The elementary bodies of modern science, that is, those which cannot be resolved into other more simple bodies, independently of light, heat, electricity, and magnetism, which operate in bodies without adding aught to their ponderable mass, are in number about fifty; by whose union in various manners the almost numberless bodies we see around us are composed and held together. The word *stoicheia* is also used of the first or rudimental principles of knowledge, whence ensues an elementary or imperfect acquaintance with spiritual truth. (Gal. iv. 8, 9. Coloss. ii. 8, 20. Heb. v. 12).

ELI (H. *my God*), high-priest over the sanctuary at Shiloh (1 Sam. i. 3, 9) immediately before the age of Samuel. According to Josephus (*Antiq.* viii. 8, 1), he was descended from Aaron's fourth son, Ithamar. He died when ninety-eight years of age, having judged Israel forty years (1 Sam. iv. 15, 18). His death, when now blind and weak from age, was caused by a fall from a seat on which he sat by the way-side, watching the issue of a battle. This fall was occasioned by his receiving the afflicting intelligence that his two sons had been slain, and that the ark was in the hands of the Philistines (1 Sam. iv. 17, 18; comp. ii. 12—16, 22). Eli's latter days had been embittered, and his official influence abated, by the gross misconduct of these sons, whose defeat and death brought his life to a sudden termination. The union of civil with sacerdotal functions observable in Eli's history, affords an exemplification of the disordered and disturbed state of the Hebrew commonwealth at the time. And the sad train of woes which befel Eli and his family, and through them affected the community, seem to have had their origin in the insubordination that ensued in Eli's house from indiscreet indulgence and the want of a due enforcement of parental authority (1 Sam. ii. 29). There have, besides Eli, been other priests whose children,

from the want of wise, gentle, and well-sustained discipline, have entailed dishonour on their fathers' house and great harm to society—a dishonour the greater, a harm the more lamentable, because both had their origin in their homes, where, in a special manner, the pure influences of religion should prevail (1 Tim. iii. 4). Eli's family troubles may have arisen from the absorption of his time and energy in the complex duties of priest and judge. Ministers in these days are sometimes so much engrossed in public engagements that they have only the refuse of their minds and hearts left for domestic duties. These facts may explain, but they do not excuse, the neglect of home, whence ensue the evils of which we have spoken.

ELIAB (*H. my God (is) a father*), David's eldest brother, whom the prophet Samuel, when sent to the house of Jesse to appoint from his sons a future king of Israel, was disposed to select on account of the beauty of his person. But Jehovah said unto Samuel, 'Look not on his countenance, or on the height of his stature, because I have refused him; for Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart' (1 Sam. xvi. 6. 1 Chron. ii. 13).

This is one of the many golden sentences of the Bible that make its value literally inestimable. Even the wise and good are, as was Samuel, prone to be captivated by a fair exterior. Rarely, however, is personal beauty united with excellent gifts of mind; since those who possess the former are too apt to disregard and neglect the latter. 'True wisdom, however, passing by the outward, goes at once to the root of the matter, and forms its judgment and makes its choice according to the natural and acquired dispositions of the heart.

The inspiration by which Samuel was on this occasion actuated, was obviously that higher wisdom which ensues from second thoughts and careful reflection, under the guidance of the spirit of God.

ELIJAH (*H. my God (is) Jehovah*), *cir.* A. M. 4653, A. C. 895, V. 905, a prophet of the kingdom of Israel, who lived under the dominion of the idolatrous Ahab, and having left nothing written, is known to us only by some very striking events recorded in 1 Kings xvii. *seq.* In the beginning of that chapter he is designated the Tishbite, that is, a native of the city of Thisbe, a town in the territory of Naphtali. The additional description 'of the inhabitants of Gilead' leads to the impression that he had removed from his native place, and, passing the Jordan, settled in Gilead, of course without being incorporated with any new tribe.

1. Elijah lived in a period of religious depravation, and conducted himself in a most worthy manner, offering a noble example of

the rude, stern, and unyielding strength of a Hebrew prophet.

Of his personal history we know scarcely any thing; his public services, even so far as they are recorded, restrict themselves to a few signal events. Such moral strength, unbending determination, and great influence as Elijah exerted, while they show a higher source than any thing merely human, imply an educational training of the most effectual kind, and give a favourable impression of the moral greatness to which the Mosaic polity could raise its faithful adherents. And as Elijah passed through the training whence he became what he was, in the less pure kingdom of Israel, and in an idolatrous period, we see in him what could be produced under the severe lessons of sorrow and trial.

The prophets embodied not only the pure religious element of the times, but also its patriotism. This feature is seen in full prominence in Elijah, who not improbably was the centre around whom gathered the patriots of his day, and in whom they found a leader and a representative.

Elijah appears suddenly on the scene, announcing to Ahab that, as a punishment for his subservience to Baal, neither dew nor rain should fall for years, until he announced the change. In the climate and over the soil of Palestine a drought was a terrible calamity. From the consequent sufferings Elijah himself was in part preserved by taking refuge from the wrath of the king in Wady Cherith (see the article), where he was miraculously supplied with food, and 'drank of the brook.' Danger probably being at hand, he was commanded to travel to the north-west, as far as Zarephath, near Zidon. Exhausted by the length of his journey, he asks succour of a widow whom he meets with on the outside of the city. But she is as poor as himself. Elijah, however, having been directed to her, knows that her wants will be supplied, and bids her make a small provision for his refreshment. She complies, and has her reward. The drought continued; but her barrel of meal did not waste, nor her cruise of oil fail. Her son fell sick, it may have been under the privations occasioned by the want of rain. This calamity she judged to have been inflicted, through the hands of the prophet, as a punishment for some sin. When he was at the point of death, he was restored by Elijah, who thus convinced her that he was a man of God.

In the third year of the drought, when there was a sore famine in Samaria, Elijah was commissioned to announce to Ahab the speedy coming of rain. It required, however, great daring to go into the presence of the monarch; for he had employed every resource in order to apprehend the prophet, to whom he imputed the blame of the national affliction. While proceeding to execute the

Divine command, he met with Obadiah, governor of the palace, whom Ahab had sent out in order to search for fodder. His good offices Elijah wished to employ with Ahab; but Obadiah, though he had found shelter for a hundred prophets when their order was persecuted by the queen Jezebel, was afraid to speak to the king respecting the hated prophet. Nothing daunted, Elijah went into the presence of the monarch, and being encountered with reproach, boldly declared that it was the king's idolatry which had brought the Divine anger on the land. But he had a practical object—nothing less than a trial of strength with the priests of Baal. Of them there were 450, besides 400 prophets of the grove, supported at the queen's expense. Elijah alone remained of the prophets of Jehovah. He challenged them to a public ordeal, and gave the challenge in presence of the king. Mount Carmel was the chosen spot, and there the Divine will was declared in a manner so manifest and decided, that the people acknowledged Jehovah as the only God, and at the command of Elijah hewed all the idolatrous prophets to pieces. Then came the rain, and the people ate and drank.

Jezebel, however, threatened Elijah with dire vengeance. The Tishbite knew her nature, and was sure that there was safety for himself only in flight and distance. Not content, therefore, with leaving her dominions, he hastened to the extreme southern district of Judah, and came to Beersheba. Not even here, however, did he find himself in security. Continuing his flight southwards, he proceeded a day's journey into the wilderness of Paran, where sinking, overcome with fatigue and hunger, he was miraculously relieved, as Hagar had of old received succour in the same desolate region. Thus refreshed, he went on till he reached the distant Horeb, where, 'in a still small voice,' the presence of God was manifested to him; which relieved his dejected spirits and revived his courage. Thus restored to himself, he received an injunction, the aim and tendency of which were the punishment of the guilty Ahab, whose downfall soon took place. In the interval, that monarch had, by false witness and murder, procured the possession of the vineyard of Naboth. To reprove the king was as dangerous as to resist him. No one dared to incur the peril. But Elijah was faithful; and under the Divine directions he went and found Ahab in the vineyard. Alarmed and indignant, the bad man exclaimed,—'Hast thou found me, O mine enemy?' The prophet pronounced sentence on the transgressor, whose heart was smitten. He gave tokens of sincere contrition, and the execution of the penalty was postponed.

The next reign, which soon began, found Elijah true to his office as an assertor of the

rights of pure religion. Ahaziah the king was ill, and Elijah was commissioned to announce that the sickness would end in death, as a punishment for his idolatry. The king wished to see the prophet, and sent a troop of fifty chosen men to bring him. The prophet, seated on an eminence, destroyed them by fire from heaven. A second band met with the same fate. To the entreaties of a third company he yielded, and going with them to the king, told him in person that his idolatrous practices would be punished with immediate dissolution. His words came true.

Elijah's own end was now at hand; but, unlike that of idolatrous and unjust kings, the servant of God was received to his reward in the midst of honours. Having already appointed Elisha to succeed him in the prophetic office, he invited his brother to accompany him on a visit to the school of the prophets at Bethel. Thence he was sent of Jehovah to Jericho, whither he went accompanied by Elisha. Having crossed the Jordan, he promised Elisha, in compliance with the latter's request, a double portion of his own spirit, and was received up into heaven by a whirlwind, in a chariot of fire drawn by horses of fire (2 Kings ii. 11), from the same district as that where God took to himself the spirit of that distinguished legislator for the furtherance of whose purposes he had laboured in a similar spirit of disinterested endurance.

Elijah appeared once more on earth, in conjunction with his great master, Moses, when, on Mount Tabor, those two representatives of the Old Covenant took part in the mysterious events accompanying the transfiguration of our Lord. Then was an evidence given of the certainty of a world of spirits and an immortal life; and heaven united its testimony with that of earth for the glory of the Saviour and for the salvation of the world (Matt. xvii. 1, *seq.* Mark ix. 2, *seq.* Luke ix. 28, *seq.*).

The miracles ascribed to Elijah are more in unison with the spirit of his day than the spirit of the gospel. As such, they combine with the general train of the narrative to give us an assurance of its reality, whence we infer its substantial truth. At the same time, the Christian, on perusing the particulars, will do well to remember that one, and one only, is his Master, and that to walk by the less when he possesses the greater light, even 'the light of the world,' is to forget his privileges, if not to 'do despite to the spirit of grace.' And in our character as followers of the meek and lowly Jesus, we must imitate, not him who consumed his enemies, but him who, when expressly entreated, refused to call down fire from heaven on the inhospitable Samaritans, and rather bore sufferings patiently himself, than took vengeance on his persecutors.

The spirit of Elijah, seen in contrast with that of Jesus, affords a picture of the genius of the two systems of which they were respectively prophets. As much as Elijah was characterised by fiery zeal, Jesus was distinguished by gentle yet energetic love. The former was harsh and vindictive; the latter was forgiving, gentle, and firm. The former destroyed, the latter saved men's lives. Both were animated by a deeply-felt and ceaseless regard to the will of God; but Elijah's piety was narrowed by his nationalism, that of Jesus was enlarged and softened by his philanthropy. The one served the God of the Jews; the other promoted the will of the Father of mankind. Force was the instrument of the former; persuasion and genial goodness that of the latter. Elijah received a needful lesson on the efficacy of 'the still small voice' of conscience immediately after he had punished idolatry with slaughter; Jesus, even before he had entered on his arduous task, was declared by a voice from heaven to be the beloved Son of God. Elijah was a Hebrew of the Hebrews; Jesus, the highest type of humanity, and the friend and Saviour of the entire race. Unbending force of character was the chief feature of the Tishbite; the Nazarene had the majesty of perfect holiness and the grace of divine love.

Homage is rendered to Elijah by the New Testament as well as the Old. Having been a bold and uncompromising asserter of the law of Moses, he came to be regarded by the Jews as the representative of national reform, and was accordingly expected to precede the Messiah. To this expectation Malachi (iv. 5; comp. John i. 21) gave expression in words which close the canon of the ancient Scriptures. Accordingly, it was in something like the same rude and stern spirit that John the Baptist laboured as the forerunner of Christ (Luke i. 17; comp. Matt. xi. 14). Jesus himself, since one part of his office was to rebuke spiritual wickedness in high places, was taken for the Tishbite (Matt. xvi. 14); and when he exclaimed on the cross, 'Eloi, Eloi!' the Jews, affecting to believe that he was calling on Elijah, took occasion to insult the dying Redeemer by saying, 'Let us see whether Elias will come to save him' (Matt. xxvii. 47. Mark xv. 34).

ELISHA (*H. salvation of God*; A. M. 4655, A. C. 893, V. 903), son of Shaphat, of Abel-meholah, was, while ploughing with twelve yoke of oxen, appointed successor to Elijah by the prophet himself, who signified his choice by casting his mantle on the young man (1 Kings xix. 16). Elisha prophesied under the Israelitish kings Joram, Jehoshaphat, and Joash. The narrative of his life is conceived and set forth in a spirit of rigour and retaliation which diminish its value to Christians, who in the perusal cannot but feel that some of the wonders as-

cribed to Elisha are of a dissimilar character to the miracles of him who only is their Teacher and Lord (2 Kings ii. 23, *seq.*; vi. 6; xiii. 21). As a strenuous enemy of idolatry, and a patriot who gathered around him the best energies of the nation, and employed all his powers for the maintenance of true religion, Elisha is worthy of high estimation; and that by no means the less if after ages, in mistaken views of honour, have mingled in their incense materials of a less pure and unheavenly nature. In consequence of the high and important office which he held, at a time when a prophet wielded the power which is now peculiar to literature, raised and augmented by the power of religion in its ideal state, and in consequence also of the strength and dignity of character which he well maintained, Elisha possessed great influence both at home and abroad (2 Kings v. 1, *seq.*; vii. 1, *seq.*; viii. 7, *seq.*). He died under Joash (xiii. 14). Samaria was his ordinary place of abode, though he dwelt for some time on Mount Carmel (ii. 25; iv. 25); in this, as well as in some other incidents, exhibiting a resemblance to Elijah which has to some borne features of imitation (2 Kings ii. 13; comp. ii. 8. 2 Kings viii. 1; comp. 1 Kings xvii. 2 Kings viii. 10; comp. 2 Kings i. 4; 2 Kings ix. 7, *seq.* 1 Kings xxi. 21. 2 Kings iv. 2, *seq.*; comp. 1 Kings xvii. 14, *seq.* 2 Kings iv. 8, *seq.*; comp. 1 Kings xvii. 17. 2 Kings ii. 23, *seq.*; comp. 2 Kings i. 10).

The water mentioned in 2 Kings ii. 19, is still pointed out near Jericho, and said to be sweet and somewhat overflowing. On the passage found in 23, *seq.*, we may remark, that a belief prevailed in ancient times that insults to the aged were punished with sudden death, and that curses pronounced by such, or by priests and prophets, wrought their own fulfilment. The cause of the death of the boy mentioned in 2 Kings iv. 18, seems to have been a *coup de soleil*; for so powerful, at times, are the rays of the sun in the East, as on a sudden to occasion dangerous sickness or even immediate death.

It deserves notice, that Elisha (Eliseus) is not mentioned in the New Testament more than once, in Luke iv. 27.

ELISHAH, a country and its inhabitants mentioned in connection with other sons of Javan (Ionia or Greece), namely, Tarshish, Kittim, and Dodanim; which may, therefore, be taken for a land lying in the Mediterranean Sea, to the west of Palestine and of Kittim, or Cyprus. Hence Elis has been fixed on, the rather because of the similarity of the words Elis and Elishah. In Ezek. xxvii. 7, we find 'the isles (or coasts) of Elishah,' and that they produced 'blue and purple garments.' Now, the eastern and south-eastern coast of the Peloponnese (the Morea) was celebrated for producing the shell-fish whence the famous Tyrian dye

was obtained; from which we may infer that by Elishah the sea-coast of Greece generally was intended. In the general view taken of so distant a country by the Hebrew writer, he appears to have conceived Elishah as a western sea-coast, lying beyond Cyprus.

ELIZABETH (*H. the oath of God*), of the race of Aaron, wife of Zacharias, had, without becoming a mother, arrived at old age, when, the record states, under Divine influence, she gave birth to a son who afterwards became celebrated under the name of John the Baptist. During her pregnancy she received a visit from her cousin Mary, on receiving whose salutation she felt a token which a mother cannot misunderstand, and was hence led to break forth in a joyous strain. The conversation between these two relatives, who bore in their persons the moral and religious destinies of the world, is characteristically simple and very touching. It may, however, bear a trace of a later period than the one to which the narrative refers; for Elizabeth speaks of Mary as 'the mother of *my Lord*,' at a time when it may be doubted if the Messiahship of Mary's son was known to or acknowledged by any human being.

ELYMAS (*A. magician*), a word which Luke (Acts xiii. 8) interprets as meaning 'the sorcerer,' or magician, and which may therefore be connected with the Arabic *alim*, whence *ulema*, the name of the clergy or learned body among the Arabs and Turks. *Alim* properly signifies, 'to declare,' 'to teach,' and hence, as a noun, a *wise* man (*wissen, wit, witch*), used of that pretended wisdom which was fabled to give man a control over the secrets of nature.

Elymas appears in the Acts as another name for Bar-jesus, who, in the presence of Sergius Paulus, withstood Paul's influence at Salamis. Elymas represented the profession of Bar-jesus, who from his fame was spoken of as 'the Sorcerer.'

Pretensions to superior wisdom have not to the present hour ceased to bewitch and mislead the world, who would rather have illusions, tricked off in fine drapery and the newest fashion, than solid, old-fashioned knowledge, which has no other charm than that of simple truth.

ELLASAR was the country of a king, or petty chief, named Arioch, who is associated in the Bible (Gen. xiv. 1) with the king of Shinar and others. The region that is intended cannot be ascertained with certainty, though beyond a doubt it was not far removed from Elymais and Babylon. Ellasar has been conjecturally identified with The-lassar (2 Kings xix. 12. Is. xxxvii. 12), and placed in Northern Mesopotamia.

EMBALMING ('in' and 'balsam,' properly, placing in balm or balsam), was an art much practised by the ancient Egyptians, with the view of preserving dead bodies from corruption. It was a lengthened and

expensive operation, which required for its completion forty, and in the most elaborate kind not less than seventy days. The most esteemed and costly process required the entire extraction of the brain, whose place was occupied by odorous and antiseptic herbs. The entrails also were taken out, by means of an incision made in the body; and the cavity, having been well cleansed, was filled with 'sweet spices.' This being done, the exterior was rubbed with aromatics and saltpetre. Finally, the body, having been washed, was girded and enveloped with bandages of byssus, which were covered over with gum in order to bind them fast. The second kind of embalming was a simpler process. Cedar-oil was injected into the body, which destroyed the intestines, so that they could be easily extracted: the body was also laid on saltpetre, which dried up the juices of the flesh and made it more fit for preservation. The least expensive method consisted in the injection of suitable materials, without the extraction of the contents of the frame. In this case also the body was subjected to the operation of saltpetre. After undergoing one of these processes, the body was laid in a sort of chest or coffin, closely corresponding to it in shape, and made of mulberry wood. Coffins of this kind, with their mummies, have been distributed in public and private museums through the civilised world, by the ardour manifested in the study of Egyptian antiquities during the last half century. The process of embalming was in Egypt by no means confined to the human corpse. The sacred animals generally were embalmed. Specimens of animal mummies, in those of the ibis, bull, cat, &c., may be seen in the British Museum. Human mummies were sometimes kept for a long period in the dwellings of descendants, placed erect, and held among the best treasures of the family. The features of the deceased were frequently painted on the head of the coffin, which thus, as well as by its shape, presented a picture of the departed relative; and so long as it was retained in the house, the mummy case served the purpose of a statue, acting as a perpetual though painful memento.

Jacob was embalmed in Egypt (Gen. 1. 2), but probably not by the Jews, who left their dead bodies to see corruption, intending their anointing of the corpse with aromatics as a token of respect, affection, or regard (2 Chron. xvi. 14. John xix. 40. Mark xvi. 1. Luke xxiv. 1). See BURIAL.

EMBROIDER (*F. broder*, 'to work with the needle'), is represented in Hebrew by two words; first, *rahkam*, whose primary meaning is 'to draw, to paint,' and hence to paint with the needle, or form variegated stuffs—an art which, according to Pliny, is of Phrygian origin, and is certainly of very ancient date (Exod. xxvi. 36; xxxviii. 28.

Ezek. xxvii. 24); the word is also used of the formation, under the Divine hand, of the human foetus (Ps. cxxxix. 15). The other term is *shahvatz*, which apparently signifies 'to bedeck garments like tessellated pavements, to gem' (Exod. xxviii. 39; comp. 20).

The art of embroidery was commonly practised in Egypt. The Hebrews, on leaving the country, took advantage of the knowledge they had there acquired to make a rich 'hanging for the door of the tent, of blue and purple and scarlet and fine-twined linen, wrought with needle-work;' a coat of fine linen was embroidered for Aaron; and his girdle was 'of fine-twined linen, and blue and purple and scarlet, of needle-work.' Gold thread also was employed (Exod. xxxix. 29; comp. Ezek. xvi. 10).

EMERALD, a precious stone, the first of the second row in the breast-plate of the high-priest (Exod. xxviii. 18; comp. Ezek. xxvii. 16; xxviii. 13). The original word is *nophach*, which, according to Joseph and the Seventy, is the Greek anthrax or carbuncle (see the article); which name was given by the ancients to several stones of a red colour, from their shining like fire. The most valued carbuncles appear to have been Indian rubies.

EMERODS, the piles, a disease inflicted on the men of Ashdod (1 Sam. v. 6, 9, 12; comp. Deut. xxviii. 27), who made golden images of the tumours as a trespass-offering (1 Sam. vi. 4, 5, 11, 17).

EMMANUEL (*God with us*), is a name originally given by his mother to a son of the prophet Isaiah, whom his father called Maher-shalal-hash-baz (*make speed to the spoil, hasten the prey*) (Is. vii. viii. 2 Kings xvi. 1—9). In consequence of the idolatrous propensities of Ahaz, king of Judah (cir. 742 A. C.), Rezin, king of Syria, and Pekah, king of Israel, were permitted to conspire against him; he sought aid in the king of Assyria, by whom he was liberated from fear, for the king of Assyria took Damascus, the capital of Syria, and slew Rezin. In order to restore the courage of Ahaz, and induce him to rely on Jehovah, Isaiah was sent to that monarch with promise of help. At the same time he gave a sign to Ahaz as an assurance of the predicted event. This sign was the birth of a child of 'the virgin' (vii. 14) well known to the king as 'the prophetess' (viii. 3). The time of deliverance is defined by the interval which must naturally intervene between the conception of the child (vii. 14) and its arrival at the earliest use of its rational faculties (vii. 16; viii. 4). The names given to the child are expressive of the circumstances. That given by Isaiah is intended derisively. 'Make speed to the spoil of Judah, Rezin and Pekah! you will be defeated.' That given by his wife, 'God

(is) with us,' denotes the intervention of God for the rescue of Ahaz and his dominions from the hands of Rezin and Pekah. The word Emmanuel finds corresponding formations in Ammiel, '*God with me*' (Numb. xiii. 12. 2 Sam. ix. 4), and Ammishaddai, '*the Almighty is with me*' (Numb. i. 12; ii. 25). A similar instance may be found in Ezek. xlviii. 35, where the prophet, foreseeing the pious obedience of the Jews after their restoration from captivity, and the consequent favour of the Almighty, declares Jerusalem from that shall be *Jehovah-shammah*, '*Jehovah there*,' or '*the Lord is there*.' As the word Emmanuel signifies the accordance of Divine aid, so is it applied by Matthew (i. 23) to the Saviour of mankind, in whom God 'visited and redeemed his people' (Luke i. 68, 78; vii. 16; comp. Gen. l. 24. Jer. xxix. 10).

EMMAUS (H. *people despised*), a village lying sixty stadia, or about five miles, from Jerusalem (Luke xxiv. 13). It has been identified with el-Kubeibeh, which is found on the mountains south of Beth-horon, to the north-west of Jerusalem. But Kubeibeh is too remote from the city to be Emmaus; and the position of Emmaus, and all correct tradition respecting it, were lost before the time of Eusebius and Jerome, who confound the village with another place, namely, the city Emmanus.

There was also a town termed Emmanus, or at a later period Nicopolis, which lay 160 stadia nearly west from Jerusalem, on the plain Sephela, where the mountains of Judah begin to rise. Pliny, who places it near Lydda (to the south-east of which it lay) and Joppa, describes it as abounding in fountains.

It seems rather unlikely that there should be two places of the same name, a city and a village, lying near each other, on the same side of Jerusalem. One is tempted to think there could have been but one, and that the notion of there being two must have arisen from some diversity in details. If, for instance, Luke had written 160 instead of 60 stadia, he would then be understood to point to Nicopolis. Josephus, however, mentions a place, Ammanus (the same word), as lying sixty stadia from Jerusalem; and we cannot suppose these two to have been one, except on the supposition that both Luke and Josephus have been altered, 160 being changed into 60 stadia.

Another Ammanus—spelt by Eusebius Emmaus—is mentioned by Josephus (Antiq. xviii. 8) as situated in the vicinity of Tiberias, on the western side of the lake of Galilee, where there were warm baths.

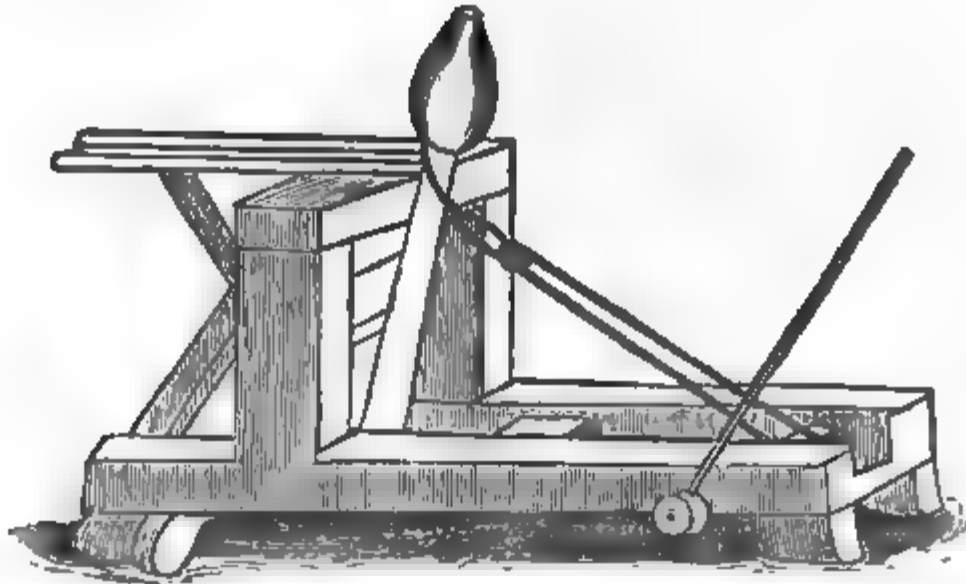
EMULATION (L. *emulus*, 'a rival'), striving to outdo another, an act which, if it has the elevation of self for its aim, cannot be approved in Christian morals, and is hence placed among condemned qualities of

mind by Paul (Gal. v. 20), and which, even when the purpose is the advancement of human good and the furtherance of the Divine will, requires watchful care lest the motive become impure, or the zeal undue (Rom. x. 19; comp. xi. 11—14. Heb. x. 24). The original word, *zelos* (our zeal), denoting a strong and ardent feeling, is rendered 'indignation' (Acts v. 17), 'envy' (Acts xiii. 45), 'zeal' (Rom. x. 2), 'fervent mind' (2 Cor. vii. 7).

ENGEDI (H. *fountain of the goats*), a wild, open, rocky district, termed a wilderness, which is the scene of important events in the history of David, and is to be found on the western side of the Dead Sea, lying between what was the wilderness of Judah and that of Ziph (1 Sam. xxiv.). There was here a town of the same name called in ancient times Hazazon-tamar (Gen. xiv. 7; comp. 2 Chron. xx. 2), which belonged to Judah (Josh. xv. 62), and lay on the Dead Sea (Ezek. xlvii. 10), where it is placed by Josephus (Antiq. ix. 1, 2), in a district full

of hills, precipices, cliffs and caves, but also abundantly productive of wine, palms and balsam (ix. 1, 2). In the days of Eusebius and Jerome, Engedi was still a considerable village on the margin of the Dead Sea. Misled by a vague expression of these authorities, ancient and modern geographers have assumed two places of the name. This error Robinson has successfully exposed. Ruins of Engedi still remain, under the name of Ain-Dschidi.

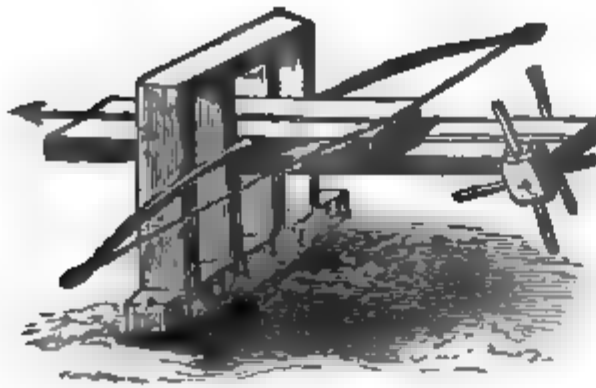
ENGINES OF WAR are mentioned in Ezek. xxvi. 9, where the writer obviously intended means of assault in besieging a town. These means, as employed by the king of Babylon against Jerusalem, appear from the context to have been a moveable fort and mound, as well as battering-rams or instruments for demolishing the walls. The Egyptians, in attacking a fortified town, advanced under cover of the arrows and bowmen, and either instantly applied the scaling-ladder, or undertook the routine of a regular siege. In the latter case, they threw up a mound



THE BALISTA.

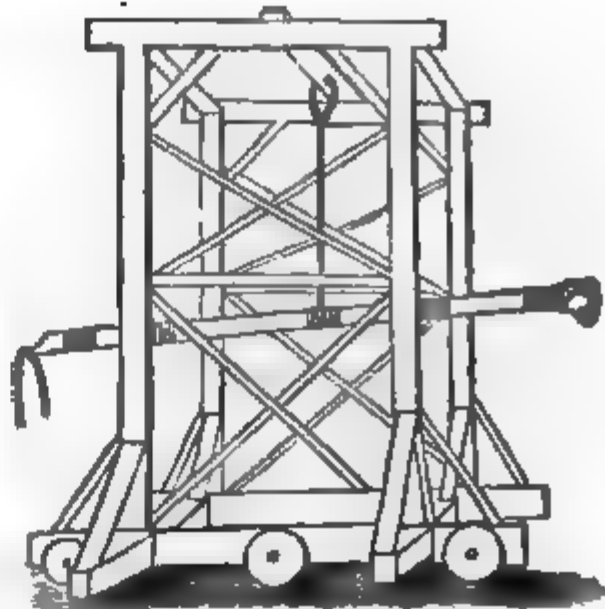
with breast-work, from which they might play their engines (comp. 2 Chron. xxvi. 16), and approach to undermine the walls, or assail the garrison under testudines, or covers

ram, of which this may be taken as a specimen (Ezek. iv. 2).



THE CATAPULT.

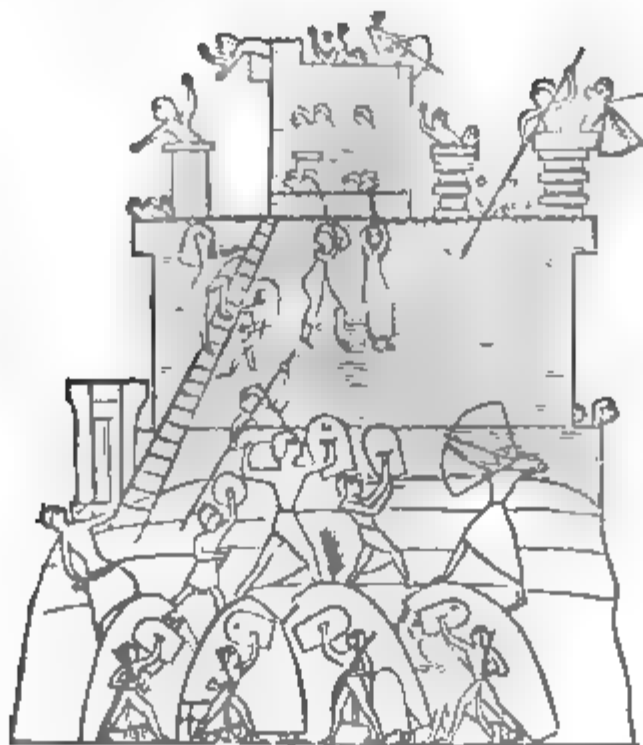
made of leather, wood, or shields united together. Having placed themselves safely under the walls, they applied the battering-



THE BATTERING-RAM.
2 H

The besieged, on their side, defended themselves by discharging arrows. Towers were raised in self-defence on the walls, and some of the besieged hurled stones on the assailants (Judg. ix. 53. 2 Sam. xi. 21). Fire, burning pitch, and melted lead were also employed, wherever they could be used with effect, whether in assault or defence (Judg. ix. 49, 52); and when all else failed, the garrison was reduced by famine (2 Kings vi. 25; xviii. 27). In some cases, the assailed townsmen ventured to draw up their forces on the outside of their walls, to give the assailant battle. An instance may be seen in Osburn's 'Egypt' (p. 64), which represents Sethos destroying the Amorites.

With the exception of the perspective, the sketch has much merit. You see the horses of the victor, the routed and dying Canaanites, their defeated and wounded king; the towers of well-manned ramparts, where some still fight and whence others fall; while in the corner a herdsman, uninjured but in great alarm, drives off his cattle. This slight incident in the picture illustrates the truth of the Scripture; for the Amorites (Gen. x. 16) possessed the district of Bashan, which was noted for the breeding of cattle (Ps. xlii. 12). The ensuing cut shows the Egyptians storming a fort, under shelter of testudines held on the back, and by means of scaling ladders.



ENGRAVE (T. to cut into). See CARPENTER.

ENMITY (F., originally from the Latin *in*, 'not,' and *amicus*, 'a friend'), is the opposite of friendship, that is, hostility, and that to which hostility leads, namely, hatred. Hatred is the ordinary meaning of the Greek original, *echthra* (Luke xxiii. 12. Rom. viii. 7).

ENOCK (H.), a son of Cain (Gen. iv. 17), who built a city to which he gave his own name. What is here denominated a city would be more correctly termed a hamlet. The passage simply implies that Enoch first constructed a collection of human dwellings.

Another Enoch was the son of Jared, and father of Methuselah. Having lived 365 years, and walked with God, he was not, for God took him (Gen. v. 24). In the case of Enoch's predecessors, departure from life is described by the words, 'and he died' (Gen. v. 6, 8, 11, 14, 17, 20); so that the writer, by this peculiar phrase, intended to say that Enoch did not properly die, but passed to an immortal life (Heb. xi. 5).

The terms used to describe Enoch's character are expressive and full of meaning; 'he walked with God;' 'he pleased God.' We have here the description of a character who, in the simple morality of a primitive age, was guided by the will and animated by the spirit of the Creator. This life of practical religion and true piety ensued from two great convictions—a belief that 'God is,' and that 'he is the rewarder of them that diligently seek him' (Heb. xi. 5). So simple is the faith which enabled Enoch to gain the Divine favour. Is that favour more difficult to obtain under a system of grace which may modify, but cannot alter, still less complicate the terms of acceptance with God?

The 'translation' of Enoch may have been designed as a special exhibition of the Divine power exercised in reward of eminent goodness, and so proving the existence, operation, justice, and benignity of Almighty Providence.

Jude (14) mentions a prophecy or teaching of Enoch, without stating whence he took the words. It was known that in the

first centuries of the church existed a book ascribed to Enoch, whose authenticity was questioned, though to its authority appeal was sometimes made. About seventy years since, this lost book was brought to Europe in an Ethiopic translation. The passage cited in Jude is there found in the commencement. The work, which is a collection of obscure and incoherent visions, has no claim to have proceeded from Enoch, is of unknown origin, and may have come into existence a short time before the Christian era.

ENON (H.), the name of a place at which John baptised (John iii. 23). Eusebius places it eight Roman miles south from Scythopolis, on the Jordan, not far from a village called Salim.

ENOS (H.), son of Seth, and grandson of Adam; of whom it is said that in his time 'began men to call upon the name of Jehovah' (Gen. iv. 26). The import of the declaration is doubtful. Implying that hitherto men had not called on Jehovah, it may mean that then for the first time men offered worship to God; or offered it in common and in public; or that, having before worshipped Elohim, they now worshipped Jehovah, having attained to loftier and purer conceptions of the Deity, and passed from idolatry to the family God of the Adamites. The construction of the words which implies that the generation of Enos were the first worshippers, whether in private or in public, is opposed by the earlier part of the record, particularly by the offerings of Cain and Abel, which are not mentioned as anything unusual.

ENSAMPLE (F.), another form of our word *example*, stands for Greek terms which are translated 'print' (John xx. 25), 'form' (Rom. vi. 17), 'example' (John xiii. 15. 1 Tim. iv. 12), 'pattern' (Tit. ii. 7).

ENSIGN (L. *insignia*, 'distinctions'). See **BANNER**.

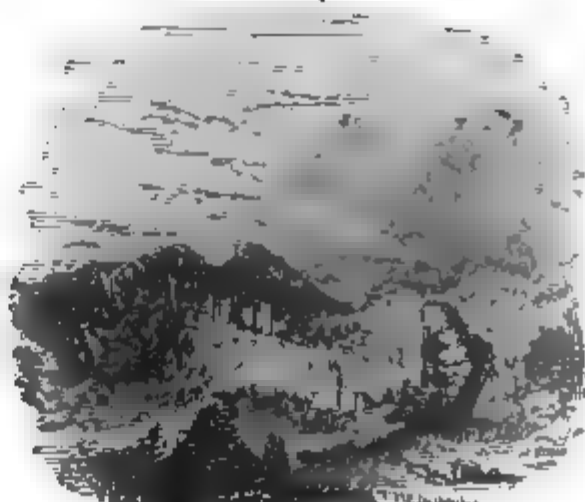
ENVIRON (F. *to encircle*), which signifies to surround (Josh. vii. 9), is still common in the noun *environs*, that is, suburbs.

EPAPHRAS, a member of the church of Colossæ (Coloss. iv. 12), and a teacher in the same community (i. 7). He shared Paul's imprisonment in Rome, where he laboured for the diffusion of the gospel, and afforded comfort to the mind of the aged apostle. It has, perhaps without reason, been supposed that he was the same as the ensuing, of whose name Epaphras has been held to be a contraction.

EPAPHRODITUS, a Christian whom Paul terms his companion in labour and in arms, who being sent with pecuniary aid to the apostle when in custody at Rome, fell sick in that city, and being earnestly desirous of returning, was sent back by the apostle with great commendation. (Philipp. ii. 25; iv. 18)

EPENETUS (G. *praised*), a well-beloved disciple of Paul, was the first inhabitant of Asia Minor that received the gospel. The common version, with some others, gives *Achaia* instead of *Asia*, which is the reading of the best manuscripts, and was taken into the text by Tischendorf (1841). Of Achaia the house of Stephanas was the first fruits (1 Cor. xvi. 15).

EPHESUS (now Aiasaluk), one of the twelve Ionian cities in Asia Minor, according to Pliny, 'the ornament of Asia,' lay upon the river Cayster, not far from the Icarian Sea. About the time of the Christian



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era this city was still rising in importance, while all others of Asia Minor were declining. Under the Romans it became the capital of the whole province of Asia, and, from its favourable position, the emporium of all the country between it and the Taurus. In later times the bishop of Ephesus presided over the other Asiatic churches with the rights of a patriarch. When Paul came to Ephesus, he found a considerable number of Jews there, among whom he collected a Christian community, which afterwards became the centre of Christianity in Asia Minor. The apostle left Timothy in Ephesus; but afterwards, according to an old tradition, we find John there, and that he was buried in that city, together with Mary, the mother of our Lord.

The heathen celebrity of Ephesus is chiefly owing to its commerce and opulence, as well as to the goddess 'Diana of the Ephesians' (see article).

As the greatest commercial city of Asia Minor, Ephesus had a large population, abounded in wealth, and was the point of union for diverse opinions and new forms of thought. The corrupt notions and superstitious practices of the remoter East, in their progress westward, found a resting and a fostering spot in Ephesus. The city accordingly became the head-quarters of heathen magic, which here more than any where else carried on its deceptive trade; and the worship of Diana, which was a con-

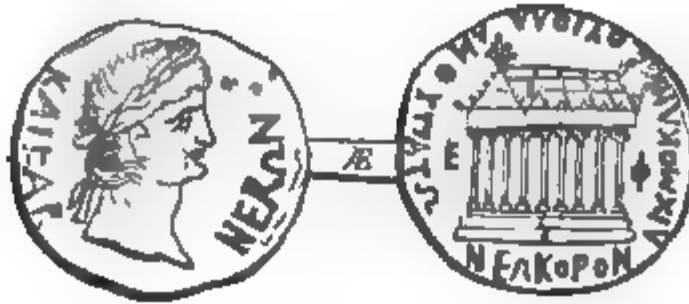
sequence, was also a great promoter of the baneful delusion. In Ephesus, accordingly, were sorcerers and magicians of both Pagan and Jewish origin, who with their dark and injurious arts gained a more ready reception from the fact that the hearts of many, left unsatisfied by what heathenism gave, grasped at every thing new with not less eagerness, because, being mysterious, it afforded a larger promise of good, and especially wore the appearance of solving importunate questions regarding the spiritual world and the destiny of man.

The books mentioned, Acts xix. 19, were books of magic. How many there must have been may be inferred from the fact that the price of them was '5000 pieces of silver.' The 'Ephesian letters' were also very celebrated. They appear to have been charms written on pieces of parchment, and fixed to different parts of the body, and were supposed to render their possessor victorious in every thing. The estimation in which 'science falsely so called' was held, shows how important a demonstration of the progress of the gospel was the burning of these books;

and how 'mightily grew the word of the Lord, and prevailed.'

An inference in favour of the influence of Paul as a highly-gifted person, if not of the secret prevalence of Christianity, may be found in the fact, that when his life was put in peril by the Ephesian mob, he found protection at the hands of 'certain chiefs of Asia,' for these Asiarchs were opulent and of high dignity.

In Acts xix. 35, we find it declared that the city of the Ephesians is 'a worshipper of the great Diana.' The word *neokoros*, rendered 'worshipper' is peculiar, literally meaning 'temple-keeper;' so that Ephesus was honourably described as the temple-keeper of Diana. This office was the chief pride of the citizens. It made them objects of respect and envy to other less favoured worshippers of the goddess. Indeed, the Ephesians hence obtained a name, being denominated *neokoroi*, or warders of Diana's temple. It is confirmatory of the narrative in the Acts that the ensuing coin bears this envied title. The coin shows the head of Nero, and besides a view of the far-famed temple, has



NERO.

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the words, (Money) of the Ephesians *neokoroi*, *Æchmocus Auiola*, PROCONSUL. It serves another purpose in the word proconsul, *anthypatos*, the very term used in Acts xix. 38, and rendered 'deputies;' for we thus learn that the proconsular authority was established at Ephesus in the reign of Nero (A.D. 54—67), at the beginning of which the recorded events occurred. These minute verbal coincidences could hardly be found in a fabricated narrative.

The ruins of Ephesus are two short days' journey from Smyrna, in a south-easterly direction. Some shattered walls and pillars—the ruins of a theatre supposed to be the one in which Paul preached, and a splendid circus, almost entire, are all that remain of the once magnificent city of Ephesus.

Of 'the seven churches of Asia,' Ephesus is, in the Apocalypse, addressed the first (ii. 5). Distinguished, originally, for Christian excellence, the church then 'left its first-love, and had its candlestick removed out of its place.' True, indeed, has this word of warning proved. A few Christian families live scattered in poor huts over the hills,

but Alasakuk itself is inhabited by disciples of Mohammed.

Paul for the first time came from Corinth to Ephesus when on his way to Jerusalem. His stay was short. He departed, giving a promise to return (Acts xviii. 19, seq.). This promise he kept; for on his third missionary journey, coming from Galatia and Phrygia, he visited the city (xix. 1), in which at first he converted twelve disciples of John (1—7), then taught for three months in the Jewish synagogue, and when its worshippers resisted the gospel, he preached it for the space of two years in the school of one Tyrannus. Heathenism, with its falsehoods, received injury, and the truth of God was disseminated, not in Ephesus only, but in many parts of Asia Minor (8—20). The partisans of error and deception had recourse to violence, when Paul saved his life by flight (21—xi. 1). Nearly three years, however, had he been in the city, there had he diligently and successfully laboured; so that he could not forget the place and all its important interests. When, therefore, shortly after, he was in the neighbouring city of

Miletus on his last journey to Jerusalem, he sent for the elders of the Ephesian church, and addressed them in a most earnest and affecting speech, which is a model of hortatory eloquence, a token of the apostle's goodness of heart, and a proof of the depth with which the gospel had struck its roots in his soul. These are the relations in which Paul stood to that church, to whom, according to our present copies, he addressed

Ephesians, the Epistle to, which divides itself into two parts—first, the dogmatic, second, the hortatory. In the first, the apostle pours forth in a full and lofty strain his thankfulness for the redemption designed of old, but accomplished in the death of Jesus Christ, and made known according to the Divine intention of uniting together, by means of the Saviour, the two great divisions of the human family, the Jew and the Gentile. In the progress of his remarks, the writer is led to speak of the elevated position of that great and holy being through whom these blessings had been conveyed to the world (i). He passes on to the participation in these blessings of those whom he addresses, setting forth, as he proceeds, the gratuitous and unbought love whence salvation flowed. In consequence of having a share in this grace, his readers have been redeemed out of a state of alienation, and made 'fellow-citizens with the saints and of the household of God' (ii.). For the furtherance of God's benign intentions, Paul himself had received a divine commission, which bade him direct his efforts to the conversion of the Gentiles; hence he is led earnestly to pray that they might abound in the love of Christ, and so grow in every Christian grace (iii.).

Having thus laid a solid foundation, the author begins to urge on his readers specific Christian duties. Among these is unity of mind, founded on humility, and the considerations which arise from a common faith in one God and one Saviour. This unity must consist with diversity of gifts; for these are imparted according to the Divine wisdom in Christ, being designed to employ every talent, whatever its kind, in the common service of the church, and for the promotion of a great union between God, Christ, and his disciples. Whence the necessity of holiness of life, founded on an intimate alliance with the Head of the Church. This holiness implies the abandonment of the evil courses customary among the heathen, and the cultivation of the peculiar fruits of the Christian spirit (iv.). Accordingly, various precepts and injunctions are given, bearing immediately on the conduct of life, and having special reference to the duties of the domestic circle, showing how thoroughly the gospel enters into our individual and relative duties with its divine authority and sanctifying power (v—vi. 10). The

letter concludes with a general exhortation to steadfastness in Christian faith, love, and holiness, in the midst of surrounding dangers, conflicts, and temptations (11—20).

Tychichus, a native of Asia Minor (Acts xx. 4), being sent to Ephesus by Paul (2 Tim. iv. 12), was the bearer of this epistle (Ephes. vi. 21, 22), being at the same time commissioned to visit Colossæ (Col. iv. 7). The writer was in bondage when the letter was written. His bondage was occasioned by his advocacy of the cause of the Gentiles (Eph. iii. 1; iv. 1). He was also enduring tribulations (iii. 13). This bondage may be either that at Cæsarea or that in Rome. But another passage seems to decide in favour of the last place; for in vi. 19, 20, Paul requests the prayers of his readers, that he, 'an ambassador in bonds,' (rather 'in a chain') might preach the gospel boldly. Now at Cæsarea, so far as we know, he had not, but at Rome (Acts xxviii. 30) he had, an opportunity of speaking boldly 'to make known the mystery of the gospel;' and the description of himself as 'in a chain' corresponds with his known condition: for he was bound to the prætorian soldier in whose custody he was. Hence we seem justified in declaring that the letter was composed at some time during 'the two whole years' which he passed at Rome in his own hired house, preaching the kingdom of God.

But to whom was the epistle addressed? To the 'saints which are at Ephesus' (i. 1). Yet the contents do not correspond with this statement; for while the relations of Paul with the Ephesian Christians were of an intimate and endearing nature, the tenor of the composition is quite general, having no specific references, no personal allusions, no greetings; though, of all Paul's letters, circumstances would lead us to expect this one to abound most in such tokens of acquaintance, regard, and friendship. It is also strange that the apostle speaks of the faith of his readers as known to him, not by his own personal knowledge, though he had spent nearly three years in Ephesus, but by communications from others (i. 15). Still more difficult of explanation, on the hypothesis that the letter was sent to the Ephesians, are the words (iii. 1—3), 'If ye (you Gentiles) have heard of the dispensation of the grace of God, how that by revelation he made known unto me the mystery, as I wrote afore in few words;' for here it is clearly implied that the Ephesians had not received the gospel from the lips, but solely from the pen of the apostle. Had the letter been intended for the Ephesians, Paul must have referred to his preaching, and no doubt could have existed that the saints at Ephesus knew the peculiar mode in which he had been called to the apostleship. Indeed, the language seems to imply that the writer was personally a stranger to those whom he was addressing—a stranger to such an extent

that possibly they did not know, or, if they knew, knew on the authority of others, that Paul received his mission to the Gentiles 'by revelation.' With the exception of heretics, such as Marcion, the testimony of the ancients makes the letter to be addressed to the Ephesians. Yet the Vatican Manuscript, written before the middle of the fourth century, omits from the text the words, 'which are in Ephesus.' Other authorities of less value throw doubt on these words.

These facts have led to the formation of two hypotheses; first, according to Grotius, Hammond, Mill, Paley, and others, that, in agreement with the statement of Marcion, the epistle was addressed to the Laodiceans (Coloss. iv. 16), to whom Paul was personally unknown (ii. 1); but in Coloss. iv. 16, the writer speaks of a letter *from*, not *to*, Laodicea; and if this theory is not sustained, then, secondly, according to Usher, Benson, Credner, and others, that this was a kind of circular letter sent generally to 'the saints and to the faithful in Christ Jesus' who dwelt in Asia. Some are of opinion that, as the letter was sent to individual churches, so were, in each case, suitable words introduced—as, 'who are in Ephesus,' 'who are in Laodicea,' &c.; while Credner holds that the epistle, going first to the Ephesians, was from them received by other churches, and so was considered to have at the first been specifically addressed to them; whence the words, 'who are in Ephesus,' came into the text, yet not with entire unanimity. A word found in vi. 21, seems to give some support to this view: 'but that ye *also* may know.' This word 'also' has meaning, if we suppose that the letter passed in turn to several churches.

The object of the letter corresponds with the latter hypothesis. That object is in the main of a general kind. No specific errors occasioned it; against no specific errors is it directed. Yet it seems calculated to meet and correct a certain mental tendency which, being widely spread in Asia Minor, was dangerous to the gospel. The letter, in consequence, offers Christian truth in that form which was most adapted to readers who were strongly inclined to a kind of mystic transcendentalism, which professed to reveal great spiritual secrets, and raise its cultivators to heights of metaphysical knowledge unapproachable by any but the initiated (1 Tim. i. 3—5). Accordingly, Paul sets forth the gospel as the sum-total of once hidden but now divinely-revealed wisdom, a full knowledge of which leads to a thorough acquaintance with God and Providence, so that all thirst for knowledge may be fully satisfied at the fountain of the gospel. The Divine wisdom was concentrated and exhibited in his Son, Jesus Christ, who is elevated above all human persons and things, containing in himself all wisdom to en-

lighten and all power to save his disciples; so that those who are seeking absolute knowledge and complete redemption from the senses, should turn away from earthly pretensions and look to Christ alone. As God himself has revealed this wisdom, man must not venture to look to any other source of knowledge, which can be only inferior, if not visionary and deceptive; since through Christ there has been given free access to God, man needs no other mediator; and since Christ is the head of the entire spiritual world, communion with him is all that is needful, in order to the attainment of spiritual perfection and felicity. Hence the knowledge and love of Christ are the Christian's great duty, as comprising all that is needful to save him from prevalent errors and vices, and lead him to duty, God, and eternal life.

Till the publication of Professor Baur's work, entitled, *Paulus, der Apostel Jesu Christi*, 1845, the authenticity of this epistle, in agreement with the uniform opinion of Christian antiquity, was considered unimpeachable. The recent attack is not of a nature to disprove its Pauline origin, and, like that of Evanson, will, in all probability, be in a few years forgotten. Doubts have been raised by De Wette from internal considerations which have little, if any, force. For instance, the resemblance of this epistle to the epistle addressed to the Colossians (see i. 384), is pleaded against its being written by Paul; as if a writer addressing the same state of mind, and aiming to produce the same result, was not likely to employ the same arguments, especially when the dates of the two compositions are nearly, and the writer's condition precisely, the same. Both in style, thought, and structure, the epistle entitled 'to the Ephesians' is throughout Pauline; and if its general tenor is allowed to instruct us as to its intent and aim, then objections to its authenticity disappear.

The moral tone which pervades the letter is high, and of a genuine apostolic character. The imagery employed in vi. 10—17, is striking, forcible, and appropriate.

EPHOD (*H. a covering*), a short upper garment, which scarcely covered the body. It was made of two pieces sewed together so that one hung down the breast, the other down the back. Pictures of persons wearing such a garment have been found on the ruins of Persepolis, and, what is more worthy of notice, two ephods have been discovered in Egypt which are very old, for the modern Egyptians wear nothing of the kind. During the great French expedition, they were brought to General Reynier by Arabs, who stated that they had found them in a cave filled with sand. These are each three feet long, and quadrangular in form, having the same breadth as length. The arms are about

sixteen inches long. On the shoulders and near the bottom are fastened square pieces of embroidery, and round the arms, as well as down both sides of the neck, are narrow embroidered bands. The stuff is of a yellow colour, the embroidery brown, of fine linen; the embroidery is worked with the hair of an animal.

The ephod was a dress essentially peculiar to the priestly order among the Hebrews (1 Samuel ii. 18, 28; xxii. 18); for 'to wear an ephod,' was the same as to be a priest. Comp. 1 Sam. xxiii. 6. Hos. iii. 4. Hence the ephod came to be regarded as a sacred object, which sometimes received divine homage (Judg. viii. 27; xvii. 5; xviii. 15). Properly, the ephod was, according to Moses' law, to be worn only by the high-priest; and the abuses of it mentioned in the passages last referred to, if not the use of it by Samuel and David, may be considered as remnants of old usages, which, prevailing from the earliest times of the nation, disappeared only when the ritual of public worship was defined and completed in the service of the temple. The description of the ephod of the high-priest may be found in Exod. xxviii. 6, *seq.*

EPHRAIM (H. *fruitful*), Joseph's second son, born of Asenath, the daughter of Potiphar, an Egyptian priest. With his elder brother, Manasseh, he was placed by Jacob in the same condition as his own sons (Gen. xlviii. 5; comp. Josh. xvii. 14). The descendants of Joseph's second son formed the tribe of Ephraim, which was from the first one of the most considerable (Gen. xlviii. 19). Joshua was an Ephraimite. In the division of Canaan, a fine portion lying in the heart of the country fell to this tribe, who, though the scriptural limits are by no means clear, seem, in conjunction with the half tribe of Manasseh, to have occupied the district which stretches from the Jordan, at a point north of Benjamin, to Dor, in the vicinity of Carmel, on the Mediterranean.

At an early period, Ephraim gained a predominant influence; and although the trans-Jordanic Israelites disowned its supremacy, yet it exerted a species of control over the weaker members of the Israelite confederacy (Judg. viii. 1, *seq.*; xii. 1, *seq.*). Even the national sanctuary was for some time at the Ephraimite city of Shiloh, which accordingly became the centre of the religious and civil relations of the whole people (Josh. xviii. 1. Judg. xviii. 31. 1 Sam. i. 3; iii. 21; xiv. 3), which must have added much to the influence of the tribe. Bethel, too, where Samuel had one of his judgment-seats, was taken by the Ephraimites (1 Sam. vii. 16. Judg. i. 22). With such power on their side, they were not likely to look with favour on the choice of a king in Saul, the Benjamite, though his tribe was too weak to occasion serious apprehensions. But when

powerful Judah had supplied the next monarch, and the ark was fixed in Jerusalem, Ephraim felt that its position was compromised, and entered into a formal opposition to the new kingdom. Probably it played the chief part in the determination with which, after David's election, the bulk of Israel adhered for seven years to Ishbosheth, the son of Saul: and when, in the reign of Rehoboam, a party rose against the tyranny of that monarch, Ephraim was at its head (Is. vii. 17). An Ephraimite prophet took the first step (1 Kings xi. 29). The revolt broke out in Shechem, an Ephraimite city. The new king, Jeroboam, was also an Ephraimite (1 Kings xii. 25). The whole was a plan for the aggrandisement of Ephraim. This appears from the use of the name; for Ephraim from this time signifies the kingdom of Israel, or the kingdom of the ten tribes under the guidance of Ephraim (Is. vii. 2, 9; ix. 9; xxviii. 1. Hos. iv. 17; v. 3). This division of the Hebrew people greatly weakened their power, exposing them to internal broils, and rendering them an easy prey to foreigners. Still more were the nerves of the nation weakened when Rehoboam, for political purposes, introduced and established idolatrous worship. In Ephraim the idolatry found acceptance and made progress, it may be, the more readily from the fact that Ephraim was descended from an Egyptian mother of the priestly caste. Its proximity to Judah was detrimental to the purity of the temple worship. From these facts we may learn why the voice of faithful prophets was so earnest in rebuking the defection, apostacy, and depravation of Ephraim.

Ephraim, a city of that name, described in John xi. 54, as being in a country near to the wilderness whither our Lord repaired with his disciples, after the raising of Lazarus had induced the Sanhedrim to form the deliberate resolve to put him to death. Ephraim, Robinson (Harmony, pp. 201—204) holds to be probably identical with the Ephraim of 2 Chron. xiii. 19, and the Ophrah of Josh. xviii. 23. The same is also, he holds, the Ephron of Eusebius and Jerome, which the latter places at nearly twenty Roman miles north of Jerusalem, and seven miles beyond Bethel. But it lay 'near to the wilderness.' The only wilderness in that region is on the east of Bethel, namely, the desert of Judea, lying to the west of the Dead Sea and the valley of the Jordan, and extending northwards as far as to the parallel of Shiloh. These indications point, he thinks, to the lofty site of the modern et-Taiyibeh, situated two hours north-east of Bethel, and six hours twenty minutes north-north-east of Jerusalem (reckoning three Roman miles to the hour), adjacent to and overlooking the broad tract of desert country lying between it and the valley of the Jordan. This, in Robin-

son's opinion, was the Ephraim, or Ephron, of both the Old and New Testaments.

On returning to Jerusalem for the last time, Robinson supposes that Jesus, after dwelling some time at Ephraim, took a circuitous route, crossing the valley and the Jordan, and then proceeding to the capital through Jericho. In the time spent in Ephraim and the ensuing tour, Robinson places many important events narrated in the gospels; for instance, from Luke xiii. 10 to xix. 28.

Ephraim, the northern portion of the high land which stretches from the plain of Esdraelon, southward, to the desert et-Tih. This ridge, which is many miles in breadth, attains its greatest elevation at Hebron, where it is about 3000 feet above the level of the sea; whilst in the north, towards Sichem, it sinks to 1751 feet, and at last falls down to the plain above mentioned. Towards the west, it gradually loses its height by means of successions of hills, each lower than its predecessor, which lie between the summit and the plain along the shore of the Mediterranean. The fall on the eastern side is more sudden from two causes, partly from its being shorter, partly from the level of the Jordan and the Dead Sea being much lower than that of the Mediterranean. The entire range is a high, uneven table-land, formed of a mass of individual groups, of which no one possesses any great extension. It is intersected by many deep valleys which run east and west, either to the Mediterranean or the Jordan. The water-shed for the most part follows the elevations of the land along the ridge, yet in such a manner that the valleys that afterwards take dissimilar directions, often for a considerable extent run through each other: for instance, a valley which sinks towards the Jordan has its beginning half an hour or more westward from the beginning of other valleys which run towards the Western Sea. These valleys are all water-courses, which flow or not, according to the season of the year. Along the range lie several well-known hills, such as that of Samaria, Ebal, Gerizim, Olivet, Zion. The whole is rich in corn, wine, and fruits; only the hill country of Judah is in its southern part, especially towards the Dead Sea, barren, and, in many parts, a wilderness; yet spots are found bearing traces of ancient culture and fruitfulness.

EPHRATH, or EPHRATAH (*H. abundance*), the ancient name of Bethlehem, in Judah (Gen. xxxv. 16. Ruth iv. 11), where Rachel died in child-birth and was buried, and where David and Jesus were born. The two names 'Bethlehem Ephratah' are united in Micah v. 2. Hence natives of Bethlehem were denominated Ephrathites (Ruth i. 2. 1 Sam. xvii. 12).

EPICURUS (*G. helper*), a Grecian philosopher, born 342 A. C. at Samos, whence,

in his eighteenth year, he proceeded to Athens; which city, however, he soon quitted, and repaired to Colophon, where his father, Neocles, had settled. Leaving this place, he visited Mitylene and Lampascus, where he taught for some time. In 807 A. C. he returned to Athens, where, purchasing a garden, in company with his three brothers and numerous scholars and friends, he spent the remainder of his life in a simple, retired and happy intimacy, such as that focus of luxury and art had not previously seen. The natural modesty of his disposition, his love of retirement, and his simple pleasures, rendered Epicurus indisposed to take part in the service of the state, though he felt a warm and deep interest in the welfare of his adopted country, to which he was under deep obligations. So far as was possible he lived in concealment, content with the tranquil pursuits of literature, and the peaceful intercourses of friendship. During the latter part of his life he suffered much from bodily ailments, which, however, he bore with patience, till, having reached the age of seventy-two, he died in peace and undisturbed serenity. A will that he left bears testimony to the mildness of his character and the friendliness of his disposition, which, if we may judge from the ensuing eulogium by his celebrated pupil, Lucretius, gained for him a degree of respect little short of adoration.

'Oh who with mighty mind could frame a song
Worthy so high a theme, such noble truths?
Whose words could e'er express the master's
praise,
Who left to us the lofty prize he gained?
No one—I ween—endowed with mortal frame—
For if, my Memmius, as the theme demands,
My tongue must speak his praise—he was a god,
A very god—who first that rule of life
Found out, which later men call wisdom. He
Gave to our life a calm and tranquil light,
In place of darkness dread and tossing waves.'

Epicurus was a most prolific writer. Not fewer than 300 volumes, on very diverse subjects, bore testimony to the fertility of his mind and the assiduous occupation of his time.

Ethics was the central subject around which were grouped the thoughts, affections and strivings of this philosopher; and his great aim was to form for himself such a self-sufficing character as might be proof against external force, and independent of outward disturbances. Logic, therefore, he estimated from its tendency to aid him in the formation of his moral philosophy, and in particular as furnishing a criterion by which the good and the true might be distinguished from their opposites. His chief position in ethics is one that opponents have grossly misrepresented; though in the hands of pupils of later days it became very objectionable. That position is, that pleasure is the highest happiness and the great end of human life. Had he stopped here, he would

only have repeated what others had said before him. He went further, and in the development and ennobling of the doctrine lies the peculiarity and the merit of his philosophy; for he maintained that the pleasure was not of a momentary and transient, not of a bodily or sensuous kind; but lasting, imperishable, lying in the purer and nobler enjoyments of the soul; in freedom from solicitude and trouble, and from all influences which might give pain, or disturb the tranquillity of the breast. In this internal peace he found the purest felicity and the highest good.

Such a doctrine may have been pure to the pure, and aided persons of lofty aims to reach a high degree of mental ease. But it contains an element of softness which would render it no harsh master to the luxuriously-disposed, and a proneness to be misconceived and abused, that would allow even Roman vices to shelter themselves under its philosophic cloak.

When Paul at Athens was encountered by members of the Epicurean sect, the better parts of the master's system had yielded predominance to the worse, which, combined with the metaphysical errors of the system, rendered most of those who bore his name 'lovers of pleasure more than lovers of God' (2 Tim. iii. 4).

It was, however, when his mind ascended to superhuman topics, that Epicurus fell into the worst errors. Adopting, without improving, the atomical theory of Democritus, he taught that the universe consists of atoms, or inconceivably minute particles. From this category he did not except the gods themselves, who, he said, were known to men only by the representations of them which their images wrought on the mind. This system of gross materialism caused him to be regarded even in his own days as an atheist. Whether or not the imputation was sustained by the theory, the tendency of his doctrine was of an atheistical nature, since his ethics led him to hold that the gods found their happiness in entire ease, troubling themselves neither with the creation nor the government of the world.

But atheism is not without elements of superstition. The scholars of Epicurus, taught to identify the highest ease with the highest good, and having their minds cast back to earth from the mere abstractions of the atomic Olympus, came in time to worship their master, who, to their eyes, realised far more than any other being the serene philosophy he had inculcated. Hence in the lines given above he is termed by Lucretius a god. Here, as in every form of atheism, is it found that those who refuse to adore the Creator and Upholder of the universe, are led to pay the homage of their souls to man. Self-worship is the natural antithesis to the worship of God.

These general notices will serve to show with what propriety Paul spoke, when being asked by certain Epicurean philosophers for an account of his doctrine, he set forth in terms the most explicit and impressive the existence and eternal providence of Almighty God, and sought to turn his auditors away alike from bootless offerings to images of gold, silver, and stone, and from speculations no less idle than aspiring, to the simple facts, the great truths, and the noble sympathies of the gospel of Jesus Christ. This laudable aim is not without its application, may it be also not without its reward, in this our day.

EPISTLE (*G. something sent, a letter*). The relations which the churches planted by the apostles continued to hold with them, and the wants of those churches in the development of their Christian life, combined with the fact that an apostle whose mission comprehended a large district of the world, and in one sense all the peopled earth, could not remain long with any one community, gave occasion to letters sent to certain churches by the first preachers of the word, and so set the earliest step in the formation of our New-Testament Scriptures. Paul probably began this important service to Christianity, and his letters have from the first exerted very great influence on the church and the world. His writings were letters addressed to churches founded by him, occasioned by some special circumstances, and having a special aim. In this kind of writing he is a great master. He was followed by other apostles, whose productions have less of the strictly epistolary character, and resemble short treatises.

The preservation of Paul's epistles is a striking instance of the superintendence of Divine Providence over the church of Christ. That comparatively a few lines (for none of those epistles are long) written by one who, in a worldly sense, may be pronounced an obscure Jew, to a few persons of the humbler rank, lost amid the teeming and luxurious population of Rome or Corinth, should have been at the first preserved entire, and then passed from age to age, in manuscript, for fifteen hundred years, is a fact calculated to excite both wonder and gratitude. These compositions, too, are eminently fitted to give such an insight into the early condition of the principal Christian churches, as enables us not only to form an intimate acquaintance with them, but gather undesigned, incidental, minute, and therefore forcible evidences of the reality of the great events, and the certainty of the great truths, which form the basis of Christianity.

Till recently, the epistles current under Paul's name were, with doubts in regard to that bearing the title 'to the Hebrews,' generally admitted to have emanated from the apostle. In Germany, however, the authen-

ticity of the epistles to Timothy and Titus has been denied, and Professor Baur, of Tübingen, has lately put forth a work (*Paulus der Apostel Jesus Christi*), in which he admits as of Pauline origin only four of the commonly-received letters, namely, that to the Galatians, that to the Romans, and the two to the Corinthians. Without by any means acceding to his views, we remark that the retention of even one of these would suffice for the exposition, establishment and propagation of Christian truth.—See i. 161, and the article LETTER.

ERASTUS (G. *beloved*), a convert who ministered to Paul, and whom the apostle sent from Ephesus into Macedonia in company with Timothy (Acts xix. 22). In Rom. xvi. 23, we find Erastus designated 'chamberlain,' or paymaster, 'of the city.' What city? Those to whom the letter was written would know, and the omission of the information we need was, in the circumstances, perfectly natural. Had such been given, it would have worn the appearance of a gloss by a later hand. But in 2 Tim. iv. 20 we read, 'Erastus abode at Corinth;' whence it becomes probable that Corinth was the habitual residence of Erastus. Putting these scattered hints together, we may say that Erastus, having been converted by Paul, gave up his office in the city of Corinth, and engaged in efforts for the promotion of the gospel, but in the latter part of his life settled down in the city where he had been born, a second, if not also the first time. Now, from other considerations, it appears that the letter to the Romans was written from Corinth. Here, then, is an incidental confirmation of the epistle to the Romans, as well as of the history. Our information is but fragmentary, but fragments are to be expected in letters; and in the actual case the fragments are accordant, so as to show that they formed a part of one whole; which whole is the history of Erastus and his relations to Paul, to the Christian community, and to the churches of Rome and Corinth.

Another slight but not unimportant coincidence is observable. The Christians of Macedonia and Achaia made a pecuniary contribution for the aid of their needy brethren in Palestine (Rom. xv. 26). On this business Erastus appears to have been sent. Now, his civil pursuits must have rendered him specially fit for such an office; and our finding him actually employed in the pecuniary affairs of the church, satisfies our sense of propriety, and shows us the history in harmony with itself. The concurrence of these minute probabilities affords no small weight of evidence.

ESARHADDON. See ASSYRIA.

ESCHEW (T. *scheuen*, 'to shun; comp. *shy*) signifies to turn away or abstain from (Job i. 1. 1 Pet. iii. 11; comp. Job. xxviii. 28; xxxiv. 27).

ESHCOL (H. *grapes*), a brook, or wady, which seems to have derived its name from the grapes which it produced, was situated in the southern part of Judah, near Hebron, and was the spot visited by the men whom Moses sent to survey the land of promise (Numb. xiii. 23—25). In this vale the spies cut down a branch with one cluster of grapes, which, partly on account of its size, and partly to avoid bruising the fruit, they bore 'between two on a staff.' The place has been recognised in an inconsiderable valley which, at a small distance from Hebron, runs from the north-east. It is covered with vine and olive gardens, and produces besides, in great abundance, figs, apricots, quinces, and pomegranates. Its vineyards are especially excellent, producing the finest grapes in Palestine. Mariti saw, in other parts of Syria, 'grapes of such an extraordinary size, that a bunch of them would be a sufficient burden for one man.'

ESPOUSALS (F., originally from the Latin *sponsus*, 'promised in marriage'), signifies betrothing, or plighting troth with a view to marriage (Cant. iii. 11. Jer. ii. 2). See MARRIAGE.

ESTIMATION (L. *estimo*, 'I value'), the valuation, worth, or price of a thing (Lev. xxvii. 2, 3, &c.).

ESTHER, or Hadassah, daughter of Abihail, of the tribe of Benjamin, was, after the death of her parents, adopted, in consequence of her beauty, by her uncle Mordecai, who had been carried to Babylon by Nebuchadnezzar, and rose to be the favourite queen of the Persian sovereign, Xerxes (Esth. ii. 5, seq.). The details of her life will appear in the next article.

ESTHER, THE BOOK OF, has its name from the chief person of whom it speaks, and comprises a period of about ten years. Its contents may be divided into three chief portions:—*a*. The elevation of Esther, in the place of Vashti, to be queen (i. 11); *b*. The destruction of the Jews plotted by Haman (iii. iv.); *c*. The wonderful preservation of the Jewish people (v.—x.).

Ahasuerus (Xerxes), the master of a hundred, seventy and seven lands, reaching from India to Ethiopia, gives to his grandees, in the third year of his reign, a sumptuous feast, on the last day of which he bids his queen, Vashti, show her beauty to his guests. The queen refuses, and the king is enraged. In consequence, the beauties of his kingdom are brought together to furnish him with the means of choosing another mistress. Esther has the good fortune to be the object of his choice. Her uncle Mordecai, who still retains his influence over her, discloses, by her means, to the king a conspiracy against his life, which is thus defeated (i. ii.). But Haman, an Agagite, is invested with the highest civil power, and receives universal homage except from Mordecai. Mortified

at this, Haman resolves to work the ruin not only of Mordecai, but his whole nation. In the twelfth year of Ahasuerus, he succeeds in obtaining from him a command that all Jews should be put to death throughout the king's dominions. The decree is published. Mordecai, on learning the fact, 'cried with a loud and bitter cry,' and his grief spread among the Jews and reached the ears of Esther, who commanded her uncle to be brought to her, and heard from him the dismal intelligence. Esther is willing to intercede for her countrymen, but she dares not approach the monarch unbidden. What is she to do? She bids the Jews fast; she and her maidens fast also, during the space of three days, in order to gain mental courage to address the king. Having thus brought her mind to the disregard of danger, which is expressed in these words—'If I perish, I perish'—she places herself, arrayed in her best apparel, within sight of her husband, who invites her to draw near, and, by anticipation, promises her what she wishes, to the extent of half his kingdom. Her request simply is, that the king and Haman may come that day to a banquet which she has prepared. They are both present, Haman elated at his joyous position, yet still tormented at Mordecai's withholding the prevalent tokens of homage. The time he thinks auspicious for wreaking his vengeance on the unbending Mordecai, and, in anticipation of the success of his intended application to Xerxes, he erects for Mordecai a lofty gallows. But the king is troubled in his mind. Perhaps he has reason to fear another conspiracy; and, thinking over the peril by night, he is reminded that the discoverer of a former plot has gone unrewarded. Search is made in the national archives, and his name is found to be Mordecai. Haman appears to pay his court to the king and demand the death of Mordecai. 'What,' asks the king, 'shall be done to the man whom the king delighteth to honour?' 'Surely,' thinks Haman, 'that is myself.' A splendid reward is therefore suggested. 'Let it be done,' is the royal command, 'to Mordecai, the Jew: let nothing fail of all thou hast spoken.' The honour is conferred, but Haman's heart has sunk. However, the banquet is before him. Thither he repairs. On the second day, Xerxes asks Esther, 'What is thy petition?' 'The life of my people.' 'Who has endangered it?' 'Haman.' The king rises from table full of wrath. Haman, thunderstruck, throws himself, a petitioner for his own life, at Esther's feet, and, in his urgency, approaches the divan on which she sits. Then said the king, who, after a moment's absence for relief, had returned to the banqueting hall,—'will he force the queen also before me in the house?' The attendant slaves know their master's will, and

strangle the wretched vizier, who is forthwith suspended from the gallows intended for Mordecai. Haman's property is given to Esther, who obtains the reversal of the murderous decree from Xerxes, and he, apparently unrequested, gives directions that the Jews should have permission for one day to slay their enemies. Mordecai triumphs and becomes prime minister; universal rejoicing spreads among the Jews, who are now held in respect and fear throughout the kingdom. Not content with the infliction of general revenge, Esther, after learning that five hundred men have been slain 'in Shushan, the palace,' among whom were Haman's ten sons, requests that these young men may also be hanged upon the gallows. Her petition is complied with. Further, at the request of Mordecai, the day of their deliverance is made by the Jews a high festival.

This was the origin of the feast Purim, *lots*—so called because Haman 'had cast *Pur*, that is, the lot, to consume them and to destroy them' (ix. 24—26)—which was celebrated on the fourteenth and fifteenth day of the month Adar, and was intended to keep alive the remembrance of the rescue from destruction; for which purpose the book of Esther was publicly read. The thirteenth was a fast day (John v. 1).

The author of Esther is unknown. The book, however, bears evident tokens of being a genuine production; but we cannot consider it in any other light than a well-written narrative of an event which was highly gratifying to the national feelings of the Jews, but which is too much pervaded by artistic wonders to be regarded as a simple history, and too much, in its latter parts, darkened by vengeance to be revered as a religious work. No mention is made in the book of the name of God, whose ordinary providence acts not by the sudden chances therein set forth, and whose extraordinary dealings would not have given a sanction to the indiscriminate slaughter inflicted by Esther and Haman in their thirst for revenge. Yet is that thirst national; and the general tone of the book, especially in its implied descriptions of Xerxes and the manners of his court, both truly characteristic and very striking. Under these circumstances, the Book of Esther appeared to be a religious work to the Jews, who, as such, and because it spoke of an event honourable to their nation, received it into their Canon; but we do not understand what peculiar interest the Christian has in strenuously asserting its right to stand among divinely-inspired writings. Against such a pretension modern criticism has adduced unanswerable arguments.

Little doubt, if any, can there however be, that an event similar in kind to the deliverance of the captive Jews from impending ruin, furnished the leading topic of the book, and gave occasion to the establishment of

the festival of Purim. Viewed as an elaborate and ornate narrative of such an event, the work is of value, particularly as displaying the manners, usages and laws of the Persian court, and throwing light on the widely-extended despotism of its monarch. That the main features of the story were put into writing at no great distance from the time referred to, may be legitimately inferred both from the vividness of the pictures it presents, and the accordance of the character given of Xerxes with that which he bears in profane history, as a self-willed, impetuous, overbearing and luxurious tyrant.

ETHANIM (H.), the seventh month of the Hebrew year, as reckoned before the exile, in which took place the dedication of Solomon's temple. The month is otherwise named Tisri, and extended from the new moon in October to that in November, at which time, as the meaning of the word intimates, the brooks were full of water.

EUNICE (G.), mother of Timothy; of Jewish origin. She was converted to Christianity, and married a Greek, who was Timothy's father. Her piety is commemorated by Paul, and to its influence we may ascribe her own conversion, and the high place held in the Christian church by her son, who may also have derived some advantage from the more liberal manner of thinking which his father had acquired in his Grecian education. This blending together of two distinct races and two dissimilar states of mind was an important part of that preparation for the days of the Messiah which a wise and benign Providence had long been engaged in bringing about. The Greek and the Jew, having parted with some of their most rigidly distinctive features, united together to form the Christian, who owes to the former freedom and activity of intellect, and to the latter devotional feeling, and his sense of religious obligation. What God has thus joined together, let not man put asunder.

EUNUCH (G.) See CHAMBERLAIN.

EUODIAS and SYNTYCHE, two female disciples in the Philippian church, who seem to have differed in opinion, probably regarding the claims of the Mosaic law, and whom Paul entreats to forget their differences in a common devotedness to Christ.

EUPHRATES, the Greek name of the river denominated by the Hebrews *Phrat*. As it was also the largest stream with which they were acquainted, the latter also named it 'the river' (Gen. xxi. 21. Is. viii. 7), also 'the great river' (Gen. xv. 18). This river rises in the Armenian mountains. Its remotest source lies some miles north from the modern Erzerum. Before it leaves its mountain home it has already become a considerable body of water, by receiving many rivulets, and uniting with two chief tributaries. Falling into the low lands of Mesopotamia, near Samosata, it runs parallel with the Ti-

gris, in a southern direction, till, having formed a junction with its companion, it enters the Persian Gulf under the name of Schatt-el-Arab, after a course of 1400 miles. The Euphrates has, for the low lands of Mesopotamia and Babylon, the same importance as the Nile has for Egypt; for, swollen by the snows melted at the approach of summer on the mountains of Armenia, the river periodically overflows its banks, which being intersected with a net-work of canals, carry its water, and therewith fruitfulness, over a wide surface of country. In ancient times this water-system was complicated, extensive and efficient. At present many of the courses are stopped, and the canals without water. The reader may here see the force of the image in which Isaiah (viii. 7) describes Jehovah as bringing up over the land of Palestine 'the waters of the river strong and many'—'and he shall come up over all his channels and go over all his banks.' This judgment Judah is threatened with because 'they refuse the waters of Shiloah,' that is, disobey the Divine will. Compare Jer. ii. 18.

It was only a vague notion that the Biblical writers possessed of the high lands of Armenia, which therefore they speak of as being the source of four rivers (Gen. ii. 10—14), a statement that now at least is correct only in a wide and general acceptation. The Euphrates is mentioned as the eastern boundary of the Hebrew dominions (Gen. xv. 18. Exod. xxiii. 31. Deut. xi. 24). This, in a general sense, became true in the time of David, who by his renown and the terror of his arms kept the Bedouin population of the desert in awe, and was in reality master as far as the vicinity of the river. Accordingly, we find the tribes on the east of the Jordan pasturing their flocks at large, 'unto the entering in of the wilderness from the river Euphrates, because their cattle were multiplied in the land of Gilead' (1 Chron. v. 9; comp. Numb. xxxii. 1, seq.).

EUROCLYDON (G.), the wind by which Paul was driven on the shore of Malta, after having been long tossed about in the Adriatic Sea, on his voyage to Rome. The name is compounded of two words: one signifies the east wind; the other, a billow; thus denoting that this was 'a tempestuous wind' from the east, or rather the north-east (comp. vers. 12—14 of Acts xxvii.). This is one of those winds which Seneca (Quest. Nat., 5, 17) says are peculiar to certain parts, and obtain local names from their character and effects. The Eurua, or east wind, is mentioned by Horace as stormy and shipwrecking (Epod. x. 5), where it is termed black from the storms which it brought, and is associated with the north wind. The reference in the New Testament seems to be to that gusty and violent wind which the sailors now term a 'Levanter,' as

coming from the Levant, that is, the eastern part of the Mediterranean; but a 'Levanter,' though properly an east wind, shifts about constantly, and thus excites fearful tempests. Such a wind would produce precisely the effects recorded in the passage to which we have above referred (comp. Odyss. v. 331).

EUTYCHUS (G.), a young man who, during a discourse of Paul's at Troas, prolonged till midnight, was overtaken by sleep, and in consequence fell from the third loft of a house, and was taken up dead. The apostle, immediately descending to his aid, recalled his departing spirit; and when he left the place the next morning, he enjoyed the satisfaction of having the youth brought to him alive.

In this incident, the narration of which occupies only a few lines, there is evidence corroborative of the reality of the scene and the truth of the gospel.

The assembly seems to have been held in a large room in the third story. The address was continued till midnight. The audience was large. Hence lamps were necessary hence, also, the windows were open with a view to ventilation. Seated on the sill of one of these, the young man, overpowered by the vitiated atmosphere and lengthened fatigue, fell from his dangerous position into the quadrangle forming the court or yard, which, as usual, was within the house. The accident broke up the meeting. Paul went down into the court, and, having restored the young man, delivered him to his parents, who, probably the owners of the house, took their child, and, devoting to him their best attention during the remaining hours of night, were able to bring him alive into the apostle's presence before he departed in the morning.

Notwithstanding the fall, the assembled friends did not leave the place. The young man was not dead, and therefore might they without impropriety resume their connection with the apostle; and being eager to learn the wonderful things concerning the kingdom of God, and, probably, to have certain difficulties solved and certain dark points illustrated, they keep Paul in conversation 'a long while, even till break of day.'

This narrative is composed from hints and indications in the Scripture, which here, as in so many other places, supplies, in incidental and fragmentary notices, evidences the most satisfactory of its containing a genuine and credible record. The scene here set forth bears the unmistakeable impress of reality. It is in every respect that which we should naturally have expected from the relations in which Paul stood to the world.

The writer evidently regarded the restoration of Eutychus as operated by miraculous power. And it seems to be owing to the deep and lively impression made by the ac-

cident, especially by its happy termination in the revival of the youth, that we are indebted for the passing mention made of the circumstance, and the corroboration of the gospel history that hence ensues.

EVANGELISTS, from the Greek *euangelion*, 'good news,' is a word denoting heralds of 'the good tidings of great joy which is to all people' (Luke ii. 10). Thus the angels were the first evangelists, and universal salvation the burden of their proclamatory song. Hence the character of a true evangelist may be ascertained, and we may gain a criterion by which to 'try the spirits whether they are of God, for many false prophets are gone out into the world' (1 John iv. 1).

In its general import, then, the term denotes one who declares the gospel made known by its primary source, Jesus Christ. Hence the four who have given a record of his teachings bear the name of Evangelists. These four are Matthew, Mark, Luke, and John, whose lives and writings will be spoken of under their several names. On the subject of there being more than one evangelist, the following passage from Chrysostom deserves perusal:—'How then? Was not one evangelist sufficient to say all? Certainly, one might have sufficed; but as there are four such authors, who did not write at one and the same time, nor in the same place; who neither met together nor acted in concert, and nevertheless speak, as it were, out of one mouth, there hence arises a stronger proof of their credibility. But (it is replied) the contrary rather took place; many passages convict them of dissimilarity in their accounts. This also is a greater proof of their credibility; for if they agreed minutely in all, both as to time, place, and expression, their opponents would never believe that they had not written their memoirs by agreement or by personal understanding. Such a similarity could not be the work of free-will. But, now, the apparent contradiction in minor matters frees them from such a suspicion, and is the most beautiful apology for the conduct of the historians. And if they detail some things differently as far as it regards time and place, this also is without prejudice an argument for the truth of the matter.' See GOSPELS.

In the primitive church, the name evangelist was borne by a class of teachers who were distinct from apostles, prophets, pastors, and teachers (Ephes. iv. 11). Now, Philip is expressly termed 'the evangelist' (Acts xxi. 8); but Philip preached the gospel (viii. 4, 26, 40), yet, as would appear from the passages last referred to, only within a certain district. Philip's district was bounded by Azotus (on the Mediterranean) on the south, Jerusalem on the east, Samaria on the north, and Cæsarea on the north-west. Hence an evangelist was a district preacher; one who, instead of travelling

abroad, remained at home, and within a comparatively small compass endeavoured to bring men over to the Lord Jesus. Comp. 2 Tim. iv. 5.

EVIL (T.) cannot be predicated of the material world without ascribing to the Creator a want of power, of wisdom, or of goodness; and in the case of a being so shortsighted as man, reason would suggest that any appearances of evil might receive a satisfactory explanation, were the workings, tendencies and results of the great whole contemplated on a larger scale. Viewed in its relation to God, who, as in part we know, educeth good out of ill, moral evil also might grow less, or even disappear, could we comprehend the remoter issues of the government of the world. Meanwhile, with our present narrow vision, we can do no more than embrace with faith what the intellect suggests and the heart approves; and faith may find welcome support also in the progress observable in the general history of man, and specially in the portion of it which has elapsed since the revival of letters; but whether that progress will for ever be bounded by the limits of time, or be carried forward under happier auspices in another world, and so lead on to the extinction of ill and the universal prevalence of good, reason can in no way determine, whatever pleasing visions hope and desire may call into being. Hence we are directed to revelation for the solution of the problem of evil, on which the greatest minds have in all ages speculated, and for the most part speculated in vain. But though the question of the origin and final issue of evil seems to belong in a special manner to revelation, since none but God can explain the primary and ultimate bearings of the moral world, revelation confines itself to a few great facts falling within the brief period of human history; which, however, while they can by no means satisfy the speculatist, may afford important light in duty, and valuable nutriment to faith. The origin of moral evil the Scriptures place in man's free will (Gen. iii. Matt. xv. 19. James i. 15), without stating how it was that that will was so weak as to yield to temptation; for though we are told that the creature was made subject to vanity in hope (Rom. viii. 20, 21), yet we are furnished with no explanation why a hopeful subjection to evil took place, or what will be its final result; unless the passage to which we have just referred should in reality intimate that in the final prevalence of universal and unmingled good may be found both the reason why evil was originated, and the ultimate condition of the whole human family. This view certainly finds support in the benevolent spirit of the Saviour, and in the disclosure which he made that God is 'our Father;' for under a government of which Jesus is the great vice-

gerent, and his Father the supreme authority, it is difficult to think that sin or suffering can, as ultimate issues, remain. If it is the will of God that all men should be saved (1 Tim. ii. 4), the prevalence of that will must be universal happiness, while the predominance of the will of man must hinder and retard that greatest of blessings. It thus appears that of the two wills in the universe, that of God and that of man, the former is for good, the latter for evil. In such an issue we have solid grounds for thinking that the result will be in favour of good. The extinction of evil becomes a question of power, and if God is in truth almighty, his righteous will must finally prevail.

In agreement with these views, the Scriptures represent evil as essentially hostile to the will of God, whose purpose from the earliest ages, and specially by his Son Jesus Christ, has been to reconcile the world unto himself (Col. i. 20). Man also is described as set in conflict by the operation of evil, which struggles against a better power within (Rom. vii. 18, *seq.*), to which better power God's gracious aids are given both to will and to do (Phil. ii. 12, 13). Hence we are confirmed in the conclusion that good will eventually subdue evil, and God be 'all in all' (1 Cor. xv. 28). See the article **DEVIL**.

EVILMERODACH, son and successor of Nebuchadnezzar, king of Babylon, reigned about the year 560 A.C. Respecting the length of his reign, ancient historians are not agreed, it being variously stated at twelve, eighteen, and two years. The last seems the most probable. During the rest of one of the two other assigned periods, he may have exercised the office of regent in consequence of the mental incapacity of his father. He was slain by his brother-in-law and successor, Neriglissar. The Biblical narratives are limited to stating that Evilmerodach, in the first year of his reign, released Jehoiachin, after an incarceration of thirty-seven years, and raised him to the highest position of dependent dignity at his court (Jer. liii. 31—34).

EXACTORS (L. *ex*, 'from,' and *ago*, 'I drive or force'), persons who employ compulsion for an object, and specifically for enforcing tribute or imposts; hence those who impose or gather taxes (Is. lx. 17; comp. 2 Kings xxiii. 35, and Neh. x. 31).

EXCHANGERS are those who barter or give something in return for what they take. In the New Testament the word means those who 'give *change*,' or deal in money (Matt. xxv. 27). These *bankers*, because they sat in public places, such as the porticos of the temple (Matt. xxi. 12), before a table or bench (*bank*), on which they kept their money, and transacted their business, were called *trapezitæ*, table-men (Matt. xxv. 27), also *kollubistai*, from *kollubos*, a small coin (Matt. xxi. 12). Their office seems to have

been two-fold; first, to give the current money of Judea for foreign coin; secondly, to receive and put out money on interest (Luke xix. 23).

EXECRATION (L. *ex*, 'out of,' and *sacra*, 'sacred things') is properly the act of putting a person beyond the protecting power of religion. Hence the word means a devotement or curse, or a devoted and accursed person or thing. It is used of the terrible evils which the Jews would bring on themselves if they continued to disobey God, and the threatening proved awfully true (Jer. xlii. 18; xliv. 12; comp. Acts xxiii. 12). See **ANATHEMA**.

EXORCISTS (G. *ex*, 'out of,' and *orkos*, 'an oath'), persons who pretended to cast out evil spirits by an oath or form of adjuration (Acts xix. 13; comp. Luke xi. 19). See the article **DEVIL**.

EXPEDIENT (L. *ex*, 'from,' and *pes*, 'a foot') is that which clears the way, and so aids us in our progress and purposes. Accordingly, it stands (John xi. 50; xvi. 7. 1 Cor. vi. 12) for a Greek word, which signifies to be 'useful,' or 'advantageous.' The narrower meaning, by which what is expedient is set in opposition to what is right, is of modern origin, and finds no support in Scripture.

EXTORTION (L. *ex*, 'from,' and *torqueo*, 'I twist') means taking by violence, and is used (Matt. xxiii. 25) for a Greek word, *arpagē*, which signifies 'plundering,' or 'robbery.' Comp. Luke xviii. 11.

EYE, the organ of vision, which is used in the Scriptures in a variety of metaphorical applications, most of which need no special illustration. In Ps. cxliii. 2, the eyes of servants are represented as directed to the hand of their master and mistress. In the East, orders are given by the clapping of the hands, and travellers speak of the fixed attention with which domestics watch the eyes of their superior, in order to learn and execute his will.

The eyes of the present Egyptian women are eminently beautiful; as, if we may judge from the moderns, were those of Judah's daughters of old. This beauty the Egyptians try to enhance, partly by concealing the other features with a veil, partly by painting or blackening the edge of the eyelids, both above and below the eye, with a black powder called 'kohl.'



The same practice prevailed among the ancient Egyptians and Israelites. Thus Jezebel, on the approach of Jehu, with other means of increasing her attractions, put her

eyes in painting—so does the original run (2 Kings ix. 30; comp. Ezek. xxiii. 40). This kohl, or 'eye-salve' (Rev. iii. 18, collyrion) is commonly composed of the smoke-black produced by burning a kind of 'liban,' an aromatic resin. It is also prepared of the smoke-black produced by burning the shells of almonds. These two kinds, though believed to be beneficial to the eyes, are used merely for ornament; but there are other sorts that are employed for medicinal purposes, particularly the powder of several kinds of lead-ore.

The inhabitants of Egypt, from constant exposure to the sun, have a habit of half shutting the eyes. Great numbers are blind in one eye, if not in both. Foundations for diseases of the eye are early laid in Egypt. The eyes of the young are often very filthy. It is common to see half-a-dozen or more flies in each eye, unheeded and unmolested. The parents consider it injurious to wash the eyes when they discharge that acrid humour which attracts the flies.

The fear of 'the evil eye'—that is, of evil from some evil spirit, communicated by a look—is common in Western Asia. It prevails in Egypt with great strength, especially in regard to children, who, as being great blessings, are accounted most liable to the fascination. Envy is supposed to be the actuating impulse with those who exert this baneful influence. Hence, in order to avoid exciting envy, parents let their children appear in dirt and rags, and try to pass off boys as girls. 'An evil eye' in Scripture means, an ungenerous and grudging disposition, qualities that are the root of the supposed 'evil eye' of superstition (Prov. xxiii. 6; xxviii. 22. Matt. vi. 23; xx. 15. Mark vii. 22).

The exaction ordained by the old law, but abolished by Jesus, of 'an eye for an eye' (Exod. xxi. 23—25. Matt. v. 38), still prevails in the East; we fear we may add, that in nominally Christian lands it is honoured in observance, though disallowed in profession. In Egypt, sometimes a fine is accepted instead of an equivalent in kind. With the Bedouins, the law of the avenging of blood is terribly severe. With them, any single person descended from the man-slayer, or from his father, grandfather, great grandfather, or great grandfather's father, may be killed by any of such relations of the person murdered or slain in fight. But among most tribes a pecuniary compensation is often accepted. Cases of blood revenge are very common among the peasantry of Egypt. The relations of a person who has been killed in an Egyptian village generally retaliate with their own hands rather than apply to the government, and often do so with disgusting cruelty, and even mangle and insult the corpse of their victim. Even when retaliation has been made, animosity

frequently continues between the two parties for many years; and often a case of blood revenge involves the inhabitants of two or more villages in hostilities, which are renewed at intervals during several generations.

EYE - WITNESSES of the Lord Jesus were in the first ages very numerous, for 'these things were not done in a corner,' but throughout the land, especially in the thickly-peopled Galilee, and at the concourse of Jews from all parts of the world at the national feasts in Jerusalem. From Luke i. 2, we learn that the argumentative narration which his gospel supplies depended for its original sources on eye-witnesses. No one could be an apostle in the highest sense of the term who had not seen the Lord (1 Cor. ix. 1). Of the evangelical narrators, Matthew and John were eye-witnesses; comp. 1 John i. 1. The three great events in our Lord's history—his death, resurrection, and ascension, are attested by eye-witnesses (John xix. 30, 35. Matt. xxviii. Acts i. 3. 1 Cor. xv. 4—8. Acts xxii. 14). These facts show that it is on a solid historical foundation the church of Christ is built.

The connection of those who were eye-witnesses of the Lord Jesus with the commencement of the second century, is important, both to aid in accounting for the rapid spread of the gospel, especially in Asia Minor, as indicated in the letter of Pliny (A. D. 107) addressed to the emperor Trajan (see Beard's 'Voices of the Church in reply to Strauss,' p. 42), and also to unite the days of Jesus with those of ecclesiastical history, which in Irenæus, Justin Martyr, and others, may be said to commence in the middle of the second century, while by clear implication much of their testimony extends at least half a century still further back. For instance, the citations found in Justin put it beyond a doubt that a spoken current and written gospel, if not the very narratives which we possess under the name 'gospels,' had prevailed in the Christian world long prior to the time when he wrote (cir. A. D. 150—170). A sufficient guarantee for the preservation of this gospel free from serious error or mythological degradation existed, if persons survived till the beginning of the second century, who either had themselves seen the Lord, or were intimate with eye-witnesses. Now, from 1 Cor. xv. 6, we learn that of the five hundred brethren who had seen Christ, the greater part remained when Paul wrote that letter. In Ephesus and in some smaller cities of Asia Minor, there had in the second half of the first century formed itself a circle of Christians who were immediate disciples of Jesus himself, and in part, as in the case of John, Andrew and Philip, belonged to the band of twelve apostles. Two of this circle, by name Aris- tion and John the presbyter, outlived John

the apostle, who did not die till the end of the century, and were still in existence when Papias, bishop of Hierapolis, in Phrygia (cir. A. D. 118), a scholar of John and of Polycarp, himself a scholar of John, wrote his five books on the 'Discourses of the Lord.' And from Eusebius (iii. 32), we learn that in the time of Trajan (98—116 A. D.), Simeon, a scholar of Jesus, suffered martyrdom, being 120 years old. Polycarp, who lost his life for the gospel under Marcus Aurelius (cir. 165 A. D.), had, according to his pupil Irenæus, intercourse with many eye-witnesses of Jesus, and was made bishop of Smyrna by apostolic hands. In these facts we trace a line of competent witnesses from the time of the public ministry of Jesus down to the middle of the second century, when our sacred books are known to have been in existence, and when the gospel had gained prevalence in the chief parts of the civilised world.

EZEKIEL (*H. God will strengthen*), the name of the Hebrew prophet who wrote the book so denominated. He was of the priestly order, and son of Buzi. As his place of abode ecclesiastical history gives Sarra, of which there is no mention in the Old Testament. With Jehoiachin, king of Judah, Ezekiel, and many of the chief inhabitants of the land, were by Nebuchadnezzar carried captive into Mesopotamia, eleven years before the destruction of Jerusalem (A. C. 599). His place of abode in Babylon cannot be approximated to more nearly than by saying that it was on the Chebar, which falls into the Euphrates, near Carchemish (i. 1), though from iii. 15, it is not improbable that he resided at a small town called Tel-abib. He possessed a house, and was married, but lost his wife (iii. 24; viii. 1; xxiv. 18). What age he had reached at the time of his deportation is not stated; but the minute acquaintance displayed in the latter part of his writings with the localities and dimensions of the temple, makes it probable that before he went into captivity he had exercised the priestly office, which, though we have not certain information, could scarcely have been entered on before the age of manhood. Church-fathers relate that he was put to death by one of his fellow-exiles, whom he had reproached for his addictedness to idolatry. In the middle ages, what was called his tomb was shown on the Euphrates, some distance from Bagdad. It was so much an object of reverence, that Jews of Media and Persia used to make pilgrimages thither.

Ezekiel began his prophetic duties in the fifth year after the capture of Jehoiachin (i. 2), in the seventh year before the overthrow of Jerusalem by Nebuchadnezzar, and continued them at least till the twenty-seventh year of his banishment (xxix. 17), that is, till the sixteenth year after the fall

of Jerusalem, or during a period of two and twenty years. He discharged, therefore, the severe and perilous duties of a prophet from the year 594 A.C. to the year 572 A.C., having lived, in all, not less than seven and twenty years in exile. He was, accordingly, a contemporary of Jeremiah.

The book of the prophet Ezekiel divides itself into four parts:—I. The introduction, i.—iii. II. A collection of oracles referring to native subjects before the destruction of Jerusalem, iv.—xxiv. III. A collection of oracles relating to foreign subjects, xxv.—xxxii. IV. A collection of oracles touching native subjects after the destruction of Jerusalem, xxxiii.—xlvi.

The commencement contains a description of the inauguration of the prophet, and his introduction in his official capacity to his fellow-captives.

The prophecies on native subjects which ensue, are addressed to the inhabitants of Jerusalem, and are designed to meet the peculiar state of mind of its inhabitants at the particular juncture in which the words were spoken. What that state of mind was may be learnt from Ezekiel himself, as well as from his fellow-worker, Jeremiah (xix.). They both aimed to disabuse the minds of their countrymen of the injurious notion, that notwithstanding the expatriation of many of those who stood highest in office and estimation, the state itself would not suffer overthrow. The extirpation of this error was the more needful, because it seemed to strike its roots but the more deeply with the progress of those events that were bringing ruin on Jerusalem, and the polity of which it was the centre; and because it prevented that moral and spiritual reformation, and especially that renunciation of idolatrous worship, which were indispensable pre-requisites to the restoration of the Divine favour, and the re-establishment of individual and national happiness. But the task was no easy one, as indeed the event showed; for the iniquity continued, and the nation was enslaved. The difficulty was much increased by false prophets, who misled the people under several pretexts, namely, that God would not give over to ruin the temple, his special abode (Jer. vii. 4); that God could not leave his promises unfulfilled (xviii. 5—10); that the Jews had not deserved the threatened punishment (vii. 21, *seq.*); and that they ought not to suffer for the sins of their fathers (Ezek. xviii.). These misconceptions it was Ezekiel's chief aim to correct, while he strove to make his fellow-countrymen sensible of their wickedness, willing to renounce all hope of support in human aid, and ready in penitence and trust to cast themselves on the mercy of God. Guided by this aim, he handles with special attention two points:—I. That the Jewish state is ruined (iv. v. vii. xii. xv.

xix. xxi. xxiii. xxiv.). II. That the calamity is a consequence of the unbounded wickedness of the nation, in its idolatrous practices, and the moral excesses of which their idolatry was the cause (vi. 1—7; viii. 1—16; xvi. 15—36; xx. 30—39; xxii. xxiii.). In the prosecution of his purpose, the prophet threatens with merited punishment the seducers of the people, the false prophets (xiii.; xiv. 6—11; xxii. 28). Occasionally his tone grows mild when he is drawn on to speak of a coming period of pure religion and social peace to be enjoyed by those who honoured God (xi. 16—22; xiv. 21—23; xvi. 53—56; xx. 40—45).

The prophecies relating to foreign nations are directed against the Ammonites, Moabites, Edomites, Philistines, Tyrians, Sidonians, and Egyptians.

The native prophecies after the downfall of Jerusalem contain at the first reproofs and threatenings (xxxiii. xxxiv.), but afterwards consolations and promises of victory over enemies (xxxv. xxxviii. xxxix.); of the restoration of the state, and the return of the repentant and reformed (xxxvi. xxxvii.); of the renewal of the temple, and the renovation of the Mosaic polity (xl.—xlvi.).

It is impossible to read the composition and not be impressed with its purely Hebraic character. A few Aramaic words it may contain, which, however, only confirm its claims, since they belong to the period when and the place where the book was written; but in its general complexion the work has the deepest Hebrew hue, harmonising with the general aim, purpose, and tone of the Mosaic polity, and its development in the classic period of David and Solomon, and seeking its purposes by the same instrumentality as is found in the earlier canonical writings (xxx. 26; xxxvi. 22). Of the writer and of the age of the composition, explicit statements give us certain information (i. 1; xxiii. 31; xxviii. 25), did not its general character assure us that it was composed during the Babylonish captivity; for it is impossible to believe that any one writing long after the events, could employ in relation to that exile, its causes, its duration, its consequences and end, the actual feelings of the people at more conjunctures in it than one, and their relations to the entire civilised world, that true, earnest, and impassioned language, that cogency of argument, that boundless fertility of imagination, which we here find. Doubtless, each portion was written and uttered in the period to which it relates; and signs of time, which give to a composition the air of reality, abound in this collection of prophecies (i. 1; viii. 1; xxix. 1; xxxi. 1; xxxii. 1; xxxiii. 21; xl. 1). Yet it would appear as if the writer, when arrived at the decline of life, sat himself down calmly to review

and put together the important instructions which he had from time to time delivered; for though the piece is an assemblage of what are termed visions, and is full of imagery, fanciful, impressive, or grand, yet is it one of the most orderly compositions in the Bible, and bears evidence of having been diligently composed and carefully revised.

In the employment of the highest resources of figurative language, the book may be equalled, but scarcely surpassed, by any other Biblical writing; but for novelty and gorgeous splendour (i. 4—28), for painting to the eye (iii. 1—3; iv. v.; xxxvii. 1—14), above all, for boundless yet well-sustained daring,—a daring which, whether for conception or execution, has no parallel in literature (xvi. comp. xxiii.),—the book of Ezekiel has peculiar merits. Yet, while the prophet has strength of wing to soar, and an intrepidity which shrinks not before metaphors more expressive than delicate, he knows also how to make use of allusions of a kind so appropriate, that they evidence the minuteness of his knowledge, as well as the elegance of his taste. With what effect is the reliance on Egypt represented under the metaphor of a reed which breaks beneath those who lean on it (xxix. 7; xxx. 13, *seq.*); for the banks of the Nile were covered with reeds of various kinds, all more or less distinguished for beauty, but nearly all devoid of strength. Indeed, it is one characteristic of this book that every thing is described in its own colours; for as the reader sees pass rapidly under his eye, Jerusalem, Samaria, Edom, Tyre, Egypt, Assyria, these states appear, each in its own appropriate costume, brilliantly drawn and well defined. The description of Tyre in the twenty-seventh chapter has the exactness of a bill of parcels and the brilliancy of a picture. The knowledge of the writer is as remarkable as his imagination. All the chief cities of his day he seems to have intimately known, with their peculiar pursuits and characteristics; so that whether he discourses of the commercial opulence of Tyre, or the natural luxuriance of the soil of Egypt, he speaks with the precision of a native, and is equally at home in the martial details of armies and sieges, and the humbler but more useful occupations of metallurgy or agriculture (xv.; xxii. 20; xxviii. 13). In passing over his glowing pages, one is led to exclaim, 'If this is not prophecy, it is history most true and picturesque.'

But it is prophecy. All the features which make up prophecy are here. Prophecy is commonly misunderstood as signifying merely skill to foretell. Prediction is one feature of prophecy—a very important one. And in this the book of Ezekiel contains most instructive materials. For instance, the prophet distinctly claims as characteristic of his office the power to foretell, ascribing

it to the immediate influence of God on his mind (xxxiii. 21, *seq.*; comp. 38; and study xxi. 25; xvii. 19. 2 Chron. xxxvi. 11, *seq.* Jer. lii. 4, *seq.*). But the general tenor and purpose of the book show that this faculty of prediction, and indeed the prophet himself, especially in certain peculiar acts (xxiv. 24; iv. v.), acted by way of 'sign,' token, or evidence of the Divine pleasure, and as promotive of the Divine purposes in the conviction and reformation of the people, that, turning from lying vanities to Jehovah their God, they might be at peace. In a word, the prophetic office had for its immediate aim the instruction of the people, and that instruction, on its part, was designed to promote the glory of God in promoting the welfare of his people. Hence the high moral tone which pervades the book of Ezekiel, which is like one act of a grand drama, opening in confusion, proceeding in alarm, but subsiding at last into tranquillity; when the people, with a right mind and a new heart, had learnt obedience from their sufferings, and were rewarded with the restoration of their national individuality. And in the progress of the work, the prophet, as a high teacher of duty and righteousness, administers justice in turn to the nations of the earth. Judah is not the only city that undergoes reproof. The instruments that God employs for its punishment are themselves threatened with dire retribution; nor are those spared that applauded and derided when they stood by, and saw its sons led with dejected countenances and tearful eyes into a strange and distant land. And lofty, indeed, is the idea which, in perusing his pages, we form of the prophet, who, while he had to set his face as adamant against his own people, and to endure reproaches and mistreatment at their hands, stands boldly up, and, as the representative of the Most High, passes wicked nations in review, and delivers judgment on their iniquities. Such a scene is to be witnessed in no literature but that of the Hebrews. The reason is, that in no other country did there exist a class of popular instructors enlightened and inspired of God, and filled with the noblest of all purposes, namely, the earnest determination to teach men the Divine law, and so to honour the Creator of heaven and earth (xxxiii.) In the earnestness of purpose and concentration of energy which hence ensued, lay, humanly speaking, the chief source of Ezekiel's power—a power which made him eminently useful in his own times, and has, down to the present hour, caused him to be held in admiration, no less in a literary than a religious point of view. His independence and originality, his strength of intellect, his grasp of mind, his brilliancy of imagination, the high finish of some parts of his writings, and the happy union of fine poetical qualities with vigorous

and most lucid prose (xviii.), combine to make Ezekiel one of the most engaging and impressive of writers; and were the grounds on which Herder called him the *Æschylus* and *Shakspeare* of the Hebrews; that Schlegel described him, Homer, and Goethe, as the three greatest poets of all ages; and that Schiller preferred the reading of his noble descriptions (xxiv. 3—14) to any other poetry. If understood of the exquisite skill with which he selects and manages and gives utterance to his figures, rather than of his subject-matter, in which terror predominates, Ezekiel may be described in his own words: 'Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument' (xxxiii. 32).

EZION-GABER, one of the halting-places of the children of Israel on their route towards Canaan (Numb. xxxiii. 35), which, from Deut. ii. 8, appears to have lain near Elath, and which 1 Kings ix. 26, in unison with Josephus, shows to have been a harbour 'beside Eloth, on the shore of the Red Sea, in the land of Edom,' and which lay at the end of the Elanitic arm of that (so-called) sea. Here Solomon built a navy of ships (1 Kings ix. 26), in which, according to 2 Chron. xx. 36, he was followed by Jehoshaphat.

As Edom was more or less subject to the Hebrew sovereigns, Ezion-gaber was an important port for them, as opening a channel for trade with South Arabia, India, and other eastern coasts; and if we may believe that the circumnavigation of Africa was then possible, Ezion-gaber would connect Jerusalem with Tarshish, or Spain, though the much nearer route down the Mediterranean was far more likely to be taken.

All trace of Ezion-gaber appears to be lost, though Burckhardt heard of a town called Assyun, in the vicinity of the present Ailah; and Robinson found somewhat north of Ailah a wady that bore the name of Ghudian, probably the same as Ezion, which in the Greek translation stands as Gasion.

EZRA (H. *helper*), the great restorer of the Mosaic polity after the termination of the exile. As a member of the family of Aaron, he received the highest culture of Judaism (Ezra vii. 6, 11), which he seems to have carefully improved by such means as he found in Asia, where, probably at Babylon, he first saw the light. Under the conjoint influence of what may be termed western and eastern ideas, he acquired great and varied mental power, as well as an intimate acquaintance with laws, social polity, and religion, which enabled him to replace, on a solid basis the institutions of Moses, his great model. The times of Ezra form, in the history of Israel, a great epoch, of which the chief distinctive features are the establishment of a pure monotheism, the general invigoration of the Mosaic institutions,

the establishment of Judaism, considered as a modification of Mosaism, and in that Judaism the reception and gradual expansion of oriental ideas regarding spirits, angels, demons, and the origin of evil, the days of the Messiah, and a future life, which, in union with the tradition of the elders, and under the sanction of its authority, grew in the midst of philosophical tendencies and disputes, of probably Grecian origin, into the complex and heterogeneous system of thought and forms of speech found by Jesus and his apostles, and traceable in the pages of the New Testament. So difficult is it to any but minds of high cultivation to hold in its rigorous purity the idea of one sole God, the creator and sustainer of the universe, that it was only by receiving the Zoroastrian doctrine of angels—the intermediaries between God and man, and the ministers of the Divine will—that the Jews, as would appear, were able to resign and for ever renounce their polytheistic idolatries.

Ezra is designated the son of Seraiah (vii. 1), a fact which affords a clear instance that 'son' may signify 'descendant,' for Seraiah, the chief priest, was slain by Nebuchadnezzar more than a century before Ezra's time (2 Kings xxv. 18, 21). As, however, the offspring of that high priest, Ezra was recommended by strong claims to the respect of his people, and forms an important link between the destroyed and the renovated commonwealth.

In the reign of Artaxerxes (see the article), Ezra led a colony of his fellow-captives into Judea, where the new state was still environed by many difficulties. Having received full authority for that purpose from the Persian monarch, he applied himself to the arduous task of settling Judaism on a permanent foundation; and, convinced by his knowledge of the history of his country that religion afforded the only safe and sufficient means—aware also that the sacred books, with which, as a scribe, he was familiar, presented every element of knowledge and power for the guidance of the nation, he wisely determined to revert to the Mosaic polity, and by judicious and well-sustained regulations succeeded in inspiring the yet feeble colony with new life, and training them to become a prosperous nation, under the shield of the sole King of heaven and earth.

For an account of the measures which he took, we must look, not to the book which bears his name, but to the book now current under the name of Nehemiah, which we shall therefore consider in conjunction with the writing to which the name of Ezra is prefixed. Occupied with that task, namely, the revival and re-constitution of religion, which, as containing the elements of nationality and patriotism, as well as of the true worship of God, demanded precedence, Ezra

was obliged to leave the more purely civil arrangements unattended to; when the condition of Jerusalem, whose walls still lay in ruins, moved the noble Nehemiah, son of Hachaliah, who, having been cup-bearer to Artaxerxes Longimanus, was by that monarch permitted to visit Palestine, with resources for the re-establishment of its polity, and who applied all the means his happy condition enabled him to command for effecting a result so important to his country, and so dear to his own heart (Neh. i. ii., seq.). After precautionary measures of safety had been taken in common by these two patriotic and religious reformers, Ezra at last came forward to proclaim anew the law of Moses, and presided over the festivities by which its revival was celebrated, taking such steps as in his mature wisdom and deep religiousness he judged most suitable to the peculiar condition of the Jewish people. What these measures were, will in the main appear in the ensuing analysis of the books.

Ezra has shared the fate of all the distinguished benefactors of their fellow-creatures, in being the centre around which have grouped themselves many unhistorical and legendary stories. Rabbinical works are full of what was intended to be his eulogies. Much therein found is of no real value.

Among other things, Ezra is said to have presided over the great synagogue (see Canon, i. 268), which took in hand the ordering of the new state after the Mosaic model, and the determination of the Old-Testament Canon. This fable, however, like many others, contains truth. Doubtless, Ezra did accomplish very much for these important purposes. Certainly, before his day the Mosaic law was never so fully honoured and obeyed. This was to no small extent owing to the measures adopted by Ezra for making its demands, provisions, aims and spirit generally known. And while there is so much shedding of blood in the Old Testament, at which the Christian's heart shudders, how gratifying is it to contemplate the peaceful revolution achieved under the auspices of Ezra, who can be placed second to no one in Hebrew history, save Moses. And the ease, peacefulness and success with which he effected his great renovations, strikingly illustrate the value of a national literature, especially of a religious kind, and prove beyond a question, that though the Jews had too often manifested idolatrous propensities, they had by no means lost all respect for the name and institutions of Moses. Had there not, indeed, been at the bottom of the nation's heart a deep feeling of veneration for their great legislator, and for his polity, the establishment of it in vigour would have been an impossibility. But that establishment was in truth a restoration. This it professed to be. This it obviously was (Neh. viii. 2, 5, 8; ix. x. 29; xii. 44, seq.; xiii. 1). We

add, this and nothing else it must, in the very nature of the case, have been. But if a restoration, then in substance Mosaism had a long previous existence, and the books employed as guides and authorities must, in the main, have been the same as they are now, as well as deeply seated in the strongest affections of the people. This renovation of the Jewish state is attended by circumstances so peculiar and so forcible, that to our mind it wears the same relation of evidence to the Old Covenant that the Resurrection does to the New. In both instances, the trunk of the tree had been sundered near its roots. But such was its inherent force of vitality, that under the providence of God it put forth shoots, and sprang up into a nobler form than it had ever displayed before.

Uncertainty prevails touching Ezra's death. According to Josephus, he died in Jerusalem, at the advanced age of 120 years.

EZRA, THE BOOK OF, has, with Nehemiah, these contents. Cyrus (536 A.C.), in the first year of his reign, allows the captive Jews to return to their native land, restoring to them the sacred vessels which had been taken from the temple (i.). A list of those who availed themselves of this offer (ii.) having reached Jerusalem, they take steps to restore the worship; build an altar for sacrifice, celebrate the feast of tabernacles, and lay the foundation of the temple amid the songs of the young and the tears of those who had seen the splendour of the former house (iii.). The Samaritans express a desire to take part in the work, but are refused by the Jewish leaders; wherefore they use their influence with the king of Persia in order to interrupt the building. In the reign of Darius Hystaspis, the Jews, under the exhortations of their prophets, continue the structure with the special permission and assistance of that monarch. Accordingly, they bring the temple to a completion, dedicate it, and celebrate the pass-over (iv.—vi.). Under Artaxerxes Longimanus, Ezra the scribe proceeds with a second colony to Jerusalem, having in his hands a letter from the king (vii.); there follows a list of the persons by whom he was accompanied (viii.); finding that many Jews had formed marriages with strange women, Ezra is filled with grief, offers to God a penitential prayer, and takes measures for having these women put away (ix. x.).

Nehemiah receives at Susa information of the lamentable condition of the land of his fathers, which makes him so sad that his dejection excites the attention of the Persian king, who on inquiry learns the cause, and gives his cup-bearer leave to go to Jerusalem and re-build its walls (Neh. i. ii.). The Jews begin the work, and notwithstanding hindrances thrown in their way, accomplish their purpose (iii. iv.). The

people complain of their poverty, and of the oppression and usury of the rich; which leads Nehemiah to speak of his own disinterestedness, and to compel the opulent to cease from their evil courses, and restore the property taken in mortgage (v.). The fortifications of Jerusalem are, in spite of opposition, at length completed; watchmen are appointed, and the governorship is assigned to Nehemiah's 'brother, Hanani, and to Hananiah, the ruler of the palace;' then follows a list of those who, under Cyrus, had come to Jerusalem (vi. vii.). Ezra reads to the people the book of the law, the import and application of which is expounded to the people in the Chaldee tongue, with which alone they were now familiar; observance of the feast of tabernacles; other religious services fitted to express contrition, and confirm the people in obedience to the law (viii.—x.). The covenant thus solemnly made with God having been sealed, the names are given of those who sealed it; the population of Jerusalem being too small, is replenished from that of the country (xi.); then follows a list of those priests who went up with Zerubbabel to Jerusalem, and the succession of high-priests; certain chief Levites; dedication of the walls, and appointment of officers (xii.); the reading of the law leads them to put away 'the mixed multitude' of Moabites and Ammonites; Nehemiah relates what he has done for the removal of what was wrong, and the proper organisation of church and state (xiii.).

Ezra and Nehemiah are not two distinct works. Originally they were one; both bearing the name of Ezra, distinguished only as the first and second book, but without the name of Nehemiah. In their subject-matter they are manifestly a continuation one of the other. But they form no complete and consecutive narrative. They are rather historical pieces than history. The aim was not to bring down the Jewish history from the point where it is left by the books of the Kings, but to narrate the chief events that accompanied the return of the exiles, especially in the re-building of the temple, and the restoration of the Mosaic worship. Like all the other writings of the Bible, the chief design and tendency of the book are of a religious nature; and whatever it has of history is only incidental and subsidiary. Therefore we find no attempt to give a continued narrative. The events that passed from the liberation of Jehoiachin (2 Kings xxv. 27) to the first year of Cyrus are passed over in silence; equally is silence observed respecting the condition of the colony from the sixth year of king Darius (Ezra vi. 15), and the seventh year of Artaxerxes (vii. 7). There is also a considerable interval between the termination of the book of Ezra and the beginning of that termed Nehemiah. These, which, in regard to artistical

excellence, may be called imperfections, combine, with other qualities in Ezra, to show that we have in its pages a veritable and trustworthy record. The fabrication of such documents can scarcely be entertained as a possibility; the probability of such a fraud is too small to be taken into account. Had there been any aim at artistic excellence, we could have recognised some slight ground for possible suspicion. But the fragmentary character of the book, and the absence of uniformity in the mode in which its materials are put together, are such as to afford very strong evidence in favour of its genuineness.

This conclusion is corroborated if we look a little more closely into the nature of the pieces of which Ezra and Nehemiah are made up. In no other Biblical writing do the constituent elements appear so obvious, nor the sources whence they were drawn. The part that bears the name of Ezra consists of two subjects:—*a*. Notices of the history of the return of the first caravan, and of the erection of the temple (i.—vi.); *b*. Notices of the history of the arrival of Ezra and his companions, and of what he did for the good of the colony (vii.—x.). In the first subject there are these original documents: *a*. the decree of Cyrus (i. 2—4); *b*. a list of the persons and families who returned to Judea (ii.); *c*. a secret correspondence between the Samaritans and the Persian court regarding the erection of the temple (iv. 11—22); *d*. correspondence between the Persian governor of Judea with Darius Hystaspis on the same point (v. 5; vi. 12). The rest of this part wears the air of having been written by an eye-witness; and the whole shows the hand of Ezra, or some one equally conversant with the facts, and possessed of access to the archives of the Persian empire, and the views and practices of the Persian court (vi. 1).

The second part is composed of—*a*, the letter, in Chaldee, of Artaxerxes to Ezra (vii. 12—26); *b*. historical notices, in Ezra's own person (vii. 27—x.), united together on the part of the collector by information respecting Ezra himself (vii. 1—11). What, after Origen, may be termed the second book of Ezra, consists, for the most part, of notices set down by Nehemiah himself (i.—vii. x. xi. xiii.). At the same time there can be no question that traces are to be found of a later hand, as in xii. 1—9, 10—21, 22—26, 44—47; viii.—x. The general conclusion which these facts seem to warrant is, that the first part came mostly from the pen of Ezra, and the second part from that of Nehemiah; and that the documents which these great men left behind them were put together, with certain additions, by a person or persons of whom history says nothing, and respecting whom conjecture is useless.

The last hand has left indications of itself. In Neh. xii. 10—22, mention is made of the high-priest Jaddua (22), who lived in the days of Alexander the Great (Joseph. 'Antiq.' xi. 8, 4). In verse 22, a writer speaks of the reign of Darius the Persian as of a past event. This Darius has been held to be D. Codomannus, who was conquered by Alexander (331 A. C.). The change of dynasty thus occasioned, a pious Israelite, may have considered of sufficient importance to demand a record in the sacred books, which he accordingly made, thus bringing to a natural termination the great renovation in the Jewish polity achieved under the Persian monarchs.

There are parts of this work which must show to every one the hand of an eye-witness. We would especially instance Ezra iii. 10—13, where words are found which bring the scene vividly before the eye of the mind, even at the present day; and Neh. iv. 13—18. In Neh. x. 28—39, the changes are spoken of as they could have been by none but an eye-witness. Things also are mentioned or alluded to—such as the impropriety of intermarriage with strange women, the law of first-fruits, &c.—in a manner which implies not only that the subjects existed previously, but were well known as essential parts of the original Mosaic constitution. In Ezra vi. 15, 16, the temple is described as 'THIS house,' words which could have fallen from no person but one who, at the time of the record's being made, dwelt in Jerusalem, had the house before his eyes, and knew it was equally well familiar to his readers. In a similar manner we find 'the great rain' mentioned in Ezra x. 9, a record perfectly natural on the part of a contemporary, and of the more value in the way of evidence from the intended reference being dark to later ages. And whatever difficulty there may be in the chronology as connected with the succession of the Persian monarchs, this difficulty may be in part ascribed to the fact, that the writer felt he was writing for those who were cognisant of the chief points of that succession, to which, therefore, it was sufficient for him, in regard to time, to link his events by distinct references, such as we find both in Ezra i. 1, 2; ii. 1; vi. 8; vii. 1; viii. 1, 31; and Neh. i. 1; ii. 1. Two strik-

ing, because very minute, indications of time are found in Neh. vi. 1, and xiii. 6.

The compound work which we have now passed in review is of great importance, since it gives us a sketch of the formation of the Jewish church, after the termination of the captivity, and therein of the re-constitution of the theocracy on a basis which, not involving the regal power, more nearly resembled the form originally intended. We have thus before us the foundations for the later history of the Jews, and are aided in tracing that history down to the days of our Lord. The work also furnishes assistance for the understanding of the prophets Haggai and Zechariah, who lived after the captivity, as well as for showing the fulfilment of the words of earlier prophets who had foretold the return of the people from captivity at Babylon (Is. xlv. xlv. Jer. xxv. xxix.).

The work is not without importance for Persian history, as it shows that the custom prevailed in Babylon of keeping national records, and of using them as legal authorities (Ezra iv. 15; v. 17; vi. 1, 2). Light is also thrown by it on the reasons which moved the Persian monarchs to permit and even facilitate the re-organisation of the Jewish polity (Ezra vi. 10; vii. 23—27; viii. 22). More important is it still in putting beyond a doubt the fact, that it was under the guidance of the Mosaic writings that the great reforms were undertaken and completed. Even in the letter of Artaxerxes to Ezra (vii. 11), we find it stated (14), that the latter had a copy of the law of his God in his hand during his residence at the Persian court, according to which the intended re-organisation had obviously been conceived; compare Neh. ix.; and in agreement with which it was actually carried into effect (Neh. viii. 2, 5, 8; x. xii. 45, 6; xiii. 1).

The book of Ezra exists also in a Greek translation, which contains many additions from the Chronicles, from tradition, and other sources; and since the book of Nehemiah bears also (in the Vulgate and the Arabic) the name of the second book of Ezra, this translation is termed the third book of Ezra. A fourth book of Ezra, which exists only in a Latin original, contains much that is manifestly fabulous.

F.

FABLE (L. *for*, 'I utter'), is properly a narrative. Its Greek representative in the New Testament, *muthos* (whence myth), denotes, in its primary acceptation, a conception or creation of the mind; and secondly, a narration, discourse, or tale (from tell), the utterance of such conception. The word then came to signify a poetic investment of a physical, moral, or religious truth, or an historical fact, in which the substance was held to be real, while the form was imaginative. If that form was unconsciously given, then what has in modern days been termed a myth, was produced; if the form was expressly devised, then there ensued a fable or parable. But there is little difference between that which has a feigned dress and a fiction. The word, therefore, soon denoted fictitious stories, untrue notions, and falsities in general.

Fables in a good sense (proverbs or parables) were employed by the Jews in order to convey instruction and admonition, as by Jotham regarding Abimelech (Judg. ix. 7—15), and Nathan against David (2 Sam. xii. 1, *seq.*), as well as by the Lord Jesus in the New Testament. In a bad sense, fables were devised in the eastern and western world in the conveyance of errors, fantastic fictions, and false doctrines, against which Paul often warns believers (1 Tim. i. 4; iv. 7. 2 Tim. iv. 4. Tit. i. 14. 2 Pet. i. 16).

FAITH, from the Latin *fides*, 'trust,' has for its representatives in the Hebrew and Greek languages, which of course embody the Scriptural ideas inherent in faith, words signifying trustworthiness, assurance, and confidence. Faith may be regarded in relation—1, to God; and 2, to man. In respect to God, he is the object of faith, inasmuch as we believe that he is, and that he is the righteous Governor of the universe (Heb. xi. 6). God is also the object of faith, because he is the foundation of human trust and hope; his faithfulness is our 'shield and buckler' (Ps. xci. 4). Truth on his side begets confidence on ours (Heb. xi. 8). God is also the origin or source of faith (Ephes. ii. 8), for his inspiration gave man that understanding (Job xxxii. 8), whence arise all those higher faculties which make us moral and spiritual beings, allying us with God and eternity; and he is the author of every good and perfect gift (James i. 17), alike in its most rudimental and in its most matured condition. Faith, viewed in regard to man, is such a feeling of the mind as implies assurance. Now, assurance may have respect to emotional states, and is then trust; or to intellectual states, and is then conviction. Whether the *assurance* relate to the head or the heart, there must be something

to make us sure. Hence evidence is implied in faith. If we trust a human or a divine friend, we have reason for our trust. If we are convinced of the truth of a proposition, we understand the terms in which it is set forth, and see and admit the connection between the proof and the point to be established. Hence assurance, whether it be trust or conviction, implies satisfactory evidence. That evidence is various in kind; for it may address the intellect, it may address the heart; it may move the feelings, by convincing the judgment; it may gain over the judgment, by arousing the feelings. Its essential work, however, is conviction. Conviction is so much the essence of faith, that frequently faith means conviction generally. There is, therefore, no contrariety between faith and reason; for the second aids in the formation of the first. But they are no more to be identified than the process is to be identified with the result. Faith also differs from reason in this; that while reason is often used in contradistinction to man's spiritual sense, faith is the appropriate name of that faculty, and embraces all man's more elevated powers. Faith differs from knowledge also, because knowledge relates to the information given by the senses and the deductions hence made; whereas faith is from first to last concerned with invisible things, states of mind, modes of spiritual being, the unseen world, and the Eternal God.

The basis, source, and justification of faith are found in those faculties of mind and soul with which man has been endowed of God. We are made for faith as much as for sleep and locomotion. The joint action of faculties which belong to man, and of the universe by which he is surrounded, and from whose discipline he cannot escape, makes him a religious as certainly as it makes him a social being. God in his works, his providence, and his word—in other terms, the spirit of God, operating ceaselessly on the work of his own hands in the human soul—awakens, fosters, and perfects therein that faith which, working by love, leads to the entire devotement of all our faculties to the Great Author of our being, and raises us in holiness, gratitude, and joy, to the highest style of man.

Faith, then, is in general the accounting for true that which does not fall within the empire of the senses; or, in the words of the writer of the Epistle to the Hebrews, it is the substance (or mental realisation) of things entertained by hope, and the evidence (rather, firm persuasion) of things that are invisible. It is the firm persuasion which secures the mental realisation in regard to

moral, spiritual, and eternal things, and so enables men to act as seeing God, who is invisible (Heb. xi. 27).

These statements will be confirmed if we pass in review the Scriptural uses of the term faith. The general meaning of faith, as denoting a judgment or determination of the mind, may be found in Rom. xiv. 22, where 'Hast thou faith?' is equal to 'Art thou convinced that it is lawful or proper?' In 2 Cor. v. 7, 'We walk by faith, not by sight,' carries this firm persuasion beyond the sensible to the immaterial and invisible world. Comp. Heb. xi. 3. 1 Pet. i. 5, 7. The idea of confidence by which we are led to account a thing true, to receive the statements of another, or to take a person at his word, is introduced in 2 Thess. ii. 13, where 'belief of the truth' is tantamount to 'reception of the true doctrine.' In Heb. vi. 1, 'faith towards God' means, belief of the testimonies given of God regarding Jesus. This assured belief, and the consequent expectations, give strength in trial and temptation, which will be justified by the result, under the special or extraordinary providence of Almighty God; hence we read in Heb. x. 38, 'the just shall live by faith.' Study the connection, and consult the passage in Habb. ii. 4, whence these words are taken, where 'faith,' as in other places (Luke xviii. 8), means fidelity, sincerity; hence, 'justification by faith' is justification, that is forgiveness and grace, in consequence of an upright intention, a clean heart, a pure motive, rather than any outward conformity or ritual observance (Rom. v. 1, 9). The faith of the New Testament has a special object—that is, the Lord Jesus Christ—and signifies, I. a persuasion that Jesus is the Messiah (Acts xx. 21. Col. i. 23; ii. 5, 7); and especially, II. that belief in Christ by which we hold him to be the Son of God and the author of eternal salvation, and on that account yield to his authority, follow him as our Lord and Master, and enjoy the benefits of his death (Rom. iii. 22—30. 1 Cor. xv. 14, 17. Gal. ii. 16. Ephes. ii. 8; iii. 12). Under these general ideas we find meanings which, relating to some one feature of this great and comprehensive reality, faith, comprise more or less than what has just been stated, and fix the mind now on some part of the process by which the material passes into the spiritual, and opinion becomes assured and confident expectation, now on some one or all of the happy consequences that ensue. Accordingly, there are instances in which faith seems much the same as Christian knowledge (Rom. xii. 3; xiv. 1. 1 Cor. xii. 9; and in the Epistle of James, where faith is opposed to works generally, ii. 17, seq.). Faith sometimes means the avowed profession of Christianity, or the gospel itself (Acts xiii. 8; xiv. 22; xv. 9; xvi. 5. 1 Cor.

xvi. 13). On other occasions, it signifies zeal for the religion of Jesus in general, and for its personal uses and blessings in particular (Rom. i. 8. 2 Cor. viii. 7). It also signifies love, sprung from faith, towards Christ and Christians (Rom. i. 12. 2 Thess. i. 3, 4, 11. 2 Tim. i. 13. Philemon 5); also Christian discipline, Christian morals (1 Tim. iv. 12); and constancy in the belief, avowal, and practice of the gospel (Ephes. i. 15). There are occasions when the idea of trust predominates, as in the case of the sick who trusted in Christ that he was about to heal them (Matt. viii. 10; ix. 2); also confidence in the divine power, made an indispensable pre-requisite to the performance of miracles by the apostles (Matt. xvii. 20); generally, confidence in God (Mark xi. 22. John xiv. 1), that firmness of mind which results from such confidence (Mark iv. 40), and that high moral tone which is at once cause and consequence of fidelity to conscience (Matt. xxiii. 23), which moral excellence is in its perfect state found in God (Rom. iii. 8).

An attention to these several significations will serve to show that they are only modifications of the same idea, being all traceable one from the other, till at last we arrive at the parent notion, a persuasion of the mind. But though these meanings are connected together, though in some instances the lines of demarcation are not strongly marked, yet in others the divergence from the root-idea is considerable, and, viewed all together, the significations are numerous, and regard topics of the highest importance; whence we are taught the impropriety of adhering constantly to one fixed sense of this word (the same is true of other terms), and forcing that meaning on passages to which it does not naturally belong. It is not in a rough and careless manner that the Scriptures should be read and expounded. The utmost care, the largest views, the nicest discrimination, and, before all things, a heart imbued and warmed with the love of the truth and the love of him who came to bear witness to it (John xviii. 37), are requisite for the right comprehension and the just exposition of the 'lively oracles' (Acts vii. 38) which testify of God and Christ.

FAMILIAR SPIRIT—that is, according to the superstitions of the middle ages, a demon that attended on a favoured person, or that person considered as instructed and inspired by the demon—is the rendering of a Hebrew word, *ohv*, which signifies one that is inflated, and, swelling under a demoniacal influence, pours forth declarations touching the future; in reality, a deceptive ventriloquist. Such impostors were prohibited by Moses under pain of death (Lev. xix. 31; xx. 27).

FAMILY (L. *familia*, 'a household of slaves'). The family relation was developed

among the Hebrews long before it existed in other parts of the world. Indeed, to them we owe the proper conception of a family as a union of kinsmen under a common roof and around a common head, who, though supreme, is not despotic; while among the Latins and other Pagan nations, a family consisted, at least originally, of a number of slaves and others, over whom its master held the power of life and death, and exercised an arbitrary sway. So early as the time of the patriarchs, the true condition of a family was realised in Palestine, which never deviated from the original type so as to adopt the customs of more Eastern peoples; and when the gospel had brought to completion what was good and durable in the law, the family relation assumed that high, pure, and delightful character which makes it God's best instrument on earth for the furtherance of the great moral and religious interests of man.

In a Christian family, the mother is the source of the greatest and best influence. This fact was practically recognised among the Hebrews, who were very far from imitating the practice of the Arabs and other Orientals in degrading the wife into the head of the harem. She was of one flesh with, and a helpmeet for, her husband (Gen. ii. 18, 23). A beautiful picture of a Hebrew wife may be found in Proverbs xxxi. The reality there portrayed could scarcely have existed in a state of gross polygamy, to which we have reason to believe the Israelites in general were not degraded, whatever may have been customary in bad times, or with rich and powerful men. See CANTICLES.

The predominance of the domestic affections still remains a marked feature in the Hebrew character; but for proofs we must not resort to Palestine, where only a degenerate race are found, and where even Christian families are often mastered by the surrounding Orientalism, as appears from the following words, used by Robinson in regard to a Christian household in Ramleh:—'The household entertainment of our host was large, and very respectable in its appointments. Of the many females it contained we saw none except the mother of the family, who welcomed us at our entrance, and the Nubian slave who washed our feet. Indeed, although Christians, the customs of Oriental life seemed to prevail here in some force, and the females were kept sedulously out of view. Whenever we passed down stairs from our upper room, word was given below, in order that they might get out of the way. The eldest son was married, and his wife lived as a daughter in the family. This is, indeed, the usual custom, the remains of ancient patriarchal usage; and it is not unfrequent that parents thus see several children and many grandchildren clustering around them, and their household

increasing so as to include what, in other circumstances, would form six or eight families.'

A more agreeable picture of a Syrian family is drawn by Warburton:—'There was a very old woman, with a costume as indistinguishable in its various wrappings as were her features in their wrinkles. This old Maronite lady had three daughters, the eldest of whom was married to the man who farmed the orchard and the groves. She was very handsome, and industrious moreover; and while she carried a merry little imp at her open bosom, she was perpetually spinning silk on a spindle, and superintending the economy of her household. Her two sisters were also very handsome; indeed, to our eyes, so long accustomed to Egypt's dusky faces, they seemed beautiful. Their large dark eyes were full of expression, but had none of that sensational look so universal in Egypt, or the mournfulness of those of Nubia: their complexion was not so dark as that of a thorough-bred Italian, and there was a rich glow in their somewhat sun-coloured cheeks that told of health and freshness. The married women wore an extraordinary ornament, that seems peculiar to them and to the unicorn, consisting of a horn, from one to two feet in length, projecting from the upper forehead; this ornament, confined strictly to the matrons, is made of tin or silver, according to the wealth of the wearer. It rests upon a pad, and is never taken off, even at night. At a little distance it gives a majestic and imposing character to the figure, and a veil hangs gracefully from it which can be gathered round the shoulders, and enshrines the wearer as in a tent. The virgins wore their hair floating in exuberant curls over their shoulders. Their dress is indescribable by male lips; all I can say of it is, that it is very graceful and pretty, and lavishly open at the bosom. The men, Christians as well as Moslems, wore turbans, loose drawers tied at the knee, and silk waistcoats buttoned up to the neck. Over this was worn, on Sundays and holydays, a large loose robe, which gave to groups a very picturesque, and to individuals a very dignified appearance. I speak of this Syrian family, as I take it to be a type of others. The household were astir at the first light. The comely matron first gave liberty to the denizens of her poultry-yard, and then opened and shut more doors than I thought a village of such houses could contain. Then she called her pretty sisters, who seemed always loath to leave their beds; and then the screaming of children, the crowing of cocks, the lowing of cattle, and the woman-talk, announce that the day is fairly begun. Michael is ingeniously ploughing the ground between the mulberry trees with a beautiful little pair of milk-white oxen; Katarin and Dudu are

picking mulberry leaves for the silkworms; the old woman is crooning a low song, as she sits and spins in the early sunshine; and the little children are lisping Arabic requests for bonbons and backsheesh; a wayfarer diverges from the path to light his pipe, and re-folds his turban as he recounts the news; then succeed other visitors, and all seem welcome, and squat on the ground, and none derange the business that is going on. About noon, the family assembles for a repast of bread, clotted milk, cucumbers, celery, and some sort of soup redolent of tomatoes; then they loiter about in the pleasant shade, and laugh, and enjoy the mere consciousness of living; the matron smokes her nargileh, the man his chibouque, and then they disperse again to their light labours, until sunset restores them to their leisure and their supper. Then come some men of various ages, and gaily-dressed girls from the city, each sex arriving apart, and only joining company in presence of their mutual friends; or a priest perhaps pays a friendly visit, with his dark robes and black turban. The simple and social people continue in animated talk until the muezzin's call from the minarets announces the hour of prayer to the Moslem, and of retirement to these Christians.'

FAMINE (L. *fames*, 'hunger'). See **DEARTH**.

FAN (L. *vannus*), a winnowing instrument, by which in husbandry the grain is exposed to the action of the air, and the chaff is separated from the wheat. Our Lord is said to have his fan or shovel in his hand, to denote his operation in separating the false from the true, the sheep from the goats, in the promulgation of the gospel (Matt. iii. 12).

FASTS (T.)—either total or partial abstinence from food, during a longer or shorter period, generally accompanied by other acts of self-denial, and by prayer and religious observances, with a view to the expiation of sin and the recovery of the Divine favour—have been customary in many, especially Eastern countries, and find their origin in the idea that human mortification is pleasing to the Deity, and in the feelings of grief and dejection which evil deeds and suffering occasion, and of which self-abasement is the natural expression (Joel ii. 12. Jonah iii. 7—10). These views and practices prevailed with the Hebrews, who, among their external observances, practised fasts in order, when under calamity, to set forth their grief, and, when under the consciousness of guilt, to manifest their sorrow and repentance (Judg. xx. 26. Joel i. 14); or, when on the eve of a great undertaking for which they desired the favour of God, to make an atonement for their transgressions (1 Sam. vii. 6. Ezra viii. 21). In Jonah iii. 5, we have an instance in which a whole people observed a solemn fast.

In these cases fasts were free-will observances, whether of individuals or of cities. Such they appear to have been in their origin. The Mosaic law, with one exception, restricted itself to the recognition of fasts as observances which it found in existence and judged it desirable to turn to its own righteous purposes. But on the great day of Atonement (see the article) it appointed an annual fast (Lev. xvi. 29, *seq.*; xxiii. 27). This was observed on the tenth day of the seventh month, Tisri, which corresponded with our October. Hence is explained the passage in the Acts (xxvii. 9) which speaks of the Mediterranean being dangerous for sailing, 'because the fast was now already past;' that is, the season was verging towards winter.

After the exile, annual fasts among the Jews became more frequent. Zechariah speaks of the fast 'of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth' (viii. 19), which have reference to important events in the period of the fall of the kingdom. These fasts were in later times increased in number, though all were not observed with equal strictness. Ere long a higher value came to be attached to private fasts, especially by the Pharisees, with whom such observances degenerated into mere formalism, so that one of them in his public prayers gave himself credit for fasting twice a week (Luke xviii. 12). This same boastful class of men took pains also to draw attention to their fancied merits by disfiguring their faces (Matt. vi. 16). As John entered but imperfectly into the spirituality of religion, his disciples also fasted often (Matt. ix. 14. Mark ii. 18). Conformably to his general purpose of fulfilling all righteousness (Matt. iii. 15), the Saviour himself (Matt. iv. 2, *seq.*) fasted for forty days, subsisting, probably, on the scanty supplies afforded by the spontaneous growth of the wilderness. The general spirit, however, of his religion is unfavourable to a practice of so purely an external nature; and as the claims and privileges of the gospel become better known and more deeply felt, so will observances of the kind, which are worthy only of a low state of religion and general culture, pass into disesteem and neglect. True holiness is in the heart, and a holy mind produces a holy life. The real Christian never yields to self-indulgence, and therefore needs not self-denial. With him, as every place is a house of prayer, so every season is a holy day. Fasting is the penalty of intemperance and the virtue of childhood. The mature fruit of the Christian character are joy and peace both in a holy mind and a pure conversation. The words of our Lord in Matt. ix. 14—19, when rightly understood, confirm these views. He there intimates that the old observances connected with fasting

were uncongenial with the spirit of his religion, though a time was coming when, on his removal from their side, his disciples would have occasion (not literally to fast, but) to mourn. Comp. 1 Sam. xxxi. 13; 2 Sam. i. 12.

FATHER (T. *vater*), the name of the male parent of human beings, denoting properly the immediate progenitor, but also the grandfather, or even the founder of a family (Deut. xxii. 15. Gen. xvii. 4). It denotes also one who acts the part of a father, by counsel and kindness (Gen. xlv. 8. Judges xviii. 19), and the inventor or teacher of any art (Gen. iv. 20). Reverence for paternal authority was prevalent and strong in the East, where the father's will was law, and where, as in the case of the patriarchs, arose that paternal or domestic government which made the father supreme master in his own family, in itself numerous, and a centre of union and dependence for many others. Here, probably, is the origin of government. Out of families arose kingdoms, and a monarch is a father on a large scale;—a view which is historically better founded, and leads to far more useful and benign conclusions, than any theory of an imaginary social compact, which, as being unreal, cannot afford solid support to trustworthy views of the relations between prince and people. The representation of the fatherly character and government which we have in the historical notices of Abraham, Isaac and Jacob, are of high interest and great moral value. In the paternal sentiments and affections of these patriarchs, we may probably find a chief reason why they rose to more just and elevated views of God than others of their day, and have, in regard to religion, received the honour of being the primary instructors of mankind. Certainly, it is under and by the side of their pastoral tents that the Creator was pleased to make those special revelations of himself, which, enlarging and brightening with the progress of society, have long been the best possession of the world, and now give promise of gaining universal prevalence, and conferring on man untold blessings alike in time and in eternity. It was in the bosom of families that true religion was born, fostered, and brought to maturity. It is through a long line of fathers that the light of heaven has been transmitted from the earliest down to modern days.

Accordant with this fact is it that the Great Being who, in the opening chapters of Genesis, is revealed as the Creator of the world, and soon assumes the character of Jehovah, or the Self-existent One, becomes at a later period known as the Father of his chosen people (Deut. xxxii. 6), and in Christ Jesus as the Father of human kind (Acts xvii. 26). In consequence of the prominence of this paternal relation to his intelli-

gent creatures, he is in the gospel, which is designed to make God known, served, adored and loved by all men, emphatically described as 'the Father,' on the ground that such is his appropriate title, and such his real and unchanging character (Ephes. ii. 18; iii. 14; iv. 6; vi. 23). Hence was it that our Lord, in his model prayer, directed his disciples to invoke the Deity by the address, '*Our Father*' (Matt. vi. 9; comp. xi. 25. Mark xiv. 36. Luke xxiii. 34). Hence the peculiar title of 'Son' borne by the Lord Jesus; and hence the Father and the Son are both engaged in achieving and consummating the redemption of the world (John v. 17), by the agency of the Spirit (1 Cor. xii. 4, *seq.*).

These terms describe the character rather than the essence of God—what God is to man, rather than what he is in himself. Of the essence of Deity man can know nothing, for the finite cannot comprehend the infinite. We cannot have words, even if we had ideas, by which God could be known in the depths of his own essence. Incomprehensibility in relation to us belongs to his very nature (Job xi. 7. Is. xl. 28).

Among the titles descriptive of God's dealings with man, none are so important to the Christian as that which, in its most engaging features, has its origin with Christ, who, when he taught his disciples to call God Father, and look on himself as the Son of that Father, conferred on the world a good of which eternity only can supply the measure. In this character of Father, the Deity unites in himself all that is fitted to enlighten the mind and cheer the heart of man. This is not the place for details. We therefore say that all those qualities which meet together in the fatherly character of God, may be summed up in one feature: God is the great Educator of his human family. Education comprising the care of the body and the strengthening of its parts; the development and elevation of the character; and in these two great acts, the unfolding of the natural capabilities for power and happiness,—education, thus understood, expresses the chief function and comprises the great duty of an earthly father, who, seen in whatever light, is, so long as he proves a father indeed, the educator of his children. When, then, Jesus taught mankind to regard God as their Heavenly Father, he gave them an assurance that from the earliest times the Deity has been engaged in the education of his children; and that the education begun in Eden, continued in the rich plains of Mesopotamia, carried on under a special instrumentality in the green slopes, the warm uplands, and the luxuriant vales of Palestine, and immeasurably enhanced and promoted by the dark scenes, the tender love, and the deep, heart-moving sympathies of Calvary, is still proceeding under the eye of Paternal Om-

nipotence throughout the globe, and will, with ever-augmenting results, go forward till sin, sorrow, and death, are known no more.

FEAR (*vereor* in Latin, 'I fear?'), the apprehension of evil or suffering, is an emotion which enters largely into all religions in proportion as they recede from those nobler views of God, Providence, and Eternity, which are set forth in the Bible. Hence, in their elementary state, primitive religions have fear for their chief element, even when better ideas of God prevail; yet an awakened and tender conscience, such as true religion must give birth to, causes fear to mingle, in no inconsiderable degree, in man's religious emotions; nor can a mortal and sinful being ever divest himself of fear, in the thought of a holy and omnipotent Judge.

As fear is so important an element, especially in the religion of primitive nations, so in the Bible 'the fear of Jehovah' stands generally for religion, for its practical observance, or for that wide, important, and influential class of feelings which we denominate 'piety' (Exod. xx. 20. Job i. 9. Ps. ciii. 17. Prov. i. 7. Acts ix. 31). The gospel, as the proclamation of the glad tidings of God's grace and mercy, and the disclosure of the paternity of God, brings its true adherents into such a state of mind, that they are no longer under 'the spirit of bondage to fear' (Rom. viii. 15), but 'without fear' (Luke i. 74), and serve God, who has given them not 'the spirit of fear, but of power, and of love, and of a sound mind' (2 Tim. i. 7).

FEASTS (F. *fête*, L. *festum*, 'a holiday'), or festivals, that is, seasons specially consecrated to religious purposes, have been observed among all civilised nations, and naturally arise from, and may be justified by, the feeling that set and special occasions for the expression and encouragement of religious emotions are proper in relation to God, and needful as well as becoming on the part of man. In their nature these festivals were essentially religious, though the English term seems to be derived from the feasting and festivities which spontaneously arose in consequence of the large number of persons which the religious rites brought together. Religion, in such cases, was the parent of hospitality; and the social enjoyments would be greater or less, of a more lively or a more sombre character, according, in each case, to the genius of the religion at whose bidding the gathering and the observances took place.

Among the Hebrews, the spirit of these festivals was in general of a free, joyous, and cordial nature; and in relation to their spirit, the character and tendency of the associated observances, the genuine Mosaic festivals appear to advantage in comparison with those of any other country.

The Jewish festivals may be arranged in two classes:—I. the primary—the Sabbath, the Passover, Pentecost, the Feast of Trumpets, the Day of Atonement, the Feast of Tabernacles, the New Moon; II. the secondary—the Feast of Lots or Purim, the Death of Holofernes, the Dedication, the Sacred Fire, the Death of Nicanor. Some minor fasts and festivals may be found noticed in Brown's *Antiquities of the Jews*, i. 586, and in Simon's *Dictionnaire de la Bible*, art. *Fêtes*. The more important of festivals are treated of under the appropriate heads. We here put down a few particulars respecting those that are less known, and make some observations on the general tendency of the primary or Mosaic feasts.

The slaughter of Holofernes by the hand of Judith, the consequent defeat of the Assyrians, and the liberation of the Jews, were commemorated by the institution of a festival (Judith xiv. xv).

The festival 'of the fire' was instituted by Nehemiah to keep in memory the miraculous re-kindling of the altar-fire. The circumstances are narrated in 2 Macc. i. 18, *seq.*

The defeat of the Greeks by Judas Maccabæus, when the Jews 'smote off Nicanor's head and his right hand, which he stretched out so proudly, caused the people to rejoice greatly, and they kept that day a day of great gladness; moreover, they ordained to keep yearly the day, being the thirteenth of Adar,' February or March (1 Macc. vii. 47).

Of the original festivals there were three, the observance of which gathered together in the capital large masses of people from every part of Palestine, and in the latter days from foreign lands. A strict attention to the requirements of the law which commanded all males to visit the national sanctuary three times every year, is not recorded to have taken place before the captivity, and after that event may have had some relaxation, while it would in a measure interfere with the duties of husbandry, and leave the land exposed to the incursions of enemies. These probable disadvantages, however, would be lessened by the abundant productiveness of Palestine of old, the comparative ease with which the means of livelihood were gained, and the watchful eye of a special Providence (Exod. xxxiv. 24); for the first recorded instance of the invasion of the land on occasion of a festival, is found thirty-three years after the nation had withdrawn itself from the Divine protection by the crucifixion of the Saviour of the world, when Cestius, the Roman general, slew fifty of the people of Lydda, while all the rest were gone up to the Feast of Tabernacles (Joseph. J. W. ii. 19, 1); and on several occasions we find foreign potentates according favour and protection at the celebration of these great national institutions (Joseph. Antiq. xiii. 2, 3; J. W. ii. 12, 1).

At these festivals food came partly from hospitality, a splendid example of which may be found in 2 Chron. xxxv. 7—9, partly from the feasts which accompanied the sacrifices in the temple, and partly also from provision expressly made by the travellers themselves. It appears that the pilgrims to Mecca carry with them every kind of food that they need except flesh, which they procure in the city itself. Lodging, too, was afforded by friends, or found in tents erected for the purpose in and around Jerusalem, which, especially at the Passover, resembled a great camp full of joyous animation (Heron's 'Pilgrimage').

Regarded merely in a sanitary point of view, these great national holidays were of great value, the rather because they brought together on worthy occasions friends and relatives, and were observed in a cheerful and genial spirit. The feasts which formed a part of them opened in each case the heart of the entire family to joy, and gave a welcome to the stranger, the fatherless, and the widow. As religious observances, they were of special efficacy in cherishing high and pure emotions, in preserving from corruption the ancient institutions, and in sustaining throughout the land a strong feeling of nationality.

These festivals in their origin had an obvious connection with agriculture. Passover saw the harvest upon the soil, at Pentecost it was ripe, and Tabernacles was the feast of gratitude for the fruits of the earth. The first was a natural pause after the labours of the field were completed; the second gave rest when the first-fruits were gathered; and the third afforded a time of rejoicing in the feeling that the Divine bounty had crowned the year with its goodness. Indeed, the year was divided and marked by great national observances. The Sabbath marked the week, the New Moon the month; in the middle of the first month of the year fell the Passover, which an interval of seven weeks united with Pentecost, and this in its turn, on the first day of the seventh month, gave place to 'a Sabbath, a holy convocation,' accompanied by the blowing of trumpets. This first month of the second half of the year was distinguished by the feast of Tabernacles, which took place on the fifteenth day, while its tenth day was the time of the great national expiation. The three chief festivals were observed during the dry season; the latter rains fell before the Passover, the former rains after the feast of Tabernacles; so that the feasts had an obvious reference to the weather as well as the seasons. These considerations make it not improbable that the great Hebrew festivals may be referred for their origin back to very early, perhaps ante-Mosaic periods; since they look like consuetudinary observances, arising out of natural phenomena, but applied, under pro-

per modifications, to social and religious purposes, in virtue of express adoption and positive law.

Other elements, especially those of a political nature, are mixed in these festive regulations. This is seen in reference to the commencement of the year. It is natural to reckon a lunar year from the first new moon after the vernal equinox; but according to Exod. xii. 1, 2, Abib, when the Passover fell, was made the first month, in consequence of the rescue of the Israelites from Egyptian bondage (3). The feast of Tabernacles was designed to commemorate the dwelling of the Israelites in the Arabian desert (Lev. xxiii. 43); the Sabbath was commemorative of their bondage in Egypt (Deut. v. 15); and the requiring of all males to appear thrice a year before Jehovah (Exodus xxiii. 14, *seq.*), had the political aim of making the various tribes into one nation. The number seven, especially under the form of a period of time, had a strong influence in these arrangements; for we find a sabbath (seven days), seven weeks, the seventh month, the seventh year, or year of release, and the seven-times-seventh year, or jubilee.

It thus appears that these observances were not casual in their origin or inconsiderable in their character. They are incorporated with fundamental notions, events, and usages. They seem to form a part of the national existence. If so, then they must be of an early date; and if they are of an early date, they afford a wonderful instance of the benign tendency of the Mosaic polity and of the workings of Almighty Providence.

In the New Dispensation there are events of a corresponding but far more important nature. The feast of Tabernacles some have fixed as the time when our Saviour was born, and when his ministry commenced; at the Passover he was crucified; and the effusion of the Holy Spirit took place at Pentecost. That great cardinal occurrences happened on festive occasions, shows that from the first Christianity courted publicity.

FEIGN (L. *finco*, 'I form,' immediately from the F. *feindre*), is to devise in imitation of something, and hence to pretend, to act a false part (1 Kings xii. 33, 'devised.' 1 Sam. xxi. 13).

FELIX (L. *happy*), whose name in full is Claudius, or, according to Tacitus, Antonius Felix, a freedman of the Roman emperor Claudius, or of his mother Antonia, having, as was customary with enfranchised slaves, taken the name of his owner, was the fourth Roman governor (procurator) of Judea, being appointed by Claudius as successor to Ventidius Cumanus (52 or 53 A.D.). His ordinary residence was at Cæsarea. Having been much indulged by the emperor, and being a slave in soul, he was arbitrary, tyrannical, ambitious, unjust, and lustful; features of character which we learn

from the Roman historians, Tacitus and Suetonius. While in the exercise of his office over the Jews, he enticed Drusilla, a daughter of Herod Agrippa, to leave her husband, and, contrary to the laws of her country, to become his wife. Of the marriage a son was born. Both child and mother perished in an eruption of Mount Vesuvius. From such a person the propagators of the gospel had nothing to hope. Paul having been consigned to Felix by Lysias, received a hearing from the former, who, though obviously convinced of his innocence, before which he cowered, retained the apostle for two years in prison, in hope of receiving a bribe for his deliverance; till at last, being for misdemeanours removed from his post (cir. 59 A.D.), he, willing to show the Jews a pleasure, left Paul bound (Acts xxiii. 33—xxiv.).

The misconduct of Felix contributed much to that mass of discontent and disaffection which led the Jews to an open revolt against their Roman masters, and gave occasion to the destruction of their commonwealth.

FELLOES (L. *volvo*, 'I roll'), signifies the circumference or outer part of a wheel, in 1 Kings vii. 33, where, probably, 'spokes' would be more correct.

FELLOWSHIP (T. *folgen*, 'I follow?'), the condition of being fellow, or on equal and intimate terms, with another. The Greek word, *koinonia*, gives the idea of something in common between two or more beings. Hence the early Christians, who had in common one God, one Lord, one faith, and one hope, continued in fellowship with each other (Acts ii. 42); and the Corinthian disciples are said to be called of God 'unto the fellowship of his Son' (1 Cor. i. 9); for it was the great aim of the Redeemer to establish a union, a great spiritual commonwealth, in which his Father, himself, and his disciples should be one (John xvii. 21).

The word *koinonia* is also rendered 'contribution' (Rom. xv. 26), 'communion' (1 Cor. x. 16), and 'distribution' (2 Cor. ix. 13).

FERRET, stands erroneously for the Hebrew *anahkah*, from a root which signifies to make a mournful noise (Lev. xi. 30; comp. Ps. xii. 5; lxxix. 11), and denotes one of the numerous family of the lizards, and probably the *gecko*, remarkable for the loud grating noise which it utters all night in the roofs and walls of houses. The particular species meant may be the *lacerta gecko* of Hasselquist, from the soles of whose feet there is said to exude a poisonous humour, that inflames the human skin, and infects food trodden on by the animal.

FERVENT (L. *ferveo*, 'I am hot'), equivalent to the Saxon term 'hot,' is the English representative of the Greek *ekteness* (1 Pet. iv. 8), which signifies 'earnest,' and of the Greek *energoumené* (James v. 16),

where it seems to mean 'intense,' 'heart-felt.'

FESTUS (L. *joyful*), Portius Festus, the Roman procurator, who succeeded Felix about 60 A. D. When his predecessor quitted his office, he left Paul a prisoner in Cæsarea. As soon as Festus entered Palestine, the Jews urged him to pass verdict on the apostle. Though it was of importance to him to stand well with the priests, he still refused to commit an injustice; yet had he not the virtue to set the accused at liberty. He therefore temporised; till Paul, apparently because he had little confidence in the integrity of Festus, appealed to the emperor's courts at Rome, and was sent thither (Acts xxv. xxvi.).

Festus, when he entered on his official duties, found the country in great disorder; robbery, assassination, and political discontent prevailed on all sides. These evils the governor tried in vain to correct. The nation was fast hastening through crime and sorrow to the day of its terrible overthrow.

FETTER (T. *fest*), chains for the legs (2 Sam. iii. 34. Mark v. 4). The term is figuratively used for great distress (Lam. iii. 7, 'chain').

FEVER (L. *febris*, Ger. *fieber*), is mentioned among the diseases of the Bible (Matt. viii. 14. Acts xxviii. 8). We are not supplied with means for determining what kind is meant, though from the expressions employed we may infer that the fevers were of an inflammatory nature. In the Old Testament it is uncertain whether fevers, properly so called, are intended (see Lev. xxvi. 16. Deut. xxviii. 22).

FIG (L. *figus*), in Hebrew *teanah*, Arabic *teen*, a much valued fruit which, though of Eastern origin, is now cultivated even in the southern parts of England. The fig-tree (*figus carica*) is of moderate height and large five-pointed leaves, which, when the tree is of a considerable size, afford a good shade (1 Kings iv. 25). The figs appear as little knots before the leaves (Cant. ii. 13); when ripe, they are gathered by shaking the tree (Nah. iii. 12), or they fall of their own accord (Rev. vi. 13). The tree is common in Palestine (Deut. viii. 8), and its injury or destruction was accounted a great evil (Ps. cv. 33. Jer. v. 17. Hos. ii. 12). The tree produces ripe fruit for ten months in the year at three separate times, namely, at the end of June, in August, and in winter. The figs of the first harvest are the so-called spring figs, which are the sweetest; on which account, as well as because they are the first produce of the year, they are spoken of in terms implying welcome and pleasure (Hos. ix. 10. Jer. xxiv. 2). On account of its 'sweetness' and 'good fruit,' the fig was chosen king of trees in the parable (Judg. ix. 10, seq.). The tree required much care, if it was to flourish (Prov. xxvii. 18. Luke

xiii. 8). The Hebrews ate figs freshly gathered, or dry and pressed together. They were also beaten into a pulp, of which cakes were made (1 Sam. xxv. 18). In this state they were employed medicinally (2 Kings xx. 7). Figs were an article of commerce, and were set in comparison with the vine. The tolerated (Luke xiii. 6—9) as well as the accursed (Mark xi. 13, 14) fig-tree was an image of the Jewish people, and of all who delay to improve their spiritual advantages.

The wild fig-tree (*sycamorus*) is higher and stronger than the common fig, but its fruit is less agreeable to the palate.

The tree attains the magnitude of our largest oaks, and has still greater longevity. The trunk sometimes measures 30 or 40 feet round or more. The branches begin to expand at a height of 15 or 20 feet from the earth, the lower ones spreading horizontally to a great extent, and those above them grouping themselves into conical shapes, so that the tree, seen from a distance, has very much the look of our beech. Sycamores cast their hospitable shadows to a great distance from their trunks, and fifty or sixty camels and horses, and as many Arabs, may not unfrequently be seen encamped, during the heat of the day, under one of these noble trees. The coffins, utensils, &c. of the ancient Egyptians, at the present hour found sound and perfect, were made of the sycamore. (Kelly's 'Syria,' 72). Like Zaccheus of old (Luke xix. 4), the orientals still climb into sycamores, where they sit to smoke and talk. Amos designates himself 'a gatherer of sycamore fruit' (vii. 14).

FILLET (F. *filet*, 'a band'), ordinarily means a bandage worn as an ornament round the head. A similar import is borne by the word in Jer. lii. 21, where it signifies a moulding round a pillar, and where it is the rendering of a word that means, and is in our version translated, 'thread' (Gen. xiv. 23), or 'cord' (Ecc. iv. 12). In other parts we find a different word, *ghahshak*, (from a root signifying 'to draw out'), which Well-beloved has rendered 'rods' (Exod. xxvii. 10, 11; comp. xxvii. 17). But in Exodus xxxviii. 19, the term is closely connected with 'chapiters' (see the article), and seems to have a strictly scientific meaning. It may therefore denote the fluting of the columns. In architecture, whence our translators appear to have derived their terms, a fillet is defined as 'a small member, consisting of two planes at right angles, used to separate two larger mouldings, or to form a cap or crowning to a moulding, or sometimes to terminate a member or series of members' (Nicholson's *Architec. Dic.*).

FINGERS (T.), as the instrument by which the mind executes its designs, are used for the person himself, considered as endued with skill (Is. ii. 8; xvii. 8). As means of carrying heavy burdens, the fingers

in themselves are of little service; whence they become a figure of inert and irreligious uselessness (Matt. xxiii. 4). 'The finger of God' describes his active power (Exod. viii. 19. Luke xi. 20).

FIRE (T., *feuer* in German), in Palestine was not needed for the sake of the artificial warmth which it communicates to man, since the climate, for the greater portion of the year, affords heat in abundance. When, however, protection against the cold of winter was sought, it was, and still is, by means of braziers or pans, which bear burning wood (John xviii. 18). Such a chafing-dish is intended by the word 'hearth' in Jer. xxxvi. 22. For cooking it was usual to employ as fuel wood, or, if that was rare, straw, leaves, dried manure, and dried grass (Matt. iii. 12; vi. 30. Ezek. iv. 15). Chimneys, properly so called, were unknown. A hole, covered by a grill, served instead. This is what is meant in Hos. xiii. 3. The Mosaic law forbade fire to be kindled for cooking during the Sabbath, and so secured to domestics needful repose (Exod. xxxv. 8). Worthy of special notice is the sacred fire in the temple, which the priests were not to allow to go out (Lev. vi. 9, 12, 13). No strange or unconsecrated fire was to be used (Lev. x. 1, seq.).

Before the transportation to Babylon, the priests are said to have hidden the holy fire in a dry cistern. After the lapse of years, nothing but thick water was there found. By order of Nehemiah, some of this was sprinkled over the wood which had been placed on the newly-erected altar. The wood thus prepared was enkindled by the rays of the sun. Thus arose the new sacred fire (2 Maccab. i. 19—36). Many offerings were to be consumed by fire (Exod. xii. 10). The images and idol-groves of the Canaanites were to be burnt (Deut. vii. 5). And the Israelites were strongly forbidden to allow their children to pass through the fire—that is, to pass bare-foot between two burning furnaces, in honour of Moloch, of which most persons died (Deut. xviii. 10; comp. xii. 31).

Fire was an emblem of the presence of the Deity (Exod. xiii. 21); also of his favour (Gen. iv. 4. Exod. xix. 18. 2 Chron. vii. 1. Acts ii. 3, 4); whence the sacredness of that which burned on the altar of the sanctuary. Fire was also an instrument and an image of the Divine punishments (Gen. xix. 24. Is. xxx. 33). From its penetrating and kindling nature, it represents the word or influence of God (Jer. xxiii. 29. Matt. iii. 11. Luke xii. 49). Fire of Jehovah means lightning (Exod. ix. 23. Ps. cxlviii. 8). Fire gives rise to peculiar forms of speech; 'saved as by fire,' that is, in extremity (1 Cor. iii. 15; comp. Zech. iii. 2). Fiery (Numb. xxi. 5, 6) may mean poisonous serpents.

FIRE AND BRIMSTONE are terms used

Figuratively to signify God's punishment of the guilty (Ezek. xxxviii. 22; comp. xiii. 11. Deut. xxix. 23. Ps. xi. 6. Is. xxx. 33).

FIRMAMENT (L. *firmus*, 'strong'), which, according to Genesis i. 8, God made in the midst of the waters, to divide the waters above from the waters below. This firmament, or 'expansion' (*margin*), the Hebrews considered to be an extended, and probably vaulted expanse, spread out on all sides, after the manner of an immense brazen mirror (Ps. xix. 1; cl. 1).

FIRST-BORN is, in its literal sense, applied to the first child of a wedded couple (Gen. xxii. 21). According to patriarchal usage, the first-born male was the presumptive head of the family after the death of the father. He received a double share of the inheritance (Deut. xxi. 17); had, besides, various privileges over his brothers and sisters; and, in the most ancient times, exercised in the paternal house the functions of priest (Numb. iii. 12). The father possessed the power of investing with the rights of primogeniture the first son of the favourite wife, if such was not his natural position (Gen. xlviii. 5; comp. 1 Chron. v. 2); but this privilege was expressly disallowed by Moses (Deut. xxi. 15—17). Generally, the first-born of a king succeeded him on the throne (2 Kings iii. 27), from which rule David departed in the case of Solomon, showing that much depended on the will of the reigning monarch (1 Kings i. 11—13). Esau sold his rights of primogeniture (Gen. xxv. 30—34), and Reuben lost them by crime (1 Chron. v. 1, 2. Gen. xxxv. 22).

Primogeniture is a mere accident of birth, and has no natural claim to privileges. It may have been occasioned or recommended in a state of society whose security depended on each family's having an acknowledged head, in possession of a strong arm, and in command of an obedient band; but the rule of law and the equal spirit of Christianity under which we live, neither needs nor allows such preferences, which, as all unfounded advantages, encourage on the one side, opulence, pride, idleness, and luxury; and on the other, poverty, heartburnings, and degradation.

In a figurative sense, 'first-born' is equivalent to 'specially beloved' (Exod. iv. 22. Jer. xxxi. 9). The 'first-born in heaven' (Heb. xii. 23) are the first-fruits of the Christian church. The same term is applied to the Lord Jesus Christ (Heb. i. 6), whom Paul declares to be 'the first-born among many brethren' (Rom. viii. 29), and 'the first-born of every creature,' or the whole creation (Col. i. 15).

The first-born male, whether of man or beast, was among the Hebrews sacred to Jehovah (Exod. xiii. 2, 12). Human beings might be redeemed (xiii. 13). The redemption money was five shekels each (Numb.

iii. 46, 47), which belonged to the sons of Levi (iii. 48). It was the parents' duty to effect the redemption (Exod. xxxiv. 20. Luke ii. 23, 24). In obedience to this law, the Levites were 'an offering to the Lord' (Numb. viii. 13), 'instead of all the first-born of the children of Israel' (16), who in this ritual sense became Jehovah's, in consequence of their being spared when the first-born of the Egyptians were slain (17), and who were brought into this intimate and sacred connection with Jehovah, we may presume, in order to wean them from idolatry and make them his in heart.

The first-born of clean animals were to be offered and eaten before Jehovah, that is, at his sanctuary; unclean animals were to be redeemed (Exod. xiii. 12, 13. Lev. xvii. 26, 27. Numb. xviii. 15—19. Deut. xv. 19—21).

FIRSTLING (Ger. *erstling*), or 'first-fruits,' the first and best of its kind among all creatures or conditions; thus Isaiah speaks of 'the first-born of the poor' (xiv. 30), and Job of 'the first-born of death' (xviii. 13). In regard to time, those who precede, the first (Rom. xvi. 5. 1 Cor. xvi. 15); where 'the first-fruits of Achaia,' are the earliest Christians in that country. But the term specially denotes the first productions of animals, fruits and inanimate things; these were not only consecrated to Jehovah, by individuals (Exod. xxii. 29; xxiii. 19), but were also, at the end of the harvest, festively offered by the whole people of Israel (Lev. xxiii. 10, seq.), before which the enjoyment of them by man was not allowed (24). From every new fruit-tree the first produce in the fourth year, was taken for Jehovah; in and after the fifth year, the fruit belonged to the human proprietor (Lev. xix. 23—25). The firstlings, or first-fruits, served for the support of the priests (Lev. ii. 12. Numb. v. 9; xviii. 8—14); but out of them the offerers prepared and enjoyed in the sanctuary a festive meal, of which the Levites partook, as well as sons, daughters, men-servants, and maid-servants (Deut. xii. 6, seq.).

Figuratively, 'the first-fruits of the spirit' are the best gifts of the Holy Spirit among the early Christians (Rom. viii. 23); 'first-fruits of his creatures' (James i. 18), are the first disciples of Christ, considered as the most beloved and favoured of God's children (comp. 1 Pet. ii. 9). 'The first-fruits of them that slept' (1 Cor. xv. 20), indicates Christ, who, 'being the first-born among many brethren,' by his resurrection gives them an assurance of eternal life (23).

This imagery is peculiar to Judaism, and its prevalence in the New Testament shows how intimate is the connection between the law and the gospel. The latter cannot be well understood apart from a knowledge of the former.

FIR-TREE is the translation of the He-

brew *beresh*, a probably Aramæan form of which is found in *berothesh* (Cant. i. 17). What tree the *berosh* was, can scarcely be considered as finally determined. English commentators usually understand the *pinus abies*, or fir-tree, which is an evergreen of beautiful appearance, whose lofty height and dense foliage afford spacious shelter and agreeable shade. Dr. Burney, in his 'History of Music,' referring to 2 Sam. vi. 5, speaks of the wood of the fir-tree as being chosen, in ancient and modern times, for making musical instruments. Some writers prefer the cypress (see the article). Smith remarks of the 'eres and *berosh*, so constantly associated in Scripture, the former may indicate the cedar (see the article) with the wild pine-tree, while the latter may comprehend the juniper and cypress tribe.' There is good reason, however, for acquiescing in the opinion of Gesenius, that *berosh* may denote several similar kinds of trees, which the ancients, satisfied with general resemblances, did not nicely discriminate; so that, in modern times, we must often be satisfied with determining the genus of trees and plants.

The general qualities which the Hebrews classed under the term *berosh*, may be found in 1 Kings vi. 15. Is. xli. 19; lx. 13. Ezek. xxvii. 5; xxxi. 8. Hos. xiv. 8.

FISH (T.) appear to have been a favourite food with the Hebrews. Among the things which made them, when in the wilderness, look back with regret to Egypt, was the want of fish, which they had there plentifully enjoyed (Numb. xi. 5). In the time of Nehemiah, fish were brought from Phœnicia to Jerusalem; and in our Lord's days, dried fish were among the ordinary provisions used on journeys (Matt. xiv. 17). In Egypt, the Israelites dwelt near a river which abounded in fish (Exod. vii. 18); and in Palestine itself the Sea of Gennesareth, by means of its fish, gave occasion to an important trade (Luke v. 6. John xxi. 6, seq.). The sea also supplied the Hebrews with fish. The law allowed them to eat those fish only which had fins and scales (Lev. xi. 9). Fishing was carried on by nets (Habb. i. 15); but the line was known to the Israelites (Is. xix. 8) as well as to the Egyptians, on whose monuments we yet see men angling and dragging for fish.

The fish, as a symbol of fruitfulness, was worshipped in Syria. A trace of this worship has been found in Nineveh; for the word is said to signify a fish, and its ruler, Semiramis, is held to be allied to the fish-goddess Derceto.—See DAGON.

FITCHES are a small kind of wild pea. The word *koosmeth*, so rendered in Ezek. iv. 9, is in Exod. ix. 32 translated in the common version 'rye,' but by Wellbeloved 'spelt,' which is a species of bearded wheat. In Is. xxviii. 25, 27, fitches stands for another word, *ketzagh*, which, as appears from the

connection, represents an object different from wheat, barley, cummin, and rye, or spelt, and which was not threshed with a threshing instrument, but beaten out with a staff. Obviously, some inferior plant—probably, as in the opinion of Fwald, *dill* is intended.

FLAG, a water-plant with a broad, blade-like leaf, like the bulrush (see the article), which grew in great numbers on the banks of the Nile (Job. viii. 11. Exod. ii. 3).

FLAGON, which means a drinking vessel, is in 2 Sam. vi. 19, Cant. ii. 5, and Hos. iii. 1, the rendering of a word, *asheeshah*, the exact meaning of which cannot be determined. From the passage in Hosea, 'flagons of grapes' (literally), it would appear to be something made from grapes, perhaps what is now called *dibsch*. It is evident that it had refreshing and nourishing qualities. Wellbeloved gives as its English representative, *dried grapes*; others, *cordials*, *perfumes*, or *syrup of raisins*.

FLAKES are substances loosely held together. In the Bible (Job xli. 23), the word stands for a Hebrew term whose root signifies to be large and robust, and has reference to the huge masses of skin and flesh belonging to the animal termed Leviathan.

FLAX. See CLOTHES and SILK.

FLOATS, that which flows, or causes something else to flow, or keep on the surface of the water. The word is in 1 Kings v. 9 (comp. 2 Chron. ii. 16), the rendering of a term in the original, which has for its primary signification the idea of uniting and combining objects in a regular order.

FLUTE. See MUSIC.

FLY (T.—the name comes from the act of the animal in always flying) is the translation of a word (*zebub*), which signifies one of the larger species of insects termed flies, perhaps the gad-fly. It was certainly a formidable animal of its kind, for it is mentioned as an emblem of calamities which Jehovah would call from Egypt (Is. vii. 18; see Eccl. x. 1). Another term, *chinnim*, has been held to mean mosquitoes. It is well known, however, that, like all hot and moist countries, Egypt abounded, and does still abound, in flies, fleas, and lice. The same was the case with Judea, especially the low southern lands lying along the Mediterranean, where, in the Philistine city of Ekron, they worshipped the fly-god Beelzebub, with a view to gain shelter from the annoyance and injury (2 Kings i. 2).

FOOD. See DIET.

FOOT (T.). The feet were, in Palestine, protected not by shoes, properly so called, but sandals, or soles bound over the foot, in which elegant appearance was much studied by the rich. Females of the same class wore as ornaments around the lower part of the leg anklets which, consisting of a metal ring, with spangles and hangings,

made, as the wearer proceeded, a tinkling noise, and rather impeded the gait. Such a noise and 'mincing' carriage, as being occasioned by decorations that the opulent only could wear, became a sign of social distinction and gentility (Is. iii. 16, 18, 20). The circumstance that stockings were not worn, and that the feet were 'shod' merely with sandals, occasioned much impurity, and feet-washing became so important and refreshing, that it was frequently done, and became a duty of hospitality (Gen. xviii. 4; xliii. 24). For similar reasons the priests were required to wash their feet before they entered the sanctuary (Exod. xxx. 18—20). The washing of the feet of guests was, as a humble office, generally performed by servants; it was, therefore, a token of special regard when the head of the house (John xii. 8), or persons of distinction (xiii. 4), undertook the duty.

To fall at a person's feet was a sign of abject obedience (1 Sam. xxv. 24), the idea being borrowed from the practice of conquerors in setting their feet on the necks of the vanquished (Josh. x. 24).

FOOTMEN (T.) originally constituted the sole military force of the Hebrews (Numb. xi. 21; 1 Sam. iv. 10). Cavalry were unknown till the days of Solomon, for the use of horses was forbidden, lest the people should trust in themselves rather than in Jehovah, and lest, probably, they should form too intimate a connection with idolatrous Egypt (Deut. xvii. 16. Ps. xx. 7). The hilly character of Canaan was unsuited for the employment of horses.

FOOTSTOOLS (T.) are employed in the East by persons of the higher rank. Solomon had a footstool, *kehveesh*, of gold (2 Chron. ix. 18). The ark of the covenant, as being beneath the cherubim, the abode of the Divine presence, was accounted God's footstool (1 Chron. xxviii. 2. Ps. xcix. 5). With how much greater force and propriety does Isaiah, borrowing his imagery from nature, describe heaven as God's throne, and earth his footstool (Is. lxvi. 1). The term is employed in military affairs to denote complete subjection (Ps. ex. 1; comp. Ephes. i. 22).

FOREIGNERS (L. *foras*, 'out of doors') are, in contradistinction to persons dwelling at home, those who dwell abroad, that is, beyond the house, the city, or the country. Strangers and foreigners have, in all ages and all countries, been treated with harshness in proportion to the incivilisation of those among whom they were; whence kindness to strangers may be taken as a proof of culture. The Israelites were prompted to manifest good-will towards foreigners, not only by the genius of their religion, but by leading facts in their own history; for in Egypt, Arabia, and even Canaan, they were strangers (Gen. xii. 10. Exod. xxii.

21). All who were not descended from Jacob they held to be foreigners, who were numerous in Palestine, for the Canaanites were by no means wholly destroyed, and commerce brought into it many strangers; so that in the time of Solomon they amounted to 153,600 (2 Chron. ii. 17), and in the period of the New Testament many were found in the land, especially in Galilee, whence the phrase 'Galilee of the Gentiles' (Matt. iv. 15). Foreigners, though strictly excluded from the civil and religious polity, in which none but worshippers of Jehovah could properly share, were yet under the shelter of the law, and treated with lenity (Exod. xxiii. 9. Lev. xix. 10; xxv. 6. Deut. xxiv. 17, *seq.*).

By submitting to circumcision, and complying with the other requisitions of the law, a stranger put himself on terms of equality with an Israelite (Exod. xii. 49), though interest might be taken from foreigners (Deut. xxiii. 20), and in the year of release they had to return property received on loan (Deut. xv. 3). Yet this may be true only of such as remained foreigners by not submitting to the Mosaic ritual. It was, however, not till the third generation that foreigners were perfectly naturalised (Deut. xxiii. 7), and even then they were probably excluded from the kingly office (Deut. xvii. 15). But Ammonites and Moabites could not be naturalised (Deut. xxiii. 3, 4. Neh. xiii. 1). Of the naturalisation of the Canaanites nothing is said; but it is apparent that many of them were amalgamated with the Israelites, who thus became prone to idolatry. In Uriah we have an instance of a Hittite holding a high rank in David's army (2 Sam. xi. 3). After the return from Assyria, when the monotheistic principle had grown predominant, all foreign women whom the Jews had married (Ezra x. 2, *seq.*), and all strangers, 'the mixed multitude,' were put away (Neh. ix. 2, xiii. 3).

FOREST. Palestine is not at the present day rich in wood, if we except Batana (Bashan), beyond the Jordan, which abounds in oaks (comp. Zech. xi. 2). In ancient times, however, though the soil is not very favourable for their growth, trees must have been numerous, for the consumption of wood was considerable. Several forests, or woods, are mentioned in Scripture, as 'the forest of Lebanon' (1 Kings vii. 2), 'the wood country,' which at the time of the Hebrew invasion appears to have covered the high lands of Ephraim (Josh. xvii. 15, *seq.*; comp. 1 Sam. xiv. 25), the wood near Bethel (2 Kings ii. 24), 'the forest of Hareth' (1 Sam. xxii. 5), probably in the south of Judah.

FORGIVENESS (T.), that is, of sin, is a subject intimately connected with the relations which the Scripture sets forth as existing between God and man, and which every enlightened conscience will recognise as

seen as it becomes quickened with religious emotions. Viewed in regard to God, his Creator, Benefactor, Lawgiver, and Judge, man is a sinner. As such, he is exposed to the penalties which God has, in his benign wisdom, seen fit to appoint as sanctions to his laws. From these penalties the sinner, while he remains so, has no means of escape. The unholy must be a wretched man, whether in time or in eternity; and while outward splendour can do little to mitigate his unhappiness, it often makes the inner degradation deeper, and so does but add to the causes of disorder, darkness, and moral death (Rom. i. 18, seq. 2 Thess. ii. 10. 2 Cor. i. 12. John iii. 18).

Is there, then, no remedy? Yes, a divinity-provided and all-sufficient one. God, who is rich in mercy, for his great love wherewith he loved his children, even when they were dead in sins, has by his grace offered men redemption and salvation through faith in Jesus Christ (Ephes. ii. 4-6). That faith of necessity implies such repentance as leads to the renunciation of sin. And consequent on repentance and faith, is forgiveness.

Forgiveness consists of two parts: I. The remission of sins that are past, through the forbearance of God, which is indicated in the New Testament by the term *paros* (Rom. iii. 26); II. The removal of the cause of sin, that is guilt, which is termed *aphesis* (Matt. xxvi. 28). The former is a passing by of previous sins; the latter, the removal of sinfulness. That signifies the withholding of merited punishment—this, the cure of the moral depravation. The two are essential in a gracious system of forgiveness. The mere remission of a penalty might encourage the practice of sin. The sinful disposition must be eradicated ere grace has had its perfect work in the pardon of transgressors. A father in declining to inflict a punishment to which his child has rendered himself liable, takes pains to bring his child into such a state of mind as may render the repetition of the offence impossible. Then is it, when this end is answered, that his forgiveness is complete. Hence the abandonment of sin is the condition of forgiveness, or continuance in it is the cause of punishment (Is. lv. 7. Ezek. xviii. 30, 31; xxxiii. 11; Luke xiii. 9-10; xv. John viii. 34).

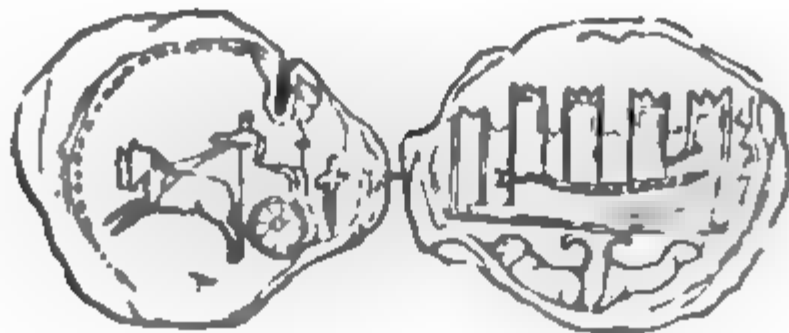
The forgiveness of each other, on the part of men—in other words, the encouragement and active exercise of a placable disposition, is among a Christian's first duties, and finds in the New Testament the strongest recommendations (Matt. vi. 12, 14, 16; xviii. 35. Luke xxi. 34).

FORNICATION (L. *foris*, 'a vault,' 'brothel'), stands for a Greek term which signifies, I. any improper sexual connection (Matt. xv. 19); II. adultery (v. 34. John viii. 41); III. incest, or rather, incestuous wedlock (1 Cor. v. 1). In Acts xv. 20, the reference is to the Mosaic precepts found in Lev. xviii. 23-28). According to a figure common in Hebrew literature, the word also denotes, IV. idolatry (Ezek. ii. 21; comp. Ezek. xxiii.).

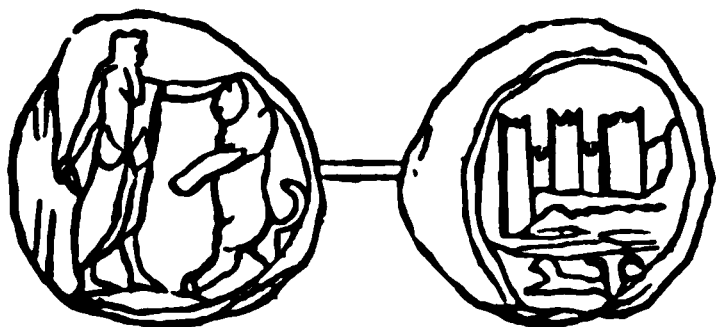
The general crime here referred to, baneful as it always is, was among the Hebrews especially injurious, because, in vitiating the purity of families, it interfered with a fundamental regulation of the social system, by which it was provided that property should uninterruptedly descend from father to son. Adultery thus aimed a blow at the very basis of the Hebrew constitution. Hence is seen the force of that figurative application which, under the name of fornication, describes idolatry, which was a practical denial of the sole godhead and sovereignty of Jehovah.

FORTRESS (L. *fortis*, 'strong'). Strongholds are coeval with the earliest beginnings of civilisation; since when force is law, security is indispensable to improvement, and security can be obtained only in high and fortified places. Hence the word *gor*, employed to denote the first city recorded to have been built (Gen. iv. 17), properly signifies a place surrounded with walls or fortifications. Fortresses appear to have of old been, in essential points, similar to what they are now—edifices, erected on suitable spots, consisting of high, thick, embattlemented walls, with towers and loopholes, and surrounded by natural or artificial ditches and moats (2 Chron. viii. 5). They are often termed fenced cities (2 Kings iii. 18).

Sieges, before the discovery of gunpowder, were long and difficult. The besiegers assaulted the city by means of walls, mounds, and battering-rams (2 Sam. xx. 16. Luke xix. 43), while the besieged defended themselves with arrows and stones (Judg. ix. 53).



2 Chron. xxvi. 15). Fire and combustibles were employed on both sides (Judg. ix. 49, 52). Very strong places could be reduced only by famine (2 Kings vi. 24, seq.). Strongholds are figuratively spoken of as places of moral refuge and security (Zech. ix. 12. Joel. iii. 16). The cuts are two Babylonian coins, probably representing the fortifications of the famous walls of Babylon. See **ENGINEs**.



FOX. See **DRAGON**.

FRANKINCENSE, the original name of which in Hebrew signifies 'white,' is either an odorous wood or the resin exuded from an odorous wood, and has its oriental name from the fact that the best frankincense was in colour white. Common frankincense is a product of the *pinus abies* of Linnaeus—common spruce fir. What tree produced the ancient frankincense, has been disputed both in ancient and modern times. Colebrooke held it to be the *Boswellia thurifera* (frankincense-bearing), which is a large timber tree found in the mountainous parts of India, and yielding a most fragrant resin from wounds made in the bark. It seems not unlikely, however, that more trees than one supplied the ancient world with sweet-smelling incense for burning on the altar; and Arabia has always been celebrated for yielding a plentiful supply. From that country the Hebrews obtained the frankincense which they termed *levonah* (Is. lx. 6. Jer. vi. 20), though the article may have been brought from India to Arabia by 'commercial travellers.'

FRAY (T. *fear*) is the translation, in Deut. xxviii. 26, of a word (gharad) signifying to make afraid, or drive away by fear (Lev. xxvi. 6; comp. 1 Sam. xiii. 7).

FROGS, which would naturally abound in such a land as Egypt, where they are of an ash-grey colour with green spots, served as one of the ten plagues (Exod. viii. 2—13. Ps. cv. 30).

FRONTLETS (L. *frons*, 'the forehead') stands for a Hebrew word which signifies a bandage tied as an ornament on the arm or round the head, and is used of the phylacteries that were put on during prayer (Exod. xiii. 16).

FRUSTRATE (L. *frustra*, *fraudo*, the root-idea being 'to disappoint') has for its Hebrew original a word meaning 'to break' (Gen. xvii. 14), and hence 'to make void' (Numb. xxx. 12; comp. 8). See Is. xlv. 25.

FUGITIVE (L. *fugio*, 'I flee'), one who hurries from his ordinary abode, an exile, or wanderer (Gen. iv. 12).

FULLER (T. 'full,' or 'thick'). The business represented by this name was practised by the ancient Israelites. It consisted chiefly in two operations; first, in giving to new clothes the requisite thickness and firmness; and secondly, in cleansing worn garments, in order to restore to them their original brightness. The latter operation is the more frequent in its appearance in ancient authors. The clothes were steeped in water, and trampled by the feet or beaten with sticks. The process of cleansing was promoted by sulphurous vapours, ley, clay, marl, and even urine (Mal. iii. 2). The garments were mostly of a white colour (Mark ix. 3). From 2 Kings xviii. 17, and Is. vii. 8, where mention is made of a 'fuller's field' in the vicinity of the 'upper pool,' it has not improbably been inferred that the fullers of Jerusalem, who required much water, had there, out of the city, a place in which they carried on their business. The spot is placed by Williams at the point where the valley of Jehoshaphat bends round from the north to the east (Holy City, p. 393).

FULNESS, in Greek *pleroma*, is originally that with which a vessel or object is filled; hence abundance (1 Cor. x. 26). It also denotes the vessel or object itself considered as full, a full space or body; thus, metaphorically, Paul calls a Christian the fulness of God, or Christ, because his mind ought to be full of their spirit (Ephes. iii. 10; iv. 13). The church also is termed 'the fulness of him that filleth all in all' (i. 23). The origin of this expression is to be found in those passages of the Old Testament in which God is said by his glory to fill his tabernacle, that is, the temple (Ezek. xliii. 5. Is. vi. 1); and the idea of the fulness, or *pleroma*, is allied to that of the *Shekinah*. Accordingly, a Christian and the assembly of Christians, that is, 'the church,' are each not merely the dwelling-place of God, but, under the new dispensation, the special residence of his glory. *Pleroma* also denotes actively the fulfilling, in a moral sense, of the law (Rom. xiii. 10).

'Fulness of time' is a phrase used by Paul (Gal. iv. 4. Eph. i. 10) of that epoch in God's providential government of the world, when the world had undergone that discipline and made that progress which prepared it to receive the Messiah.

FURBISH (F. *farbe*, 'colour') is, properly, so to clean and polish as to give a (bright) colour to an object (1 Kings vii. 45. Ezek. xxi. 10).

FURNACE (L. *fornax*) is the rendering, in Gen. xv. 17, of a word, *tanneor*, which is more often translated 'oven' (Exod. viii. 3), and is still used in that signification by the native inhabitants of Palestine.

G.

GABBATHA (C. *back* or *elevation*), a raised platform, covered with marble, on which sat the Roman governors of Judea when administering justice in the capital. On this 'pavement' was Pilate when he condemned our Lord (John xix. 13).

GABRIEL (H. *strength of God*), a chief of the celestial hierarchy, who does not appear in the Bible till the Israelites had come under the influence of the Persian philosophy. By the direction of a being who is spoken of in these terms, 'as the appearance of a man,' Gabriel made Daniel understand a vision which the latter had seen (Dan. viii. 15, *seq.*). He also disclosed to Daniel the import of the seventy weeks (ix. 21, *seq.*). Gabriel is in this connection termed 'the man,' and represented as coming to Daniel in a swift flight, as well as touching him. We are thus reminded of the composite beings already described in the article **CHERUB**. It deserves remark that Gabriel is introduced in the book of Daniel in a manner which shows that the Jews were familiar with the archangel, his attributes and functions. Gabriel also announced to Zacharias the birth of John the Baptist, and to Mary the conception of Jesus (Luke i. 11, *seq.*; 26, *seq.*). In these cases he is represented as the messenger of God. According to Jewish tradition, there were seven spirits who were pre-eminent above other angels (Rev. i. 4). Of these Gabriel and Michael (Jude 9) are mentioned in the Canonical Scriptures, and Raphael in the Apocrypha (Tobit iii. 17). Michael and Gabriel are of that kind of celestial spirits whom the Mussulmans hold to be nearest to the throne of God. Gabriel is accounted the special friend of the Mussulmans, because he served the Messiah, whom they revere, and the enemy of the Jews, who rejected him; while in Michael they recognise the patron saint of the Jews.

GAD (H. *a troop*), was a son of Jacob by Zilpah (Gen. xxx. 9—11), and head of the tribe of the same name which, on the departure from Egypt, mustered 45,650 men of war (Numb. i. 25), and at the entrance into Canaan 40,500 (xxvi. 18). The tribe was rich as well as warlike, and therefore took the lead of other tribes, and was well fitted to settle on the east of Jordan, where it occupied the ancient Gilead, having Reuben on its southern frontier, and extending from the northern extremity of the Dead Sea to the southern point of the Sea of Galilee (Numb. xxxii. Josh. xiii. 24—28). Their position exposed them to inroads from hostile Bedouins, whom their valour enabled

them to withstand (1 Chron. v. 18—22). The same position tended to alienate them from their brethren settled on the west of the Jordan; the more readily, because their warlike habits made them somewhat unfavourable to the forms of worship observed by their brethren. In consequence they, in union with Reuben and the half tribe of Manasseh, erected near the Jordan an altar of ample dimensions. The trans-Jordanic tribes holding this to be a token of apostacy, were on the point of making war on Gad and its associates, when they received and accepted the explanation that the building was only commemorative, and was designed to perpetuate, rather than to weaken, the national alliance (Josh. xxii. 10—34). After the expatriation by Assyria, the territory of Gad was occupied by the Ammonites (Jer. xlix. 1).

GAD, a true prophet, and a faithful adviser of David (1 Sam. xxii. 5). In 2 Sam. xxiv. 11 he is called 'David's seer.' If this relation implied any dependence on the monarch, it did not close the prophet's mouth, for at the Divine command he faithfully exposed to the king his pride and folly in numbering the people (2 Sam. xxiv. 11, *seq.*). Among the lost works of the Hebrew literature is a book by Gad on 'the Acts of David' (1 Chron. xxix. 29).

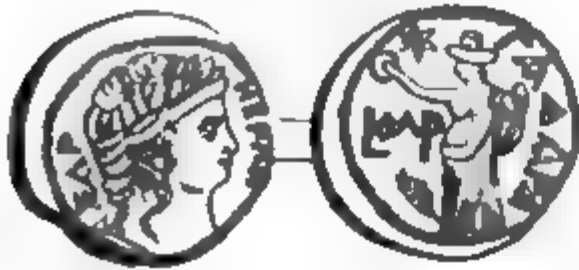
GAD AND MENI, names of an idol in Is. lxv. 11, which are to the English reader concealed under a translation, 'that troop,' 'that number.' The Latin Vulgate give as the rendering, *Fortuna*, and probably the god of good fortune is intended. The idol was honoured by offerings of meat and drink made by debased Israelites, who, in imitation of a pagan custom (*lectisternia*), placed before the graven image tables supplied with costly viands, whose consumption was well understood by the priests, and gave occasion to great excesses.

GADARENES, the country of, that is Gadara, which lay on the south-east of the lake of Galilee (Mark v. 1, *seq.*), and consequently, as described by Luke (viii. 26), it was 'over against Galilee,' that is, on the east of the Jordan, in Peræa, of which it was the capital. In the vicinity of the city were warm baths, which, with considerable ruins, have been found by modern travellers. The remains of tombs are here still to be seen, which are generally inhabited. The inhabitants now are said to be as inhospitable as they were in the time of our Lord.

What Mark and Luke (viii. 26) call 'the country of the Gadarenes,' is in Matt. viii. 28, called 'the country of the Gergesenes.' Doubtless, the same vicinity is meant. Ori-

gan says that a city Gergasa anciently stood on the eastern shore of the lake of Tiberias. Gadara was a larger city, whose district, extending to the lake, included Gergasa. Hence 'Gadarenes' or 'Gergesenes' might be employed. In Matt. viii. 28, Scholz, however, reads Gadarenes, and so affords the simplest solution.

The engraving is from a coin of Gadara, which name it bears, and shows that the people were heathens, their tutelary goddess being *Antarte*, as here figured, holding a garland and a cornucopia. The obverse bears a head of *Nero*, with his name.



Mark and Luke speak of one demoniac; Matthew of two. There is here no real difficulty. The less does not deny the greater; the greater includes the less. In the year 1824, Lafayette, accompanied by his son, visited the United States. In narrating the circumstances, one historian might speak of Lafayette alone, and another ascribe the same things to Lafayette and his son.

The objection taken to our Lord's permitting the evil spirit of the demoniac to enter the swine, and their consequent destruction, can have force with those only who, denying his divine mission and authority, deny him also a discretionary employment of means for their establishment or display.

- GALATIA (G.), called also Gallo-Græcia, was a country of Asia Minor, lying in the midst of Paphlagonia, Pontus, Cappadocia, Phrygia, and Bithynia, having for its chief cities, Ancyra, Pessinus, and Tavium. It derived its name from the Gauls, in Greek, *Galatai*, a later form of the word *Celte*, or *Celta*, who, in conjunction with a German tribe, the Tectosages, after they, about 280 A.C., had invaded Macedonia and Greece, and established the kingdom of Tyle, in Thrace, proceeded hence into Asia, where they received from the Bithynian king, Nicomedes, as a reward for services rendered in war, a district of country which they soon enlarged by marauding expeditions, although it was restricted by Attalus, king of Pergamus, to the fruitful neighbourhood of the river Halys. The consul Cn. Manlius Valerius subjected to the Roman power this powerful people, strong as was their love of liberty, but they long retained their own tetrarchy, who at a later time bore the title of king, the last of whom, Amyntas (murdered 25 A.C.), owed it to the favour of

Antony and Augustus that Pisidia and parts of Lycaonia, as well as Pamphylia, were added to his dominions. In the year 26 A.C., Galatia, with the extension which it received under Amyntas, was made into a Roman province.

On the ground of the extension of country which took place under Amyntas, it has been held that the readers of the Epistle to the Galatians were not strictly Galatians, but what may be termed New-Galatians, that is, Lycaonians (of Derbe and Lystra) and Pisidians. But this is opposed by the phraseology employed in the book of Acts (xiv. 6; comp. xvi. 6, and xviii. 23), in which are found the generally prevalent and popular names that had not conformed themselves to the recent foreign changes: to the same effect is the circumstance that Paul (Gal. i. 2), in the words 'unto the churches of Galatia,' expressed himself in a strange and indefinite manner, if he did not intend Galatia Proper, Old Galatia. Nor have there been found in profane writers any passages in which districts of Lycaonia or Pisidia are distinguished by the name Galatia; whence it appears that the Scriptural usage in this matter is in agreement with the old-established custom of the country, and with the general practice observed in the literature of the times; all which is in agreement with what might have been antecedently expected in a popular writer like Paul, addressing, not the learned few, nor the civil or legal officers of the country, but its people, including, if some of the higher, yet for the most part the humbler classes.

The population of Galatia was composed of three elements—the old original Greek, a Celtic and a Teutonic element. These lived blended together; whether fused so as to avoid the prejudices and antipathies of caste, we have not the means to determine. Two languages, however, were spoken—the Greek, the language of the aborigines, which would doubtless be also the language of civil life; and a tongue which Jerome (born A.D. 380), found similar to that which was in use in Trier, in Germany, and which, therefore, would be of Teutonic origin, and may have been confined to a portion of the population, if not have sunk to the lower classes, mastered by its more powerful rival, the Greek. In addition to these elements of population, there was also a portion of the general Hebrew dispersion, who found here a fine rich country and ample commerce to invite and reward their enterprise, and who, with a characteristic zeal, had successfully employed their efforts in bringing pagans to recognise and receive, either wholly or in part, the laws and institutions of Moses, being impelled now chiefly by the prevalent conviction that the Messiah was at length near at hand.

Galatians, Epistle to. The founder of the

Galatian churches was Paul (Gal. i. 6—8; iv. 13). On his second missionary tour (Acts xvi. 6), according to his custom, he made his first attempts at conversion with the Jews, of which nation there were many settlers in Galatia (1 Pet. i. 1. Joseph. 'Antiq.' xvi. 6, 2). Yet it appears from the letter to the Galatians that the bulk of his disciples were of pagan origin (iv. 9). It has, indeed, been inferred, that the arguments deduced from the Old Testament and the Rabbinical method of interpretation found in the epistle, prove that its readers were Hebrews by birth. What, however, these things do show, is, that the Galatians were acquainted with the modes of proof employed; but this acquaintance seems to have been superinduced by the Judaizing teachers against whose influence the letter is chiefly directed, and whom it was indispensable to meet and withstand on their own grounds. If, in addition, we suppose that many of Paul's disciples came immediately from the ranks of pagans who had gone over to the Jewish church, we can well understand the peculiar way in which the apostle writes.

On his first visit Paul was received as 'an angel of God, as Christ Jesus,' so that had it been possible, his converts would have plucked out their own eyes, and given them to him (Gal. iv. 14, 15); but Judaizing teachers (Acts xv. 1) entered the Galatian church after his departure, and assailing his claims as an apostle (Gal. i. 1—11), and insisting on the necessity of circumcision for disciples of Christ (v. 2, 11), found too ready a hearing, perverting many (i. 6; iii. 1; iv. 9, *seq.*; v. 3), and creating much trouble and uneasiness (v. 12). The second visit of the apostle to the Galatian church, made during his third missionary tour (Acts xviii. 23. Gal. iv. 13, 19), tended to counteract these adverse influences, but not with results so permanent as could have been desired; for after his departure the Judaizers again obtained the upper hand (iv. 18). The prevalence of their doctrines visible in the general texture of the epistle, induced its author to compose and send it; which was specially intended to assert and defend his apostolic authority, and to bring its readers to a firm conviction that Christians were free from the duty of circumcision, and (generally) from the obligations of the Mosaic law.

Its contents, therefore, divide themselves into two leading divisions:—I. The defensive and doctrinal part, which is itself twofold; the maintenance of Paul's apostolic authority (i. 11), in which a general statement is made of Christian liberty (ii. 15—21), and the proof that the follower of Jesus is independent of circumcision and the Mosaic ritual (iii. iv.). Then comes the second general division, which is designed to exhort the reader to stand fast in his Chris-

tian liberty, but not to misuse it (v.). This is followed by other general exhortations (vi. 1—10), and a comparison between Paul and his opponents (vi. 11—16), which leads to the conclusion.

The prevailing tone of the letter is of a condemnatory kind. Paul was hurt and grieved at the defection of his Galatian converts. It was in no secondary matter they had fallen away, but one which constituted the very essence and life of his principles—his great distinguishing doctrine, a free gospel conditioned on faith only. Hence he was grieved and hurt. Their fall was personal to himself in two ways:—I. that they were his scholars; II. that they had swerved from his fundamental teaching. Hence, whatever else is found in it, dissatisfaction prevails throughout the epistle. In accordance with this its key-note, is the style with which he addresses the Galatians—simply 'to the churches of Galatia;' no nearer description, no recognition of them as children of God, or beloved fellow-believers. The Thessalonians are addressed as 'the church in God our Father and the Lord Jesus Christ' (1 Thess. i. 1; see 2 Thess. i. 1). The Corinthians Paul describes as 'the church of God which is at Corinth, them that are sanctified in Christ Jesus, called saints' (1 Cor. i. 2; comp. 2 Cor. i. 1). The Christians in Rome were beloved of God, called saints (Rom. i. 7). The Ephesian Christians are designated 'saints which are in Ephesus, faithful in Christ Jesus' (Eph. i. 1). The letter to the Philippians is sent to 'all the saints in Christ Jesus which are at Philippi, with the bishops and deacons' (Philipp. i. 1); that to the Colossians, 'to the saints and faithful brethren in Christ which are at Colosse' (Coloss. i. 2). In every case Paul adds some descriptive and eulogistic epithet, except in his address to the Galatians. He does not, indeed, consider them as wholly lost to Christ. He still calls them 'brethren,' though sparingly (vi. 1, 18). This tone of reserve in the style of address is, under the circumstances, a sign of a consistent and a truthful mind: the more striking and forcible, because in other cases, whatever blame the apostle had to utter, he always employs in his address words of kindness or recognition. Here, however, such epithets would have been out of place, would have been discordant with the tenor of the letter; and here, accordingly, terms of the kind are not found. We have in this fact one of those proprieties of style which indicate reality, and which are beyond the reach of the fabricator. Had this letter been the work of one who wished to pass his piece off as being Paul's, he would have been careful to imitate Paul's manner of address; and we should have found the Galatian church, who had rather mixed 'wood, hay, and stubble' with Christianity,

than renounced it, spoken to in terms which at least recognised their position in the church of Christ. With Paul the personal feeling—the feeling of a heart wounded at the ready declension of beloved pupils—predominated, leading him to withhold terms of recognition or endearment to an extent which the bare circumstances, perhaps, hardly justified.

We may approximate to the time when the letter was written by attention to Galatians iv. 13, compared with Acts xvi. 6; xviii. 23. From the words in Gal. iv. 13, 'when I preached the gospel to you at the first,' or 'for the first time,' it appears that the writer had been in Galatia, and preached there twice, when he wrote the letter. This places the time of its composition after Paul's third missionary journey. Yet it could not have been long after Paul's second visit; for in Galatians i. 6, he says, 'I marvel that ye are so soon removed from him that called you.' Soon, therefore, after Paul's second visit in his third tour, was this epistle written: how soon, it is difficult to say. The ordinary chronology fixes his second visit in the year A. D. 56; whence we incline to the opinion of Meyer, who mentions the year 56 or 57 as the time when the epistle was probably composed (comp. iv. 15—20).

The place where it was written may have been Ephesus, whither Paul repaired immediately after he had visited Galatia and the upper coasts, and where he remained nearly three years (Acts xix. 1, 10, seq.). This conclusion as to place substantially agrees with that to which we have come regarding time.

The authenticity of the epistle rests, first, on external evidence. Justin Martyr, late in the second century, cites from it words which are so peculiar as to show that the letter was in existence in his time, and cited as well as known by him—'Be ye as I am, for I am as ye are' (Cohort. ad Græc. Gal. iv. 12). Irenæus (120—140), however, quotes the epistle several times, and ascribes it to Paul thus: 'But the apostle says, Ye did service unto them which by nature are no gods; but now, after that ye have known God, or rather are known of God' (Iren. iii. 6, 5. Gal. iv. 8, 9). Again: 'And this is the seed of which the apostle speaks in the Epistle to the Galatians—The law was added because of transgressions, until the seed should come to whom the promise was made' (Iren. v. 21, 1. Gal. iii. 19). Similar evidence might be adduced from several posterior authorities. But the internal evidence suffices to show that Paul was the author of this letter. To some extent it is a species of autobiography, the details of which are in strict conformity with what we know of Paul from other sources. The doctrine of the epistle is entirely Pauline. The relations which it sup-

poses to exist between the Galatians and Paul are such as are in themselves highly probable. The style of authority which the letter assumes agrees with what we know of Paul's position and character. Pre-eminent, however, is the oratorical tone of the letter, which is a finished piece of rhetoric. Now, Paul's genius was essentially that of an orator. In writing, as in speaking, he was still an orator. Hence Longinus mentions Paul in connection with the most renowned orators of Greece—Demosthenes, Lysias, Æschines, Isocrates. The occasion, too, as being to a large extent of a personal nature, would put the apostle's oratorical powers into action. The letter is no less an apology for himself than a reproof of the Galatians. Hence the necessity of argument, self-defence, blame—topics which give full scope to the resources of the oratorical art. These resources are here displayed to great advantage; and so give us proof that, in perusing it, we have to do with the great Christian rhetorician, Paul.

There is, we conceive, a trait of oratorical skill near the termination of the letter: 'Ye see how large a letter I have written unto you with mine own hand' (vi. 11). Whether from any infirmity in his hand, or from want of skill in writing the Greek letters, the apostle was accustomed to employ an amanuensis. In this case, however, he wrote the letter himself, and appeals to the fact, probably, as a token of the regard he had for his Galatian disciples. This effort of his was a special mark of the love he bore towards them, and might be expected to have some weight in their final determinations.

Who conveyed the letter to Galatia, is one of those points on which we are, in the case of this epistle, left to so great an extent without information. As little are we told what the effect was which it produced on the Galatian church. Yet, some two years after, we find the apostle mentioning 'a collection for the saints,' which, by his order, had been made by the churches of Galatia (1 Cor. xvi. 1). This fact seems to imply that the apostle's authority had been restored, his influence established, and therefore that his opinions were generally adopted. It has, however, been questioned whether this recognition of Paul's claims was made by more than a part of the Galatian churches, since not long after we find the Jewish Christians of Galatia in close connection with Peter (1 Pet. i. 1), which may probably have arisen from their inclining to the less comprehensive and philosophical system espoused by that apostle, whose leanings, however, to a Judaical form of Christianity may easily be overrated.

This epistle exhibits Paul in conflict with the Galatians on the point of his apostolic claims. We think it highly important that these claims were brought into dispute; for

it led the apostle to give, in asserting them, a full and distinct statement of the grounds on which they rested. These grounds were discussed. Their validity was admitted. For this admission we need no other evidence than the preservation of the apostle's writings and authority in the church—a preservation which would have been impossible had not his claims to the apostleship been satisfactorily made out. The dispute prevailed chiefly in Galatia, but was not unknown in other parts of the general church. The Judaisers were as active and determined as they were embittered against Paul. Full justice, therefore, would be done to their side of the argument. Yet the apostle to the Gentiles gained the victory. One man against thousands; one man against the Jerusalem church, with little else than partial support, at the best, from other quarters. The prevalence of a universal Christianity under these disadvantages, can be accounted for only by the soundness of Paul's pretensions to a special appointment in the apostolic office.

In this epistle the writer plainly intimates that the Spirit had been communicated to the Galatians, and miracles wrought among them (iii. 5). The intimation is made as part of his argument against his Jewish assailants. There must, therefore, we infer, have been among the Galatians something of a corresponding nature. Had there been nothing extraordinary—no effusion of the Spirit, no working of miracle—it is not to be supposed that Paul, in the circumstances, would have made the intimation, especially as a part of his argument, seeing that he must have known that his opponents both could and would seize on any weak point in order to frustrate his purpose and promote their own.

There is no feature of this letter more striking than its faithfulness. Paul speaks as one who had a right to reprove, and was not afraid of the consequences of free speech. He knew, indeed, what he had to expect, for he had already forfeited the good opinion of many by telling them the truth (iv. 16). Nevertheless, the truth would he tell, and add to it blame and reproach, where he judged them necessary (iii. 1; iv. 9, *seq.*). This is not the conduct of a man who was conscious of standing on an insecure foundation. Paul's faithfulness evidences his sincerity, and his sincerity guarantees the certainty of the Christian religion.

Among the passages in this epistle that require illustration, stands that in which the writer makes reference to laws of inheritance, iv. 7—'Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.' *Comp.* Rom. viii. 17. Had Paul in his mind Hebrew or Roman laws of inheritance? The latter. The two differed much. Let it be first remarked

that we speak only of intestate property. Among the Israelites, this was the custom: sons born in marriage inherited the father's property, the eldest having a double portion; daughters were excluded unless there was no direct male descendant. Among the Romans, all who were under the father's power, whether children by birth or by adoption, whether male or female, became heirs and stood on equal terms. But the latter custom only is accordant with the tenor of Paul's remarks—'if sons, then heirs.' That females were not excluded from the inheritance of which he speaks, appears from Gal. iii. 25—28. Jesus, too, the eldest born, does not receive a double share, but is first among equals (Rom. viii. 29. 2 Tim. ii. 12). Paul was a Roman citizen, and highly esteemed his privileges as such (Acts xxii. 25, 28). Nor was he likely to be ignorant of Roman law; since the intimate connection, in his age, of the Jews with their Pagan masters, rendered it proper that even the schools of the former should communicate instruction on the point. Besides, the apostle is conducting, both in the letter to the Galatians and that to the Romans, a popular argument which was intended to rouse the minds and awaken the sympathies of his readers—an end which a reference to customs well known to and in constant observance by them would enable him effectually to secure, but which would not have been promoted, in the actual cases, by allusions to mere Hebrew usages in regard to the devolution of property.

The import of the words, 'Brethren, be as I, for I as ye' (iv. 12), appears to be this—'be free in Christ, as I am; I beseech you, since I was in bondage to the law as ye are, and therefore know the weight of your burden.'

The passage found in iv. 21, *seq.*, is an instance of the forced and fanciful method of interpreting the Scriptures of the Old Testament which came into practice among the rabbins about the time of the advent of our Lord. The intention of the apostle Paul in constructing this argument appears to have been, to fight the Judaisers with their own weapons. He reasons thus:—Abraham had two sons, one of a slave, Hagar, whose name was Ishmael; the other of a free woman, his wife, Sarah, whose name was Isaac, and whose birth had been expressly promised of God. These facts may be allegorised so as to represent the two covenants; that is, may be so set forth as to have a different meaning to the verbal. Hagar is the (provincial) Arabic name of Mount Sinai, and, since the law was given there, may be taken to represent Jerusalem, the metropolis of Judaism; which thus appears, as the offspring of a slave, to be in bondage. The old covenant, therefore, is after the flesh, and a source of servitude to its adherents. But Jerusalem,

which is above, spiritual Jerusalem, is, as the offspring of the child of promise, the son of the free woman, free herself, and, as the mother of all the offspring of faithful Abraham, the origin and cause of freedom to her children. But as Ishmael persecuted Isaac, so his descendants, the Judaisers, still persecute those who espouse a free gospel. And thus the apostle not only sustains his cause against the advocates of the law by modes of proof of which they were fond, but turns their arms directly against their own breasts, showing that they are true to their origin and nature only in the bigoted constancy with which they withstand his efforts and seek his overthrow.

GALBANUM (H.), one of the odorous ingredients that combined to make the holy oil. It is a gum produced by cutting into a tree of the same name, which grows in Abyssinia, Arabia, and in the Syrian Amanus. This tree, which can be identified as to its genus only, is of the umbelliferous kind (Exod. xxx. 34).

GALILEE (H. *galil*, 'circle,' or 'district') is a very ancient name of the northern part of Palestine. Galilee is mentioned in Josh. xx. 7, where it especially denotes the country of Naphtali. Solomon gave to Hiram twenty cities in this land (1 Kings ix. 11). The Phœnicians established themselves in Galilee, and other foreigners fixed their residence in the north of Palestine, which from early times formed a great commercial route between eastern and western parts of the world. These facts occasioned the name of 'Galilee of the Gentiles' (Is. ix. 1) to be given to this country.

Galilee as a province (see Canaan) was of larger extent, being bounded on the north and west by Lebanon and Phœnicia, on the east by the lake of Merom, the lake of Gennesareth, and the Jordan. On the south, its limits ran from the southern extremity of Carmel, through Ginea, to a spot on the Jordan near Scythopolis. Galilee thus comprised the mountains of Naphtali and the plain of Jezreel. At the part where the mountains approach Carmel, they form with it the defile traversed by the Kishon, by which the inhabitants of the interior had a communication with the sea. This communication, which was very important for the province, kept it in connection with Phœnicia, and, through that state, with the active movements of commerce and civilisation. The relations which hence ensued exerted a marked influence on the character of the Galileans, who accordingly showed less indisposition than the natives of the south towards foreign ideas, and a less strong attachment to the Mosaic institutions. After the return from Babylon, the connection between the inhabitants of Galilee and pagans—Phœnicians, Syrians, Arabs, and even Greeks, who were settled there in

large numbers—became more extended and more marked in its influence.

In this state of things we see the cause of the contempt felt by the Jews towards the Galileans (John i. 46; vii. 52), and a justification of the ways of Providence in making this country the chief seat of the gospel in its origin and publication. The same facts explain how it was that the Galileans, in addition to a certain thick and rough pronunciation of their native tongue, natural to mountaineers, had also an impurity of dialect when compared with that spoken in the capital (Matt. xxvi. 73. Acts ii. 7, 8).

Galilee was not so large as Judea, but rather larger than Samaria. Its length from north to south was about fifty miles, its breadth about twenty-seven miles. Its population was greater than in proportion to its size, in consequence of its great fertility. To numbers the Galileans added warlike courage and a spirit of independence, which enabled them to hold their position in the midst of the foreign nations by which they were surrounded. In the war against the Romans, Josephus, without much trouble, got together in Galilee an army of 100,000 men.

The province was divided into Upper and Lower Galilee. In ancient times it contained the tribal districts of Asher, Naphtali, Zebulon, and a part of Issachar, and may be considered as represented by the present provinces of Nazareth and Tiberias. From its limestone mountains in the north, Galilee sinks down into a large fruitful plain, fertile and flanked by hills that are interesting and romantic vales, affording fine land for sowing and tillage, which, in the days of the Saviour, made it a luxuriant and well-peopled country. Josephus mentions 40 towns and villages, the smaller of which contained 15,000 inhabitants each. The most populous and best cultivated parts were in the east, on the slopes and vales near the sea of Gennesareth. Here the country is traversed by Basalt, which comes from the parts beyond the lake. The two most considerable towns were Tiberias, the ancient capital of Galilee, and Sepphoris, which was its chief city at a later period. In the evangelical history, Capernaum and Nazareth are frequently mentioned. Through the middle of the land ran a great commercial highway, called 'the way of the sea' in Matt. iv. 15.

The Galileans had a strong propensity to insurrection, which Pilate's sanguinary measures could not cure (Luke xiii. 1. Acts v. 37). Their country was singularly favoured in connection with the Saviour of mankind, for he spent his early days in that land, which was, therefore, accounted his native country (Luke i. 26; ii. 39. Matt. xxi. 11). It was the first to hear his announcement of the gospel (Matt. iv. 12). There also, after

he had opened his commission, he spent much time, travelling thence to the capital and other parts (Matt. xv. 29; xix. 1). Many disciples and apostles were Galileans (Matt. iv. 18, 21. Acts ix. 31). Hence, in part, the reason why this name was given to the primitive Christians by pagans, who availed themselves of the offensive associations connected with it in order to disparage the gospel. The emperor Julian went so far as to call our Lord 'the Galilean god,' and is reported to have exclaimed on dying, 'Thou hast conquered, O Galilean!'

GALILEE, SEA OF, is the name, in Matt. iv. 18, of the lake in Galilee, called in Numb. xxxiv. 11, the 'sea of Chinnereth;' in Josh. xii. 8, 'the sea of Chinneroth;' and in John vi. 1, 'the sea of Tiberias.' It is an expansion of the Jordan, and the current of the river is visible in the middle of the lake. Its dimensions have not been precisely ascertained. Pliny makes it to be sixteen miles long and six broad; Olin conjectured the length to be twelve miles, and its breadth six. Both statements probably exceed the reality. With a sandy bottom, it



has sweet and limpid waters, containing, especially in the northern parts, abundance of fish. Its environs form perhaps the most lovely part of Palestine. Their inhabitants enjoy the temperature of the tropics, and Burckhardt states that melons are ripe there a month earlier than at Damascus. Travellers agree in speaking warmly of the beauty of the scenery, which was of old described in glowing terms by Josephus and the Talmudists. Formerly, flourishing cities, such as Tiberias, Bethsaida, and Capernaum, enlivened its shores, which are now silent and desolate, but still beautiful. The calm which ordinarily prevailed on its bosom was rudely broken by a battle fought there, in the days of Vespasian, between the Romans and the Jews. Fishing is still carried

on in the lake, but only from its shores. When, a few years since, visited by Olin, it had on its waters only two small boats. We cite from that intelligent traveller (ii. 399): 'I remained seated upon one of those ancient tombs for half an hour or more, to enjoy the lovely and magnificent prospect which it afforded of the sea of Galilee and the region adjacent. It was four or five hundred feet below me, its surface so smooth as to seem covered with oil, and glittering in the beams of a bright and burning sun, though darkened here and there with the moving shadow of a cloud. The high bold shore is a good deal depressed on the north and north east, where the Jordan enters, and it occasionally declines a little, or is broken through by a narrow valley in some other places; but with few exceptions it is every where a mountain steep, usually clothed with grass, shrubs and small trees. In a few places, where the slope is more gentle, it is covered with wheat and ploughed fields.'

The ordinary peacefulness of the lake, which is owing to its lying in a basin formed of hills that run up on all sides, except at the narrow entrance and outlet of the Jordan, is occasionally disturbed by sudden gusts and tempests caused by winds rushing down from its encompassing mountains, which, however, soon abate their fury, and leave the waters in their usual tranquillity. Comp. Luke viii. 23, seq.

The following description is from an Arabic poem of the tenth century, A. D.

'But for thee, son of Ibrahim, I would not quit the Lake of Tiberias while the Ghor is warm and its wave cold.

The water birds float on its billows, like the riders of black horses, without bridles.

When the winds lash it, you would think you saw two armies, one in flight, the other in pursuit.

The Moon sheds her radiance on the lake, but black groves girdle it round.

It is soft to the touch, like a body, yet without bones; it rejoices in its sunny daughters, yet never knew the pains of a mother.

The birds warble on its banks—copious showers irrigate its gardens.

It flashes like a round mirror when the veil that hides it is withdrawn.

Yet this is to its shame, that it is notorious over the whole earth what vile and cowardly inhabitants defile its territory.'

GALILEANS were inhabitants of Galilee (Mark xiv. 70). The name appears also to indicate a political party who, under the leadership of Judas of Galilee (Acts v. 37), raised an insurrection against the Roman power, alleging that God only was the Sovereign of the Jews. They may be represented under the name Herodians, that is, asserters of the sole authority of Herod, as representative of Jehovah, and holding, in consequence, that tribute should be paid to no other than the king of the Jews. In this view they cunningly asked (Matt. xxii. 16,

seq.) our Lord whether it was lawful to give tribute to Caesar, or not; knowing that if he answered in the affirmative, he would compromise himself with the party of native patriots; and if he replied in the negative, he would expose himself to the vengeance of the Romans; a specimen of whose severity is found in the fate of those Galileans whom Pilate slew while engaged in their religious rites (Luke xiii. 1).

GALL, the secretion generally called 'bile.' In Job xvi. 13, where the word occurs, the metaphor is taken from the disemboweling of captured animals, and the phrase is equivalent to 'he utterly destroyeth me' (comp. Job xx. 25). The passages referred to make it clear that the ancients considered the gall as intimately connected with the seat and functions of life.

GALL, Hebrew *rosk* (Deut. xxix. 18), a plant (Hos. x. 4) bearing berries of a bitter taste (Deut. xxxii. 32). Some have fixed on hemlock, others henbane, and others, again, centaury, which is used in medicine on account of its bitter and tonic properties. In Ps. lxxix. 21 are the words,

'They gave me gall for my meat,
And in my thirst they gave me vinegar.'

Rosk is here translated *chole*, 'bile,' by the Seventy. Comp. Matt. xxvii. 34, and Mark xv. 23, where it is said there was given to Jesus 'vinegar mingled with gall,' and 'wine mingled with myrrh.' The wine and the vinegar denote with sufficient nearness the same acid drink, and the myrrh and the gall agree in showing that there was in the beverage a decoction of some bitter herb. Probably, 'gall' was used as a general term for an exceedingly bitter liquid.

GALLERIES, from a Hebrew word denoting 'winding,' refers, in Cant. vii. 5, to what was probably rows of braided hair, used as ornaments on the head of females.

Another term rendered 'galleries,' in Ezek. xli. 15, 16, may mean colonnades, or rows of pillars.

GALLEY—from the mediæval Latin *galea*, a long vessel with a sharp prow; and this, perhaps, from the Latin *galea*, a helmet or defence—signifies a species of ship driven by oars and employed in war. The original word (Is. xxxiii. 21) leaves it uncertain whether or not a ship of war is meant, though the tenor of the passage inclines to the affirmative. The cut represents an Egyptian vessel of war.



GALLIO, the Roman proconsul of the Greek province of Achaia, of which Corinth was the capital; before him, accordingly, the Jews laid their complaint against Paul (Acts xviii. 12). Gallio was only his adopted name. Properly, he was called Marcus Annulus Novatus. He was a brother of the renowned Roman philosopher Seneca, with whom he was condemned to suffer death by the tyrant Nero.

Gallio's indifference to religious questions (12) is characteristic of the spirit of Roman philosophy, and is now not without its counterpart even among professed followers of him who was born, suffered, and died, to bear witness to the truth. See **ACHAIA**.

GALLOWS, in Esther vi. 4, is, literally rendered, a post or tree; comp. Gen. xl. 19, and Deut. xxi. 22. Whether, among the

Hebrews, the gibbet was used for exposure merely, or for the destruction of life as well, has been a subject of debate. It may be that the former position has the preponderance of probability.

GAMALIEL (H. *God's recompenser*), a celebrated Jewish doctor, of the sect of the Pharisees, and a teacher of the apostle Paul (Acts xxi. 3). He was at a later period a member of the Sanhedrim, or Jewish senate, at a meeting of which he gave utterance to mild opinions, and procured the liberation of the accused apostles (v. 34, seq.). He is commonly accounted the same as the renowned rabbi Gamaliel, who appears to have lived at the same time, and to have been president of the Sanhedrim.

GAMMADIMS, the, are (Ezek. xxvii. 11) said to be in the towers of Tyre. If the word

is a proper name, we are left to conjecture what people is meant. If it is not a proper name, our position is not much better. Luther, however, following the Septuagint, rendered the word 'watchmen.' This translation has some support in the probable meaning of the term, and in its accordance with the tenor of the passage.

GARDENS (T., *garten*, Ger.) were common in Palestine (Amos iv. 9), being held by kings and private individuals for their vegetable productions (1 Kings xxi. 2, 18) and for purposes of pleasure (2 Kings ix. 27; xxv. 4. Jer. xxix. 5), which was contributed to by shady trees, flowers, fruits, and odorous plants (Cant. iv. 12, 13, 16; v. 1; vi. 11), produced and enhanced in value by artificial culture and irrigation (Cant. iv. 15. Jer. xxxi. 12). Gardens furnished spots for interment (2 Kings xxi. 18. John xix. 41), and were abused for purposes of idolatry (Is. lxv. 3. Ezek. vi. 13). 'A watered garden' is an image of a flourishing condition (Is. lviii. 11); 'a garden that hath no water' (i. 30), on whose presence vegetation is in the East so much dependent, vividly betokens want and unhappiness. See GETHSEMANE. In Aleppo, gardens cover all the roofs of the city, so that it is easy to walk from one end of it to the other over the streets and over the houses.

GARLANDS (F. *guirlande*, 'gird'?), wreaths of flowers put round the head, are mentioned in Acts xiv. 18, where the priests of Jupiter at Lystra, having taken Barnabas and Paul for gods, bring oxen to sacrifice to the apostles, and with them garlands—according to Hammond, to put on the heads of the oxen just before they were immolated. Victims are in the remains of ancient art seen with garlands, thus affording confirmation of the Scripture.

GARMENTS are in Matt. xxi. 8, said to have been spread before our Lord by a very great multitude of the inhabitants of Jerusalem, who, obviously taking him for the Messiah, thus rapturously greeted his approach. The custom was common in the East, and intended to show special honour (2 Kings ix. 13). In the 'Agamemnon' of Æschylus, Clytemnestra causes carpets to be spread out before her returning husband, that on descending from his chariot he may place his foot 'on a purple-covered path.' When Cato of Utica left the Macedonian army, the soldiers spread their clothes in his way. In Palestine, when, owing to a rebellion, the inhabitants of Bethlehem were in deep distress, 'the aged people,' says Mr. Farren, then English consul at Damascus, 'with tears and lamentations, came out and met me, to beseech my intercession on the cruel oppression that afflicted them; and, 1800 years after the memorable record of that custom, they strewed their garments in my path, which, with my suite, I literally rode

over; while my heart beat and my eyes were bathed with tears, at such a memorial of past ages amidst such a scene of present wretchedness.'

GARNER (L. *granarium*, a 'granary,' or 'barn,' Matt. iii. 12; comp. Luke xii. 24) represents a Greek word, *apotheké*, signifying a repository, store, or shop, found in our word *apothecary* (see the article), and is equivalent to the more common term barn, by which the original is sometimes rendered (Matt. vi. 26).

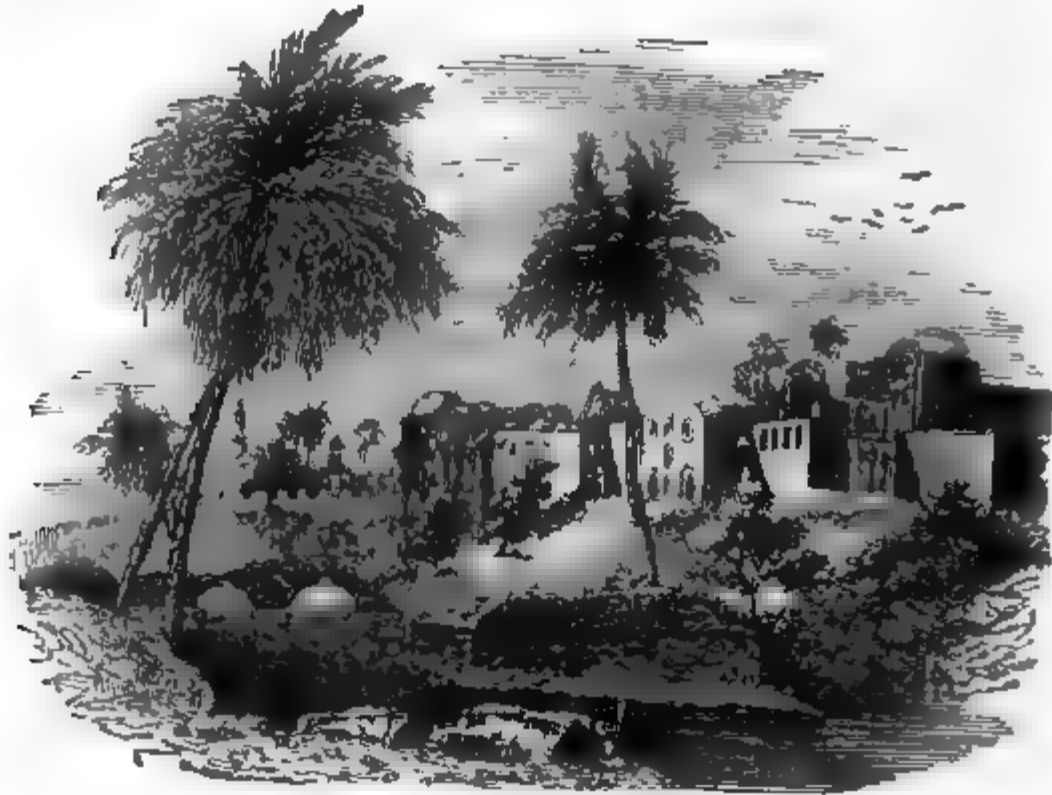
GATH (H. *a press*), a Philistine town lying to the north of Gaza, between Ashdod and Ekron (1 Sam. v. 8, *seq.*). Hither the ark was conveyed from Ashdod. Here abode Goliath (1 Sam. xvii. 4; comp. Josh. xi. 22). To it king David fled from the face of Saul (1 Sam. xxi. 10); afterwards, he conquered the place (1 Chron. xviii.), which was fortified by Rehoboam (2 Chron. xi. 8). Under Jehoash, it fell into the hands of the Syrians (2 Kings xii. 17), from whom it was recovered by the same monarch (xiii. 25). It was in the hands of the Philistines in the time of Uzziah, who laid the place in ruins (2 Chron. xxvi. 6). From this overthrow it seems not to have recovered, for Amos (vi. 2) speaks of it as fallen, and later prophets do not mention it together with the four other chief cities of the Philistines (Jer. xxv. 20. Zeph. ii. 4. Zech. ix. 5). In the time of Eusebius and Jerome, nothing certain was known of its locality: the same is the case at the present day.

GAZA (H. *strong*), a very ancient city (Gen. x. 19) in the land of the Philistines, on the sea coast, near the mouth of the Bezor. It was the capital of Philistia, and famous for its trade and its fortifications. After David had conquered the place, it belonged to Simeon. Here was a celebrated temple of Dagon, and here Samson performed his memorable deeds. The Persian king, Darius, had placed here large treasures, on which account it was captured by Alexander the Great. Simon Maccabeus, that valiant defender of Jewish liberty, having subdued the place, was moved by the tears of its inhabitants so as not to lay it waste with fire and sword; but he purified the city from idolatry, and restored the worship of Jehovah. By turns, the town was in the hands of the kings of Egypt and of Syria. Alexander Jannæus, the Asmonean, victorious like his more renowned namesake, like him tarnished the glory of his success by the infamous barbarity with which he treated the valiant garrison he had subdued. The city had been defended with exemplary courage by Aretas, king of Northern Arabia. The senators, who, to the number of five hundred, had taken sanctuary in the temple of Apollo, were dragged forth and murdered. Nor did the slaughter cease until all the population had perished. The wo-

men and children were put to the sword by their own husbands and fathers, to save them from a more cruel fate at the hands of the relentless victors. The town was rebuilt by Gabinus; after which it governed itself, under the protection of the Romans, until Augustus gave it to king Herod. After his death, it formed a part of the province of Syria. At the time of the birth of the emperor Theodosius, there was in Gaza a tem-

ple in which was an idol, worshipped under the name of Marna, which Eudoxia caused to be destroyed. On the ruins of the temple a Christian church was erected. In Gaza and the vicinity Christianity was preached by Philip (Acts viii. 26, 40), yet without permanent success.

The Gaza of the present day, the chief city of the province of Gaza, lies in an uneven but very fruitful spot, resembling a



garden. Here the eye is delighted with a great profusion of vegetable productions. Olives, figs, oranges, citrons, almonds, palms, also abound. Lord Nugent, in coming from Egypt, entered to the south of Gaza 'upon a fine plain covered with ranunculus, anemone, asphodel, and wild mignonette, in full bloom.' The new town, which lies on two hills some distance from where stood the old, is a great commercial entrepôt between Egypt and Syria.

GEBÄ (H. *a hill*), a city in Benjamin (1 Kings xv. 22), different from, yet near to, Gibeah (Josh. xviii. 24, 28. Is. x. 29). It must have stood near the northern boundary of Benjamin, since in 2 Kings xxiii. 8, we find the words from 'Geba to Beersheba,' as descriptive of the kingdom of Judah in its extent from north to south. According to Is. x. 29, it lay south of a pass which apparently served as a passage from the kingdom of Israel into that of Judah; on which account it was fortified by Asa (2 Chron. xvi. 6).

GEBAL, a Tyrian city, distinguished in the art of ship-building (Ezek. xxvii. 9), and for clever workmen in wood and iron. From this place men were sent by Hiram to aid Solomon in erecting the temple (1 Kings v. 18, where the marginal 'Giblites' is preferable to the 'stone-hewers' in the text).

Gebal was an ancient city, and came within Joshua's plans of conquest, but was not brought into subjection to the Israelites (Josh. xiii. 5). Gebal was called by the Greeks Byblus. It lay between Tripolis and Berytus. It was held to be the oldest city of Phœnicia, and was celebrated for the worship of Adonis. Under the name of Dschebel, it still has a considerable population.

It must not be confounded with Gebel of Ps. lxxiii. 7, which from the connection appears to denote a southern place; in all probability, the district called by the Romans Gebelene (now Dschebel), a portion of Edom, beginning near the southern end of the Dead Sea.

GEDALIAH (H. *God is my greatness*), the son of Ahikam, whom Nebuchadnezzar made governor over the people that he allowed to remain in Judah. Gedaliah, taking up his abode at Mizpah, endeavoured to restore tranquillity and social confidence, urging the Israelites 'to serve the Chaldeans.' While pursuing these peaceful measures, he, at the instance of Baalis, king of the Ammonites, was slain by Ishmael, a descendant of the Hebrew kings (2 Kings xxv. 22, seq. Jer. xl. 5, seq. xli.). Gedaliah's friends rallied after a short time, and defeated Ishmael; but, fearing the indignant wrath of the king of Babylon, the chief

men fled into Egypt, contrary to the advice of Jeremiah, whom they compelled to go with them. The prophet's threatenings, however, proved true; for the Chaldean general, Nebuzar-adan, completed the captivity of the nation (Jer. lli. 30).

GENEALOGY (*G. a list of births*), denotes a register of ancestral names. The practice of making and preserving genealogies prevails among the Arabs at the present day, and was observed in ancient times by Eastern nations, especially among the Israelites, whose position as God's chosen people, whose civil constitution, the very foundations of which were laid in families and tribes, and whose religious system, consigned exclusively to the care of one tribe, conspired to make them pay special attention to the subject. The appropriate Hebrew appellation was 'book of generations,' which we find so early as Gen. v. 1, used in relation to the immediate descendants of Adam. Comp. Matt. i. 1.

Genealogies were at first preserved by the memory, and transmitted by word of mouth. But as soon as writing was employed in ordinary life, it was used to aid in the preservation of family registers, as being the essential condition of securing property and preventing taint of blood. Here was the commencement of history, which among the Hebrews retained a genealogical character. Indeed, the term 'book of generations' had a wider application, as may be seen in its being used to denote an account of the creation (Gen. v. 1). Accordingly, we find genealogies wrought into, or placed before, historical narratives in the Old Testament (iv. 17, seq. 1 Chron. i). Besides genealogies of families and tribes, Genesis furnishes a register of nations (x.). Of special importance were genealogies of priests and kings. The former were found immediately after the exile (Ezra ii. 62. Neh. vii. 64), which were carefully preserved. Indeed, those who then claimed to be priests were obliged to submit to a scrutiny; and if they failed to establish their claim, they were excluded from the office. Josephus (against Apion, i. 7) speaks in strong terms of the care taken of these registers, and declares, 'we have the names of our high priests, from father to son, set down in our records for two thousand years.' Of royal genealogies, specimens may be found in Ruth (iv. 17) and the Gospels (Matt. i. Luke iii. 23, seq.); in both cases, the object being to trace an individual back to David. Comp. Joseph. 'Life,' i. The Assyrian captivity may have brought confusion into the genealogical lists, but from rabbinical authority we learn that at least some families preserved their registers till the final overthrow of the state. Generally, it was only the names of males that entered into genealogies; since on their descent the property, and on their deeds the honour, of families depended. But heir-

esses to whom the inheritance passed had a place in the register, also such females, mothers, as were of historical importance. That female names were not uncommon, fully appears from the passage in Josephus just referred to, where, among other things, it is said that a priest must 'take his wife's genealogy from the ancient tables.' Genealogies were sometimes drawn up with some reference to a certain ideal excellence, regard being had to sacred numbers or the similarity of periods. The genealogy of our Lord in Matt. i. 17, is drawn up in three fourteens. This regard to proportion sometimes occasioned the omission of names; thus in Matt. i. 8, between Jehoram and Uzziah, three kings are omitted. See 2 Chron. xxii. —xxv; comp. Ezra vii. 1—5, with 1 Chron. vi. 3—15. In some instances, names were omitted in order to shorten the register; in others, because they belonged to persons held in disrepute. Persons, too, appear as sons, who, according to more exact statements, were grandsons. Comp. Ezra v. 2, and 1 Chron. iii. 19. Usages which lay in the privacy of domestic life, and are now for ever lost, may occasion to modern expositors of the Scripture difficulties which of old had no existence. What difficulties would be experienced by a future expositor of the laws of descent and inheritance prevalent in the history of the English nation, did he possess no more of the remains of our literature than we have of that of the ancient Israelites! The genealogies of Jesus Christ given by Matthew and Luke have occasioned great trouble to theologians, chiefly because, under the influence of a false theory, they aimed at bringing the two into a strict accordance, never remembering that a somewhat different aim in each case would give rise to diversities. On the other hand, they have been blameworthy who, from the admitted difficulties, have rashly deduced inferences unfavourable to the historical worth of the narratives; as if it were likely that fabricated genealogies would have been put into circulation at a time when their errors could easily be exposed and their intended purpose defeated. The survival of the genealogies and of the books to which they are prefixed, proves that they were at the first recognised as of historical and argumentative value.

The genealogy given in Matthew is that of 'Joseph, the husband of Mary' (i. 16). The last words prove that its object was to trace, not the lineal, but the juridical connection of Jesus Christ with David and Abraham, and so to show his right to be the (spiritual) successor to the throne of Israel, and the great fulfiller of 'the promises made to the fathers' (Rom. xv. 8). This, the aim of the genealogy, shows why certain names were omitted as being unworthy, from their idolatrous propensities, to stand in a list of

the predecessors of 'the Christ of God.' A similar reason led the compiler to mention Thamar, Rahab, Ruth, and Bathsheba—names honoured in Hebrew history, and therefore suitable antecedents to 'Mary, of whom was born Jesus.'

The genealogy given in Luke is probably that of Mary. This may appear from the words (iii. 23) 'as was supposed,' or, 'as he was accounted,' namely, by law, in consequence of Joseph's being Mary's husband. The view is confirmed by the fact that Heli is made Joseph's father, but in Matthew his father is said to be Jacob (i. 16); whence it seems likely that Heli, as the father of Mary, was Joseph's father-in-law. Comp. Ruth i. 8, 11, 12. The compiler having thus connected Jesus with Heli, through Heli's son-in-law and the legal father of Jesus, traces the line on the mother's side not merely up to David and Abraham, but, since he was writing mainly for pagans, up to the common progenitor of mankind, and to the author of the universe himself. By the joint operation of the two genealogies, Jesus Christ was, through Joseph, his reputed father, connected by law with David and the patriarchs, and also, by personal descent through his mother, was shown to be descended from the same great monarch, and even from the first man, being through Adam a son of God.

An attempt to remove minor difficulties is not permitted by the narrow limits of this work.

GENNESARET, the land of (Matt. xiv. 34. Mark vi. 53), was a small territory lying on the borders of the lake of Galilee, which hence took one of its appellations. It is apparently the small plain which runs from Magdala to the north-west brink of the lake. This plain, formed by the retreating of the hills that surround the lake, has a very sheltered position, and, consisting of a fine alluvial and well-watered soil, is remarkable for productiveness and beauty. It is probably the spot in which stood Capernaum.

GERAR (H. *pilgrimage*), the chief city of a Philistian kingdom (Gen. x. 19), where for some time dwelt Abraham and Isaac (xx. 2; xxvi. 1), on the southern border of Palestine (xx. 1. 2 Chron. xiv. 13, 14). It appears to have lain in a wady, or valley, which in seasons of rain was a water-course (Genesis xxvi. 17). It is mentioned by the church historian Sozomen, and can be scarcely any other than the great southern wady, Scheriah. Robinson, after the most diligent researches, could gain no certain knowledge of the locality of Gerar.

GERIZIM (H. *cutters*), a mountain of Ephraim over against Mount Ebal, from which it is separated by a valley. In the hill country of Ephraim that of Judah terminates, which is, however, only a continuation of the former.

The road from Jerusalem to this moun-

tain lies generally northwards, over Mount Scopus, on the north of the city. In proceeding to Gerizim, Robinson passed the wady of Jufna (Gophna), which, as well as the sides of the mountains around, he describes as very fully cultivated, and abounding in olives, vinea, and fig-trees. Around the village itself are also numerous apple, pear, fig, pomegranate, apricot, and some walnut trees. The landscape on every side is rich, and indicates a high degree of fertility and thrift. At Jilgilia, which stands near the western brow of the high mountain tract, there is an extensive view over the great lower plain and the sea, and the mountains of Gilead may be seen in the east. Far in the north-east is to be descried a lofty, dark blue mountain, which is Jebel es-Sheikh, the Hermon of Scripture. Singil overlooks a broad fertile valley, which, towards the east, spreads out into a rich basin, or plain, of considerable extent, surrounded by fine hills. The great Nablous road passes through the valley. At Seilun (Shiloh), you, on proceeding to Nablous, enter wady el-Lubban, which runs in a rapid descent N.W. by N., and then turns W., where it becomes level and fertile. Robinson found (June 14) fields of millet green and beautiful, perhaps a foot high; and here, for the first and only time, he saw people at work weeding the millet with a sort of hoe, but without loosening the earth around the plants. This valley lies lower than that by Singil. You soon arrive at the Khan el-Lubban, now in ruins, lying at the south end of a charming little oval plain, through which the path runs in a northern direction, where you fall into the Jerusalem road, and shortly arrive opposite the village of Lubban (Lebonah, Judg. xxi. 19), situated in the N.W. acclivity, considerably above the plain. At the N. E. corner of the plain a level valley comes in from the east, which, expanding more and more, becomes an open plain. Passing the village Sawieh and that of Kubalan, surrounded by vineyards and large groves of olives and fig-trees, and going through a deep valley, you come to a steep ascent, on the top of which you have a view of the great plain of Mukhna, which stretches along for several hours on the east of the mountains on which Nablous (Shechem, or Sychar) is situated. These mountains are now before you in all their beauty; Mount Gerizim, crowned by a tomb on its highest point, bearing N.; just beyond it, the entrance of the valley of Nablous, bearing nearly NN.E.; further N., the rugged heights of Mount Ebal; and then the fine plain extending still beyond, towards the NN.E., skirted on its eastern side, in its whole length, by tracts of picturesque though lower hills. This is a very extensive plain, running in the direction S.S. W. to NN.E. It presents a beautiful appearance in summer, being every where cultivated. In June

it is covered with the rich green of millet mingled with the yellow of the ripe grain, which you may see the peasants harvesting.

Pursuing a northern direction, you come to the little hamlet of Kefr Kullin, on the side of Mount Gerizim. Instead of keeping along at the foot of the mountain to the entrance of the valley of Nablous, the road ascends, and winds round the N.E. corner of Mount Gerizim, where you enter the valley running up N.W. between Gerizim and Ebal, thus leaving behind the plain which extends still further N. Below you on the right, and just on the edge of a plain, are the ruins of a little hamlet called Belat; nearer at hand, and about in the middle of the mouth of the narrow valley, stands a small white building, a wely, called Joseph's tomb; while still nearer to the foot of Gerizim is the ancient well, known as that of Jacob. Directly opposite to the mouth of the valley, among the eastern hills, a beautiful smaller plain runs up eastward from the larger one; and on the low hills near its entrance on the north, are seen three villages. After turning the foot of the mountain, the path descends a little. In a quarter of an hour you come out on the bottom of the narrow valley, near a fine copious fountain in its middle, furnished with a reservoir. Below the fountain towards the east, a tract of ground of three or four acres, Robinson found enclosed as a garden. Above this point, he in a short time came to olive groves, and was soon opposite the eastern end of the long narrow town. Keeping the road along its northern side, he passed some high mounds, apparently of rubbish, where all at once the ground sinks down to a valley running towards the west, with a soil of rich black vegetable mould. 'Here a scene of luxuriant and almost unparalleled verdure burst upon our view. The whole valley was filled with gardens of vegetables, and orchards of all kinds of fruits, watered by several fountains which burst forth in various parts, and flow westward in refreshing streams. It came upon us suddenly like a scene of fairy enchantment. We saw nothing to compare with it in all Palestine. Here, beneath the shade of an immense mulberry tree, by the side of a purling rill, we pitched our tent' (Robinson, iii. 96). A similar account is given by Olin (ii. 350):—'Our course was along a beautiful ravine which soon opens upon the city; in the mouth of which, indeed, the city is built. No contrast could be more perfect and delightful than that which unexpectedly met our eyes in passing from the dreary ruins and heights of Mount Gerizim into this charming valley. Upon turning an angle in the steep gorge, we found ourselves, as if by enchantment, in the midst of fruitful gardens, filled with vegetables, flowers, and fruit trees, all in the highest perfection of

luxuriance and beauty. Olives, vines, acacias, pomegranates, figs, mulberries, and several other species of trees, are crowded together in small enclosures, forming an impervious shade as well as impenetrable thickets, and yet the capabilities of the soil did not seem to be overburdened. Each separate tree and plant thrives to admiration, and seems rather to profit than suffer from the thick dark canopy of branches and foliage which entirely excludes the sun's rays from the tangled huddle of trunks and roots. A beautiful mountain stream winds through the midst of this forest of gardens, and the water often rises into small fountains and forms several cascades. In one place, it is collected in a large reservoir for the use of the city, from which it flows off again in open conduits to washerwomen, who were plying their art in considerable numbers. Higher up the ravine is a mill.'

Olin has thus described his feelings on approaching this interesting locality:—'Our faces were now turned towards Nablous, still about a mile distant, in the deep narrow vale. On our left, and towering perhaps a thousand feet immediately above us, was Mount Gerizim. On the opposite side of the opening ravine, and distant, it may be, half a mile, was Ebal, the mount of cursing, only a little less elevated than Gerizim. A few rods only from our path, and close to the base of Gerizim, was Jacob's well; and near the middle of the interval between the two mountains, but nearer to Ebal, was the tomb of the patriarch Joseph (John iv. 5. Josh. xxiv. 32). Perhaps there is no spot in Palestine, out of Jerusalem, richer in thrilling associations than that on which we now stood. Sichem, or Shechem, was the first place in the land of Canaan which was visited by Abraham after his departure from Haran (Gen. xii. 7). In this beautiful plain 'before Shechem,' Jacob bought the field of Hamor, and resided till his sons, in revenge for the injury done their sister Dinah, plundered and destroyed that city, which the patriarch thenceforward claimed as his conquest, which he took out of the hand of the Amorite with his sword and his bow (Gen. xxxiii. 18, 19; xlviii. 22). The territory thus acquired by war and purchase seems to have been of considerable value and extent, as Jacob sent out his flocks from Hebron to graze here (Gen. xxxvii. 12). It probably embraced a large portion of the wady Sahl, which is 'before' or east of Shechem, and may have been tilled while the numerous flocks of the patriarch found pasturage on the surrounding hills. It was on Mount Ebal that God commanded an altar to be reared, and a pillar inscribed with the law; and the tribes were to be assembled, half on Ebal and half on Gerizim, to hear the fearful maledictions pronounced by the Levites on all who should violate this

sacred code. The terrible ceremony was performed here to the letter by the Israelites under Joshua, who assembled the entire nation a second time, in the same place, to receive his dying admonitions (Deut. xxvii. 12. Josh. viii. 33; xxiv. 26). It was from the top of Gerizim that Jotham delivered his celebrated parable against the ungrateful Abimelech and the Shechemites before his flight to Beer. What gives the highest interest to this most historical locality, is, that it was here that Jesus, being wearied with his journey, sat on the well and held his inimitable conversation with the woman of Samaria; and it was on this parcel of ground that the apostles were commanded to 'lift up their eyes and look' to be reproof for the dulness of their spiritual perceptions, and to have their latent missionary zeal

roused into life by a most affecting emblem of the pressing wants of the human race' (John v.).

Mounts Gerizim and Ebal, some eight hundred feet in height, rise in steep rocky precipices immediately from the two opposite sides of a valley. The sides of both these mountains, as seen from the valley, are naked and sterile. The only exception in favour of the former is a small ravine, coming down opposite the west end of the town, which is full of mountains and trees; in other respects both mountains are desolate, except that a few olive trees are scattered on them. The side of the northern mountain, Ebal, is along the foot full of excavated sepulchres. The southern mountain is now called by the inhabitants Jebel et-Tur, though the name Gerizim is known, at least to the Samaritans.



The curious coin here presented shows Mount Gerizim surmounted with a temple. The legend is, *The Emperor Caesar Antoninus Augustus Pius*; that on the reverse is, 'Money of Flavia Neapolis, of Palestine in Syria.'

Mount Gerizim derives its chief interest from having been the seat of the Samaritan worship from the time of the Babylonish captivity to the present day. The pagan colonists who had been transplanted from Mesopotamia to the mountains of Ephraim, were led to the adoption of the Jewish religion; and after some overtures to obtain a participation in the national worship in Jerusalem, which were rejected by the pure descendants of Abraham, they erected a temple on Mount Gerizim, about 850 A.C., establishing independent religious services, conformed in all respects but place to the institutions of Moses. A renegade of the stock of Aaron became their priest, and thus gave the semblance of a legal and even divine authority to the new establishment. The erection of an altar and of a pillar inscribed with the law, as well as the residence of the ark at Shechem, and the performance of that most impressive religious ceremony between Ebal and Gerizim by Joshua, had given to this place an early reputation for sanctity, which made it the more easy to secure the concurrence of the people in this bold innovation. These

transactions laid the foundation of an unending enmity between the Jews and the Samaritans, of which the Old and New Testaments give many intimations, and which still exist in undiminished force among the representatives of those ancient races. In one of the collisions to which this hostile spirit gave rise, the temple on Gerizim was demolished by the Jews, more than a century before Christ. Christianity was planted among this people by the Saviour himself; but the Samaritans continued to exist as a sect in vast numbers, and they early transferred to the Christians a portion of their hereditary hatred to the Jews. The existence of a magnificent church on Mount Gerizim, which, from its style of architecture, must have been the work of one of the early Christian emperors, is sufficient evidence of the early establishment and ascendancy of the gospel in the territory of the Samaritans.

In proceeding to ascend Gerizim, you first enter a ravine, above which the mountain is steep, yet not so but that one might ride up without difficulty. Twenty minutes of ascent from the city in the direction S. W., led Robinson to the top, which is a tract of high table land, stretching off far towards the W. and S. W. Twenty minutes more towards the S. E., along a regular path on the table land, brought him to a waly, or Mohammedan tomb, standing on a small em-

mence on the eastern brow of the mountain, and overlooking the plain on the east and the country round, including Hermon in the distance. Here is the holy place of the Samaritans, whither they still come up four times a year to worship. The spot where they sacrifice the Passover, seven lambs among them all, is just below the wely. It is marked by two parallel rows of rough stones laid upon the ground, and a small round pit, roughly stoned up, in which the flesh is roasted. On ascending the rise of ground beyond this spot, the first object which presents itself are the ruins of an immense structure of hewn stones, bearing every appearance of having once been a large and strong fortress. The stranger at first is struck with the idea that these must be the remains of the ancient temple of the Samaritans; but those of the present day attach no sanctity to these ruins, and simply call them el-Kulah, the Castle. They are probably the remains of a fortress erected by Justinian. Just under the walls of the castle, on the west side, are a few flat stones, of which it is difficult to say whether they were laid there by nature or by man. Under these, according to tradition, are the twelve stones brought out of Jordan by the Israelites, of which Benjamin of Tudela asserts that the altar of the Samaritans on Gerizim was built. In their actual place these stones are to remain until el-Muhdy (the Guide), that is, the Messiah, shall appear. Soon after the traveller passes the castle, he finds his conductor take off his shoes, stating that it is holy ground. A few steps more bring him to a large naked surface of rock, inclining somewhat towards a cistern found in the western part. This is said to be the holiest spot—the place where the tabernacle of the Lord, with the ark of the covenant, had been pitched. Around this rock are slight traces of former walls, perhaps of the ancient temple. This spot is the Kibleh of the Samaritans. On whatever side of it they may be, they turn their faces towards it in prayer. Near the same place is the spot where it is said Abraham was commanded to sacrifice his son. All around the eminence are extensive foundations, apparently of dwellings, as if the ruins of a former city. There are also many cisterns which are now dry. The summit of Gerizim affords an instance of the close proximity of Jewish, Christian, and Mohammedan rites. Here is the spot where the Passover is still eaten—the remains of a splendid church, a Mussulman cemetery, Santon's tomb and place of prayer.

The top of Gerizim affords a commanding view of a considerable region, chiefly occupied with mountains of inferior elevation, but also embracing several fruitful valleys. A great number of villages are seen all along its eastern side. The plain of Nablous is the largest of all, upon the high tract between the great western plain and the Jor-

dan valley. Its length is not far from four hours; its average breadth, from one half-hour to three quarters of an hour. The valley is populous and fruitful. Cultivation is carried to the tops of the mountains, which are adorned with plantations of fruit trees; while every level spot and a vast number of small fields, supported by terraces, produce wheat. Considerable portions of the table land on the summit of Gerizim itself and the higher parts of the ravine are subject to tillage.

GESHUR (H. *a bridge*), a district of Aram, or Syria (2 Samuel xv. 8), between Bashan and Maacha (Deut. iii. 13, 14), and therefore near the north-eastern limits of Palestine. The territory, though comprised in the intended conquest of Joshua, remained in the hands of the natives (Josh. xiii. 13); so that in David's time we find Talmai, king of Geshur (2 Sam. iii. 3).

GESHURITES, the inhabitants of a district lying on the southern borders of Palestine (Josh. xiii. 2. 1 Sam. xxvii. 8).

GETHSEMANE (probably *olive garden*), a garden which lay over the brook Kidron, on the way from Jerusalem to the Mount of Olives, where the Saviour of the world was wont to resort with his disciples, where he suffered great agony of mind, and where he was apprehended and led to judgment and death. The church tradition places Gethsemane at the foot of Olivet, on its western side, close on the right hand of the bridge which conducts from Jerusalem over the Kidron. It is a small spot of level land, nearly quadrangular, and surrounded by an ordinary stone wall. Within stand eight venerable olive trees. 'Here, or at least not far off,' Robinson fixes this, the darkest spot in Christian history. There is no reason to question that tradition is in this case to be implicitly followed, for it agrees, at least in substance, with Scripture. The smallness of the place makes nothing against its identity, as the term 'garden' is often applied in the East to spots as small. The olive trees can scarcely be the same, but they are much older than their neighbours, and may have sprung from the roots of the trees under which Jesus endured his agony, if the latter were afterwards cut down by the Romans. Beyond a doubt, however, it may be said,

'There is a spot within this sacred dale
That felt thee kneeling, touched thy prostrate
brow—
One angel knows it.'

GEZER (H.), a city on the borders of Ephraim and Benjamin (Josh. xvi. 8), originally the seat of a petty Canaanitish prince (xii. 12). Although its king, Horam, was vanquished by Joshua (x. 83), and the city was appropriated to the Levites, yet the original inhabitants retained possession on paying tribute to the Ephraimites (Judg. i. 29). In David's time, Gezer was inhabited by

Philistines (1 Chron. xx. 4). Having been taken and laid waste by the king of Egypt, it was given by that monarch to his daughter, married to Solomon, who rebuilt it (1 Kings ix. 16, 17). It was standing after the exile, when it was fortified by Simon Maccabæus (1 Macc. xiv. 34. 2 Macc. x. 32).

GHOST (T. *geist*, 'the living principle'), or Spirit (from the Latin *spiritus*, 'breath'), stands for the Hebrew *nehphesh*, signifying 'breath,' or 'breathing' (Job xli. 21); but as the breath was accounted a cause, or at least token, of life (Gen. ii. 7), so *nehphesh* signifies life either of a human being (Lev. xxiv. 17, in the original, 'life of a man') or of a beast (18, in the original, 'life of a beast;') and instead of 'beast for beast,' the original has 'life for life'). It is frequently rendered 'soul' (Gen. xxvii. 4) and 'person' (xxxvi. 6), 'creature' (Lev. xi. 46), 'selves' (xi. 43), 'myself' (Ps. cxxxi. 2), 'themselves' (Is. xlvii. 14), 'herself' (Jer. iii. 11), 'yourselves' (xvii. 21), 'himself' (li. 14), 'himself' (Amos ii. 14). Hence 'to give up the ghost,' is 'to expire' (e, 'out,' and *spiro*, 'I breathe'), 'die' (Job xi. 20); so *ghuvag*, which in Numb. xvii. 12 is rendered by 'die,' is in Lam. i. 19 translated, 'gave up the ghost.' Comp. Gen. xxv. 8, 17; xxxv. 29. Job iii. 11. *Roogah* is used in the older Scriptures in similar acceptations (Gen. iii. 8; vi. 17. Job xx. 3; xxvii. 3; xxviii. 15; xxxiii. 4). In the New Testament, *pneuma* is of kindred import (2 Thess. ii. 8. Rom. x. 16. Acts xix. 31).

The Holy Ghost or Spirit, 'the Spirit,' denotes—I. God himself in his spiritual influence, or the Divine Mind in its relations to man in providence and redemption (Gen. vi. 3. Ps. cxxxix. 7—10. 1 Cor. ii. 10, 11. 2 Pet. i. 21); II. The Divine inspiration (John iii. 34. Acts x. 38. John xx. 22); III. Spiritual gifts and blessings (Luke xi. 13; comp. Matthew vii. 11); IV. The Comforter (John xiv. 16—26; xv. 26; xvi. 7—15. Rom. viii. 26, 27). The Articles of the Church of England declare that 'the Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.' In other words, the Holy Spirit is accounted the third person of the Trinity, whose operation consists in the practical application to the soul of the benefits of the work of Christ. The following are among the chief passages alleged for the separate god-head of the Holy Spirit: Gen. i. 2. Ps. xxxiii. 6. Matt. ix. 38; comp. Acts xiii. 2. Matt. xxviii. 19. Acts v. 3; comp. 4. 1 Cor. xii. 11).

GIANTS (G. *earth-born*), or individuals of extraordinary stature, have existed in all ages and all nations, and may have given rise to the notion of races of giants. Personal qualities, and therefore unusual height, may, indeed, be propagated in families, but only within certain limits; nor does an increase of stature bring a proportionate in-

crease of strength. The limits both of man's stature and strength remain still pretty much what they were in ancient times, as is evidenced by the Egyptian mummies. Yet the measures of length that are derived from parts of the human body, as the foot and the cubit, seem to show that men of old were of larger dimensions than they are now. If this were the case, it by no means follows that giants, who are exceptions to the general rule, were in ancient times more common than they are in ours. As we recede into the mists of extreme antiquity, we find objects assume unusual magnitude; and we know no reason why this should not be the case among the Hebrews as well as among other ancient nations. The religion of the Bible must ever be distinguished from the historical channel in which it has been conveyed.

In Gen. vi. 4, the origin of giants is found in the union of the sons of God with the daughters of the children of men. The word here rendered giants, *nephelcem*, found also in Numb. xiii. 33, from a root meaning to 'knock down,' to slay, has the import of 'men of violence.' The *Rephaims* (probably from a root signifying to excite fear and trembling) are another class of giants (Deut. ii. 11, 20); though in Gen. xiv. 5, they appear to be mentioned as an ordinary people or clan. When the Israelites drew near to Canaan, the Rephaims dwelt on the east of Jordan (Deut. iii. 11), with their kindred the Emims (ii. 10), in the country of Moab; while another tribe of giants, the Zamzummins, occupied the territory of the Ammonites. To the Rephaims belonged, in the time of Moses, Og, the king of Argob, in Bashan, whom the Hebrews conquered (Deut. ii. 2—4. Josh. xii. 4; xiii. 12), and whose bed, or coffin, a later hand described as nine cubits in length and four in breadth. This race gave their name to a valley near Jerusalem, called the valley of Rephaim (2 Sam. v. 18), which the Septuagint renders 'the valley of the Titans.' See ANAK.

GIBEAH (H. *hill*), a town in the territory of Benjamin, on which account it was called 'Gibeah of Benjamin' (1 Sam. xiii. 2). It was the home of king Saul (x. 26), whence it was also denominated 'Gibeah of Saul' (Is. x. 20). It lay in the vicinity of Geba, somewhat nearer to Jerusalem, in the vicinity of Ramah (Judg. xix. 12, 13. Hos. v. 8). It seems to have been a sacred city (1 Sam. x. 5). The place is probably found in the small ruined village, Decheba, which lies south-west from Mukhmas, the ancient Michmas (1 Sam. xiii. 11, 15), where there is a comprehensive view as far as the Jordan and the Dead Sea.

The Gibeah mentioned in Josh. xviii. 28 is probably the same place, as well as that in xv. 57.

GIBEON, a large and powerful city of the Canaanites, lying, according to Josephus, on

a hill about five miles north from Jerusalem and three from Bethel. It was the metropolis of a political confederacy, consisting, besides itself, of three Gibeonite cities, Chephirah, Beeroth, and Kirjath-jearim (Josh. ix. 17; x. 2). The Gibeonites, who were of the race of Hivites (xi. 19), yielded of their own accord to the victorious Joshua (x. 5, 6), and in the division of the land were assigned to Benjamin (xviii. 25), but afterwards were given to the Levites (xxi. 17). In Gibeon for years the ark remained, surrounded by a ceremonial of worship (1 Chron. xvi. 39). Thither went Solomon to make his offerings to Jehovah (1 Kings iii. 4), and was there favoured with special tokens of the Divine favour (7—15). Near the spot where Gibeon stood, is found on a hill a village with considerable ruins, called el-Dschib, distant about an hour from Jerusalem, on the road to Jaffa, by Bethoron and Lydda; and the plain before it (i. e. to the east of it) is well adapted for the encampment of a large army ('The Holy City,' by Williams, p. 5).

GIDEON (H. *he that breaks*; A. M. 4197, A. C. 1351, V. 1245), son of Joash and judge of the Israelites, to whom, while threshing wheat by the wine-press, there appeared an angel of Jehovah. It was a time of national distress. The Midianites and other Bedouin tribes were laying the country waste, when, near Ophrah, in the territory of Manasseh, the Divine message came commanding Gideon to rise and deliver his people. After having offered sacrifices, Gideon proceeded to destroy the altar and grove of Baal. His conduct so enraged 'the men of the city,' that they were on the point of taking Gideon's life, when he saved himself by his ingenuity. 'Why,' said he, 'are you so ready to plead for Baal? If Baal is a god, he can take care of his own cause.' This dexterous retort procured for Gideon the surname of Jerubbaal, *let Baal plead* (for himself).

Full now of enthusiasm for the national cause, Gideon gathered around him a numerous army, with which he defeated the enemy on the plain of Jezreel, and followed up his victory by the extermination of the Midianites. These achievements procured him the offer of a crown. Here for the first time we see the germ of regal government, to which the Israelites were rendered disposed by their previous sufferings and by the hope that Gideon's prowess had awakened. The hero, true to the constitution, which made Jehovah the sole monarch, replied in terms no less decisive than brief—

I will not rule over you, neither shall my son rule over you; the Lord shall rule over you' (Judg. viii. 23). In order, probably, to confirm the religious feeling which he had aroused, he made out of the gold taken from the Midianites an ephod, which he set up in his native city of Ophrah as the centre of religious worship. This was an in-

fraction of the Mosaic polity, and the event proved baneful to 'Gideon and his house.' His valour, however, kept the land, during a period of forty years, free from hostile invasions. He had many wives, begot seventy sons, and died in a good old age (Judg. vi. —ix. 1 Sam. xii. 11. Heb. xi. 32). See ABIMELECH.

GIFTS (T. *give*), or presents, have from the earliest times been customary in the East, where their necessity is universally recognised, and where, from being a voluntary expression of good-will, they have been reduced to a matter of necessity, calculation, and barter. An inferior presented a gift to his superior; one who wanted a favour, to his patron; friends to friends. Gifts were made at meeting and at parting. A gift on the one side necessitated a corresponding gift on the other, so that presents became mere exchanges, having for their sole value the good-will that they betokened (Genesis xxxii. 18. 1 Sam. ix. 7. 2 Chron. xxi. 3. Ps. lxxii. 10). They were sometimes given and taken in perversion of justice (Is. i. 23. Jer. xxii. 17), contrary to the express commands of the law (Deut. xvi. 19).

In Egypt, at the present day, 'presents of provisions of some kind, wax candles, &c., are sent to persons about to celebrate any festivity by those who are to be his guests; but after paying a mere visit of ceremony, and on some other occasions, only money is commonly given to the servants of the person visited. In either case, the latter is expected to return the compliment on a similar occasion by presents of equal value. To reject a present generally gives great offence, being regarded as an insult to him who has offered it. When a person arrives from a foreign country, he generally brings some articles of the produce or merchandise of the country as presents to his friends' (Poole's 'Englishwoman in Egypt, Second Series,' ii. 197).

According to Perkins, similar customs prevail in Persia:—'On journeys, as well as at our home, in Persia, we frequently received presents, for which an extravagant sum is always expected in return. When the bearer approaches you, he will almost deluge you with a flood of fulsome compliments and expressions of devoted attachment, as a token of which he brings you the present, though he had never seen you before; and if you meet his wishes from your purse, he will leave you with the mellifluous stream still flowing, though a little checked, because, as he tells you, you have so mortified him by paying him any thing, that he can no longer look you in the face, and can scarcely utter a word; whereas if you offer him only a fair price for the article, he will manifest the deepest displeasure, reject with disdain the proffered remuneration, and carry away his present, loading you with a copious measure of at least secret malediction.'

Maundrell (p. 35) shows the same ideas to be prevalent in modern Palestine:—'It is accounted uncivil to visit in this country without an offering in hand. All great men expect it, as a kind of tribute due to their character and authority, and look upon themselves as affronted, and indeed defrauded, when this compliment is omitted. Even in familiar visits amongst inferior people, you shall seldom have them come without bringing a flower or an orange, or some other such token of their respect, to the person visited; the Turks in this point keeping up the Oriental custom hinted, 1 Sam. ix. 7,—*If we go (says Saul), what shall we bring the man of God? There is not a present, &c.,* which words are questionless to be understood in conformity to this Eastern custom, as relating to a token of respect, and not to a price of divination.'

From the practice of making gifts, especially as observed towards the great, arose the offerings which formed so large a part of the Hebrew religion as well as of other Oriental systems of worship (Exod. xxviii. 38; xxxvi. 3—6).

'Gifts' denotes also mental endowments, whether of an extraordinary or an ordinary character (1 Cor. xii. 4. Rom. xii. 6; comp. Matt. xxv. 15. 1 Cor. i. 7).

GIHON, a fountain in the vicinity of Jerusalem, near which Solomon was crowned (1 Kings i. 33). Opinions are divided as to the original locality of the pool. See JERUSALEM, and compare 2 Chron. xxxii. 3, 4, 30. 2 Kings xx. 20).

GILBOA (H. *projecting heap*), mountains which lie on the south-east of the plain Esdraelon, being a continuation of the mountains of Ephraim, from which Gilboa is separated by an arm, or off-set, of the great plain just mentioned, which runs up south-east between the hills of Samaria and a range of naked rocky heights on the north. From Jenin, a direct road to Beisan leads obliquely up this arm of the great plain, and across this northern range of mountains; in this road, and on these mountains, lies an inhabited village called Jelbon, in which Robinson recognised the ancient Gilboa. This circumstance serves to identify these as the mountains of Gilboa where Saul and Jonathan were slain, and on which, according to Eusebius and Jerome, a large village of the same name existed in their day. It constitutes a mountainous tract with several ridges; in all, about an hour in breadth.

GILEAD (H. *heap of witness*, Gen. xxxi. 48), a son of Machir, and grandson of Manasseh, the progenitor of the Gileadites (Numb. xxvi. 29).

Gilead was also the name of a mountain on the east of Jordan, now called *Dschebel Dschelaad* (Gen. xxxi. 23), which runs south from the river Jabbok (wady Zerkah), and comprises the country that fell to the share of Gad (1 Sam. xiii. 7). The word is often

used in a wider sense, as denoting the mountain range which runs between Bashan and Moab, or the country between the Jabbok and Arnon; that is, the territory of Reuben, Gad, and the southern part of Manasseh. Hence 'Gilead and Bashan' (Joshua xvii. 1) denotes Perma, or the country east of Jordan. The same meaning is to be ascribed to Gilead and Manasseh (Ps. lx. 7), for the half tribe of Manasseh had Bashan for its portion. In Deut. xxxiv. 1, however, Gilead itself comprises the whole of Perma 'unto Dan' (Laish), as well as Bashan.

Gilead is celebrated in the Bible for its good pasture grounds (Numb. xxxii. 1. Jer. l. 19. Cant. iv. 1). The country was rich in medicinal herbs (Jer. xvi. 11; comp. viii. 22, and Gen. xxxvii. 25). It comprised the ancient kingdom of Og, king of Bashan, stretching from the Jabbok northwards to Hermon, and eastwards to Salchah; and the kingdom of Sihon, king of Heshbon, which was bounded by the Arnon on the south, the lower Jabbok on the north, and the Dead Sea and Jordan on the west (Deut. iii. 8—10. Josh. xii. 2). Along this land, in the earliest times, stretched the gigantic races mentioned in the Bible. See GIANTS, BALSAM, and BASHAN.

Three small rivers, the Hieromax, the Jabbok, and the Arnon, running in deep and precipitous ravines, naturally divide the country into four high lands, which on the east are lost in the desert, and on the west sink suddenly down to the vale of the Jordan; in the northern part, the Hauran. In el-Ledschah, on the east of the plain of the Hauran, is a sombre labyrinth of basalt rocks. Seetzen says the villages of Ledschah, almost all in ruins, are situated on rocky heights; and that the black colour of the basalt, the houses, the churches, and the fallen towers, the want of trees and bushes, give to this country a savage and melancholy air which makes the traveller tremble. Dschebel Hauran, on the south-west of Ledschah, is covered with oak forests interchanged with excellent pasture grounds.

GILGAL (H. *to roll*, Josh. v. 9), a place, in the vicinity of Jericho, where the Israelites, on passing the Jordan, pitched their first camp (Josh. iv. 19; v. 10), opposite Abel Shittim, or place of Accacias (Numb. xxxiii. 49), the same as Shittim (xxv. 1). It was for some years the head quarters of the invading army (Josh. x. 6), where probably the sanctuary remained till it was removed to Shiloh (xviii. 1); but it retained a sacred character in consequence of the twelve stones of commemoration there set up (iv. 20. Judg. ii. 1), and became a recognised place of worship (1 Sam. x. 8; xi. 15) and seat of the prophets (2 Kings iv. 38), but in process of time was disgraced by unlawful religious rites (Hos. iv. 15. Amos iv. 4).

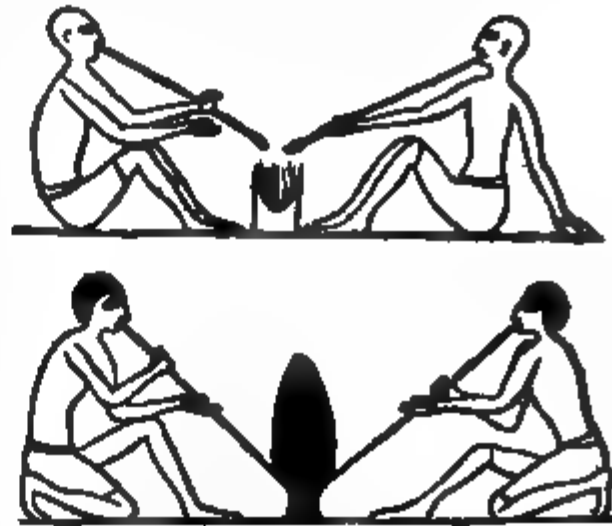
Another Gilgal appears to be intended in Josh. xii. 23, 'beside the oaks of Moreh,'

Shechem (Deut. xi. 30), a royal Canaanitish city, lying to the north-west of Jerusalem.

GLASS (*L. glacies*, 'ice'), is by Pliny said to have been accidentally discovered near Ptolemais, on the coast of Phœnicia, and was in all probability known at an early period to the Hebrews; for if Syria may not have been its birth-place, they could not have failed to become acquainted with it in Egypt. The word glass, however, occurs in the English version of the Old Testament only in Is. iii. 28, where our translators appear to have meant looking-glasses, but where, probably, turbans are intended. Comp. Is. viii. 1, in which passage the same Hebrew word is rendered 'roll.' But it has been thought that reference is made to glass in Deut. xxxiii. 19, where it is promised that Zebulun should partake of 'treasures hid in the sand'—a description which is easily explained on the supposition that the manufacture of glass was alluded to, which is the more admissible because the territory of Zebulun bordered on Ptolemais, near which Phœnician navigators are said to have accidentally discovered the means of making glass. The term 'treasures' is not too strong to be applied to the results of its fabrication, for in ancient times glass was very costly and the source of large gains. Many critics, following Jerome, hold that the word *scheketh* (Job xxviii. 17), translated in the common version 'crystal,' signifies glass, since it seems to denote a transparent object, and glass was probably regarded as artificial crystal (see the article). The double sense of glass and crystal is held by the word *kuslos*, which in the New Testament (Apoc. iv. 6; xv. 2) is translated 'glass.' The 'cup' mentioned in Prov. xxiii. 31 was evidently transparent, and may have been of glass. 'Glass' is also the rendering of a word, *scoptra*, which signifies a mirror in James i. 28, and in 1 Cor. xiii. 12 also, of which windows were anciently made, and which, by interfering with the rays of light, caused bodies seen through it to appear dim, if not in a measure distorted. This gives a view of the words 'through a glass' which corresponds with the term 'darkly,' that is, according to the original,

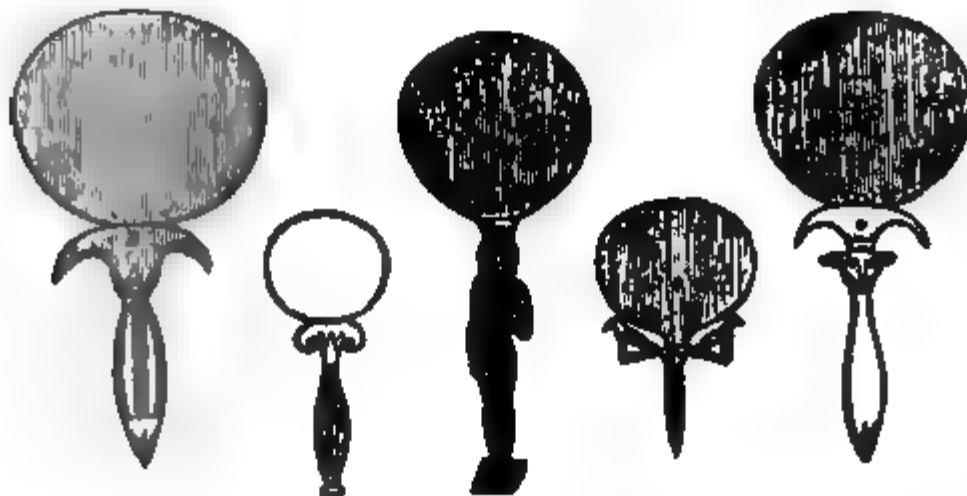
in enigmas, or riddles, the meaning being darkened by the medium through which the object is contemplated. Such a darkening must ensue so long as spiritual things are seen through material objects.

Till within a few years, it was held that glass was not known to the ancients. Discoveries in Egypt have put its existence at a very early date beyond a question. A glass bead is in existence bearing the name of a monarch who, according to Wilkinson, lived 1500 years A. C. The process of glass-blowing is represented in paintings of that, if not an earlier date, and is repeated on tombs of various epochs.



Many bottles of glass and objects of various forms have been met with in the tombs of Upper and Lower Egypt, some of very remote antiquity, and glass vases were used for holding wine as early as the exodus, 1490 years before our era. Such, too, was the skill of the Egyptians in the manufacture of glass, and in the mode of staining it of various hues, that they counterfeited with success the amethyst and other precious stones. See **BOTTLE**.

Mirrors were common in Egypt. They were of mixed metal, chiefly copper, most carefully wrought and highly polished. Such were the looking-glasses out of which Moses made the laver of brass.



EGYPTIAN MIRRORS.

GLEAN is from a mediæval Latin word, *gelima*, of which *gelina* and *glena* are forms, meaning a handful, particularly of ears of corn. Accordingly, to glean is to gather (so the Hebrew, see Cant. vi. 2) such handfuls ear by ear from the field after the harvest has been carried. The Mosais law benevolently reserved the gleanings of the field to the husbandmen (Lev. xix. 9. Ruth ii. 2).

GLORY (L. *gloria*), false notions of which have been the bane of mankind, and still exert a most detrimental influence, is in a Scriptural view the approbation of God, and such moral qualities and pious actions as secure the highest of all good things (John viii. 50; xvii. 24). An entirely new but essentially correct view of glory is given in the doctrine and history of Jesus, who was glorified in and by suffering, death, and his consequent ascension (John xiii. 31. Acts iii. 13); thus teaching the world that true glory consists in patiently bearing and faithfully executing the will of God, apart from reference to self (John viii. 50). 'Glory,' which is in general specially connected with martial triumphs, and therefore with bloodshed, devastation, pain, widowhood, orphanage, and woe, is by Cicero defined as, when in its highest and perfect state, consisting of three things: 'if the multitude loves you; if it reposes confidence in you; if with a certain admiration it thinks you worthy of honour.' The breadth of this contrast is one measure of the value of 'the glorious gospel of the blessed God' (1 Tim. i. 11).

GOAD, a long, pointed rod or stick, tipped with iron, used in the East for driving cattle (1 Sam. xiii. 21), which could on occasions be employed in war (Judg. iii. 31); whence to kick against the pricks (goads, Acts xxvi. 14) means, to resist an inevitable impulse. Maundrell (140) has on the subject these words:—'In ploughing, they used goads of an extraordinary size. Upon measuring of several, I found them about eight foot long, and at the bigger end six inches in circumference. They were armed at the lesser end with a sharp prick for driving the oxen, and at the other end with a small spade or paddle of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working. May we not from hence conjecture that it was with such a goad as one of these that Shamgar made that prodigious slaughter related of him, Judg. iii. 31? I am confident that whoever should see one of these instruments, would judge it to be a weapon not less fit, perhaps fitter, than a sword for such an execution. Goads of this sort I saw always used hereabouts, and also in Syria; and the reason is, because the same single person both drives the oxen and also holds and manages the plough, which makes it necessary to use such a goad as is above de-

scribed, to avoid the encumbrance of two instruments.'

Connected with this subject we have been furnished with the following observations, which explain, in a manner no less satisfactory than original, a passage of admitted difficulty.

'The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.'—*Eccles.* xii. 11.

This Eastern metaphor, intended to convey the import that 'the words of the wise instigate the sluggish to energy, correct the disobedient, and recall the wandering,' may be best elucidated by reference to Eastern customs.

In Asiatic countries, generally speaking, the land is not enclosed or divided except by landmarks; hence, 'Thou shalt not remove thy neighbour's landmark, which they of old time have set in thy inheritance' (Deut. xix. 14). The cultivated parts are consequently interspersed among plains or commons (called Mheidaun in the Hindostanee and Oordoo languages), lofty woods (Jungul), brushwood (Bhun), thorny bushes (Jankhur), fens or marshes (Dhecarah), &c. Such uncultivated parts are considered and appropriated to public pasture (called Cheraie) for cattle in general, i. e. camels, buffaloes, cows, oxen, sheep, and goats.

From time immemorial, the cow or shepherd does not drive the herd or flock under his charge to feed whither he wills; but all the herdmen in the neighbourhood, or belonging to the same village, &c., congregated their herds or flocks (camels excepted) at some known rendezvous, such as a well, watering-place, &c., as in Gen. xxix. 3—'And thither were all the flocks gathered.'

From such rendezvous the herds thus congregated proceed to seek pasture under the general superintendence of a head herdman (called Ghooroo), chosen from among their own body, and whose authority is acknowledged by common consent. The word Ghooroo means, great herdman of cattle in general, in the sense of Gen. xiii. 7, 'There was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle'—distinguishing them from the inferior cowherd or shepherd. The term Ghooroo is also applied to the expounders of their Scriptures, as we also metaphorically term our spiritual pastors shepherds.

These large assemblies of cattle are tended during grazing hours by this company of cowherds (called Gwallah) and shepherds collectively, under the direction of the above head herdman. By this arrangement, not only is greater security from plunder, wild beasts, &c., afforded to the cattle themselves, but also greater security to the crops in cultivation from damage; for should each herd or flock feed separately and independently, it would be almost impossible for the

owner of such crops to affix any damage or trespass, that may have been committed, on any particular herd or flock; whereas by this congregated arrangement he recovers damage from the head herdsman, who levies it from the real offenders.

Every cow and sheep-herd is furnished with a goad, as represented by fig. 1; every buffalo-herd, and the head herdsman, carries a goad, as fig. 2. The word goad in the Hindostanee, Oordoo, and English languages, precisely corresponds in pronunciation; and, as it can be traced to times anterior to the existence of the English language, must have been borrowed from the East, as many others are. The goad is used to urge forward cattle that lag behind, to punish such as fight or are otherwise unruly, and to recall any that may stray into the cultivated spots. Should any goads be lost, broken, or their points bent or blunted during pasture hours, the head herdsman, as being usually the most experienced hand, having most leisure, and being most interested in the good conduct of the herd, replaces such deficiencies, repairs the broken, or re-files the blunted, as referred to 1 Sam. xiii. 21—'Yet they had a file to sharpen the goads'—and when so repaired, sends or distributes them to those who require them, and who may be at a considerable distance, by the hand of some shepherd who may be near him at the time.

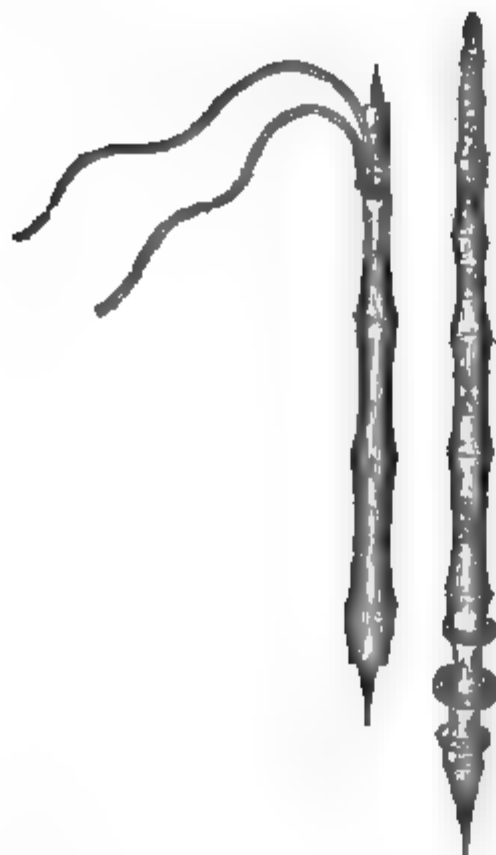


Fig. 1. Fig. 2.

The goad, fig. 1, is usually made of the male or thorny bamboo (called Khut Bhun-sah), and is about three feet long, having a spike of iron at one or both ends, secured

by iron ferrules. Such goads as are purchased ready made have, of course, regular spikes; but as repaired, or replaced when lost, by the head herdsman in the fields, or made when new by the shepherds themselves for their own use, which is mostly the case, these spikes are made out of nails or parts of nails; and ninety-nine in one hundred are so made.

The staff of the goad is also armed with two flat leathern thongs (not plaited together whip-wise), secured to it about four inches from the upper extremity, which are about the same length with the staff and used as a lash. The word 'shepherd' being used in the text in connection with the goad, shews that the cow or shepherd goad, fig. 1, is the one alluded to.

The buffalo goad, fig. 2 (that species of cattle being more unmanageable), differs from the other in being longer, stronger, and without lash. It is usually five feet long, bound round between every joint of the bamboo with leather ties, and armed at the lower or thick end with several massive iron rings, from three to five in number, and of various pattern and device; as also, at the same extremity, with a strong iron spike, about six inches long, secured by an iron ferrule. This instrument is sometimes called goad lattee, and, being a formidable weapon, is probably the one spoken of, Judges iii. 31—'Shamgar, the son of Anath, which slew of the Philistines six hundred men with an ox goad.'

The writer of the above (many years a resident in Eastern countries, and autoptically acquainted with the instruments and customs alluded to) deduces therefrom the following explanation of the text in question:

'The words of the wise are as goads and as the nails fastened therein by the masters (or head herdsman) of assemblies of cattle, which are given (or distributed) by one of the shepherds.'

Or, paraphrased without the metaphor, thus—

'The words of the wise, communicated by head teachers of assemblies to teachers under them, who again diffuse them generally to others, are as goads to instigate to energy the lukewarm and sluggish.'

GOATS, of which several kinds were known in Western Asia, one of which bears the name of the Syrian goat, having pendulous ears and long hair, were kept in flocks and tended by the patriarchs (Gen. xv. 9; xxii. 14), as they still are by the Bedouins, and at a later period formed on all the high lands of Palestine an important member of the flock (1 Sam. xxv. 2). They served for food, and therefore for offerings (Deut. xiv. 4). Their milk furnished nutriment (Prov. xxvii. 27). Their hides were worn as cloaks by prophets and persons of ascetic mode of life (Zech. xiii. 4. Heb. xl. 37), and supplied hair for making tents (Exod. xxvi. 7) as well as bed-clothes (1 Samuel xix. 13).

Among their contributions, the Israelites in the wilderness gave goats' hair which was spun by women (Exod. xxv. 4; xxxv. 6, 23, 26), which was probably used in part to make cords for the tent, and in part was made into tents (xxvi. 7—13). Such curtains, or *saga* (in Hebrew *shak*, in the Septuagint *sakkos*—whence our *sack*, *shag*, *shaggy*), of spun goats' hair, seem to have been commonly used for the covering of tents. Sack-cloth, or a hair shirt, which was black or dark brown, the goats of Syria and Palestine being chiefly of that colour even to the present day, is alluded to in Rev. vi. 12 (comp Is. l. 8), and was worn to express mourning and mortification (Jonah iii. 5—8). When Herod Agrippa was seized at Cæsarea with a mortal distemper (Acts xii. 23), the people, according to Josephus (Ant. xix. 8, 2), sat down on sack-cloth, beseeching God on his behalf. Hence the use of hair-shirts worn by devotees in more recent times.

The goat is often found in connection with sheep. General terms were employed in the ancient world to include both sheep and goats. Sheep and goats were offered together in sacrifice. Numerous are the instances found in ancient writers in which the same flock, or the wealth of a single individual, included both these animals. In Walpole's 'Travels' is a plate taken from a tablet dedicated to Pan, in which goats and sheep appear in different groups. The two kinds of animals were generally kept apart. To this circumstance allusion is made by our Saviour in his image of the shepherd dividing the sheep from the goats (Matt. xxv. 32). The he-goat was employed to



lead the flock, as the ram was among sheep. The following passages of Scripture allude to this custom: Jer. l. 8. Zech. x. 3.

In Daniel viii. 5, a he-goat is the symbol of the Macedonian empire. The reason assigned is, that Macedon having in early periods abounded in goats, assumed a goat's head as its insignia, as appears from extant coins. In Matt. xxv. goats symbolise those who are rejected of the Great Judge.

The preceding engraving represents an ancient goat-herd holding the syrinx, or pipe, in his left hand, and a young kid in his right.

Scape-goat, in the Hebrew *Azazel*, offers a subject on which great diversities of opinion prevail. By the Biblical account (Lev. xvi.), we learn that on the day of annual atonement the high-priest, after certain expiatory acts, took two goats, and, having presented them to Jehovah, cast lots on them—'one lot for Jehovah, and the other lot for the scape-goat;' in the original (see the margin), 'for Azazel.' The lot, or goat, which fell to Jehovah, the priest slew and offered to the Almighty as a sin-offering. But the goat designated by lot for Azazel was presented alive before Jehovah, to make an atonement with him, to send him to Azazel into the wilderness (we have literally translated the 10th verse). When the ritual of atonement was completed, Aaron laid his hands on the head of the live goat, and, confessing over him all the iniquities of the children of Israel, putting them on the head of the goat, sent the goat by a fit man into the wilderness; and 'the goat shall bear upon him all their iniquities into an uninhabited land,' where he was set at liberty and lost. The transaction is obviously symbolical; designed, apparently, to show the obliteration of the sins of the people by the immediately preceding expiations; for the goat, with the forgiven sins of the people on his head, was led into the wilderness, where, with all about him, he was lost from sight, and probably perished. This symbolical act may have been founded on an old heathen notion, namely, that the wilderness was inhabited by Azazel and other wicked spirits (comp. Lev. xvii. 7. Dent. xxxii. 17), to whom victims were offered. With this delusion the Israelites were doubtless acquainted, especially as propitiatory offerings were made by the Egyptians to Typhon, their personification of evil. Hence arose the notion, that to send or devote to Azazel (probably from *asaz*, power, and *el*, god, meaning the power of God, or great power, the demon of power) was to consign to destruction. In process of time, the phrase 'to send to Azazel,' came to signify merely to hand over to oblivion, without any reference to the superstition whence it had arisen. In this sense it seems to have been employed by Moses. Similar usages of languages are found among other nations. 'To throw to the crows' meant, with the Greeks, 'to consign to ruin'—similar to the English 'go to the devil,' which, though low, throws light

on the point under consideration; so in German, *geh zum Hecker*.

This explanation is not without support from analogy. The two goats—one offered in sacrifice to Jehovah, the other given over to perdition and forgetfulness—are similar to the two pigeons employed in the purification of the leper, one of which is sacrificed, the other flies away with the impurity and sin (Lev. xiv. 4—7). The notion that a sacrifice to Satan was here intended is without support. Such an impiety is immediately after expressly forbidden (xvii. 7), and is wholly repugnant to the principles of the Mosaic polity.

Bruce, in his *Travels* (iii. 781), relates a ceremony as practised by an ignorant tribe of Abyssinians, which is called to mind by facts connected with the scape-goat. After having once a year, on the first appearance of the dog-star, sacrificed a black heifer that never bore a calf, and having, at the end of certain ceremonies, eaten the carcase raw, they carry the head, close wrapt from sight in the hide, into a cavern which they say reaches below two fountains, where, without torches or other artificial light, they perform their worship, which all the natives are said to know, but no one to reveal; neither would any one report what became of the head. It would appear to be an offering to the spirit whom they suppose to reside in the river Nile, whom they call the Everlasting God and Father of the universe.

GOD (T. good), the great creating, sustaining, and governing Mind of the universe, is the idea around which revolves the entire circle of thoughts and feelings which enter into and constitute the religion of the Bible. In the clear, full, and truthful disclosures which that truly sacred book makes regarding God, is found at once its chief distinction and its highest merit; for here we find the Bible superior to all the sacred books of other nations, since in it the idea of God, so far as human conceptions may be supposed to do, corresponds with the august and awful reality, and is kept free from the mythological depravations and philosophical conceits that disfigure the representations of Deity prevalent in other ancient writings. The simple yet sublime account given in Genesis of the creation of the world, is sufficient in itself both to exhibit the Mosaic conception of God, and to prove its incomparable superiority over the polytheistic or philosophical views on the subject which prevailed of old. With the extension of men's knowledge of the universe, their idea of God must in modern times have become more comprehensive, but the change is a growth, not an alteration; the ground idea remains the same: Newton worshipped the Being whom Moses revealed, namely, the Great Spirit who called all things into existence.

Mingled with these sublime representa-

tions of God, are others in the Bible for which neither the Hebrews nor Moses can be considered responsible, and whose origin and prevalence are to be sought in the low and gross conceptions of semi-barbarous ages. In this matter, contrary to the general rule, the greater does not include the less; since the mind that could rise to the conception of God given in the first chapter of Genesis, was, by its very elevation, incapable of holding at the same time the purely material notions of the Deity which are found in some insulated passages. These passages prove nothing but the possible prevalence in the minds of the speakers of unworthy ideas of God, leaving the Biblical or Mosaic idea to be deduced from language expressly designed and fitted to set it forth, which is found in an abundance and variety that correspond with the importance of the subject. The tenor of this remark may throw some light on a notion which in modern times has found much acceptance, especially among German divines, namely, that the Biblical idea of God was gradually developed, rising by degrees into the grand thought of a Universal Creator, from the narrow view which regarded him as the God first of the family of Abraham, and then of the Jewish people. That the Deity is represented under these characters there can be no doubt. But this representation is justified by the peculiarly intimate moral relation into which God, for his own gracious purposes, was pleased to enter with the patriarch and his descendants, and by no means excludes that wider relation which he bore to mankind and the universe, as declared in the earliest of the Biblical records. Even if it could be proved that any one of the patriarchs or Hebrew worthies held the Deity to be exclusively their God, it by no means follows that the Bible is answerable for so limited a notion. Indeed, unless it can be proved that Genesis, instead of being the oldest book in the Hebrew Canon, is one of the most recent, the evidence afforded by its opening words as to the spirituality of the Biblical conception of God, must be held to prove that the purest ideas were prevalent in the earliest ages. This being the fact, it follows that the Biblical idea of God did not follow the ordinary process of social progress and moral development, but was an anticipation of men's knowledge many centuries before, in the natural order of things, such knowledge could have come into existence. Indeed, the Mosaic or Biblical conception of Deity is an anticipation of modern discoveries; for in truth may it be said that philosophy has never yet developed a loftier or more worthy idea of God than is found in the first chapter of Genesis. But what is such an anticipation, if not the special act of God in making himself known to man? Thus, on a primitive revelation rest men's conceptions of God

and their best means of progress. The history of man has a revelation for its starting-point. The cradle of our race was watched by the eye of Omnipotent Goodness.

It is by several names that God is spoken of in the Sacred Scriptures. These names are not unattended with difficulty, though in general they confirm the statements already made. One cause of difficulty arises when we attempt to determine the earliest conception of God by fixing on the earliest prevalent appellation. Here it is more easy to indulge in conjecture than to gain accurate knowledge. Nor is the question of great importance; for could we succeed in showing what idea was first held of God by any particular man or class of men, it would not follow that this was the earliest conception that existed, much less would the idea necessarily have the sanction of Moses or the religion of the Bible. What conception of God they set forth is made evident in the first page of that divine book.

The name which God in a peculiar sense vindicates to himself in the Old Testament, and for which the religion of Moses is answerable, we find declared in Exod. iii. 13—16. When about to go to Pharaoh in order to demand the liberation of the children of Israel, Moses, knowing that the Egyptian prince had 'gods many,' asked by what name he should speak to Pharaoh of the Creator? The answer had him say, 'I am hath sent me unto you.' The name, Jehovah, may have been expressly chosen because, at least, allied to one (*Jao*, compare the Latin *Jovis*) with which there is reason to believe the Egyptians were acquainted, and which probably was the denomination of a deity held by them in special honour. However this may be, 'Jehovah' has for its essential import the idea of *existence*, of self and necessary existence. Accordingly, we here find God described as the living one, in contradistinction to all the pretended divinities of idol worship (Deut. v. 26. Dan. vi. 26), the ever-existing source of life, who is, and who was, and who is to come, the Almighty (Rev. i. 8), the eternal and unchangeable Creator. The name of the Deity thus solemnly originated or adopted, has ever, among the Jews, continued to be held in the deepest veneration. They therefore, lest they might profane it, instead of Jehovah, used the word *Adonai*, or Lord. If, now, to this representation of God we add the emphatic words found in Deut. vi. 4—'Hear, O Israel, Jehovah our God is one Jehovah,' or, 'Jehovah is our God, Jehovah is one'—we learn that Moses taught his people the sublime doctrine that there is one self-existent Creator and Guardian of the universe, who alone is to be worshipped, served, obeyed, and loved. This is the fundamental truth of the religion of the Bible and of the Mosaic institutions. Such are the words which to the

present hour the Israelite repeats in his prayer morning and night—words which have often accompanied him to martyrdom, and which he piously pronounces on his death-bed. And to give effect, and, in the final issue, universal prevalence to the sublime doctrine that they teach, was the grand and the common aim of the law, the prophets, and the gospel, which will then only have their main purpose fulfilled when the sole Creator of heaven and earth shall be adored and obeyed in the heart and life of every intelligent creature.

In Gen. xvii. 1, God reveals himself to Abraham by a name, *shady*, which some hold to be the most ancient appellation of the Deity, and which signifies Almighty. Comp. Exod. vi. 3.

Ehi, which, according to Gesenius, comes from an obsolete root signifying 'strong,' 'powerful,' is a very common appellation of God (Gen. xxviii. 3; xxxv. 1); which, being probably derived from polytheism, denotes, as the Greek *theos*, a divine being, and is accordingly applied to the imaginary deities of heathenism (Dan. xi. 36).

Eloah—which some hold to be of the same root and signification as the preceding name, and others, deriving it from the Arabic, describe as signifying 'to be astonished,' 'to worship,' and hence the awful Being who is to be adored—is applied to Jehovah in the later, particularly the poetical books, being, as a general denomination, found in the plural form *Eloheem*. This plural form may be explained either as the plural of dignity, according to a rule of Hebrew grammar by which names denoting eminence are put in the plural number, or by the supposition that the appellation was borrowed from polytheistic usages of language. It is employed as a general term for the divinity, or what is divine. Hence are explained the forms, 'Jehovah God' (*Eloheem*, Gen. iii. 1), 'Jehovah God of the Hebrews' (Exod. iii. 18), 'Jehovah thy God' (Deut. xxvii. 5, 6; comp. Deut. vi. 4). As the radical idea of the word is either power or worship, it is applied to rulers and false gods (Exod. xxi. 6, 'judges.' Ps. xcvi. 7). In union with other words, it sometimes denotes what is very great; as in Gen. xxx. 8, 'great wrestlings' are in the Hebrew, 'wrestlings of Eloheem' (Jonah iii. 3).

There are some individual descriptions of God which merit attention, such as 'the Judge of all the earth' (Gen. xviii. 25), 'the God of the spirits of all flesh' (Numb. xvi. 22), 'Jehovah, God in heaven above and on the earth beneath; there is none else' (Deut. iv. 39; comp. xxxii. 39, seq.). The union of God's universal dominion with his special relation towards the Israelites, is well marked in Deut. x. 14—16. The continuation of the passage displays in a striking manner the moral attributes of Jehovah, as a Being 'who

regardeth not persons nor taketh reward; he doth execute the judgment of the fatherless and widow, and loveth the stranger in giving him food and raiment' (17—22). No language contains a more beautiful description of God in his moral relations to man than Deut. xxxii. 6, *seq.*, where the qualities of the Father, the Sovereign, and the Judge, are strikingly blended together (Ps. xxxi. 19, *seq.*; ciii.).

The fundamental conceptions of God which prevailed under the old covenant, passed as a matter of course into the new dispensation, which was its fulfilment (Matt. xi. 25. John v. 26; viii. 54). But the idea of God was more completely developed by our Lord and his apostles in that they set him forth as a Spirit (John iv. 23, 24); as an invisible Being (i. 18); as the 'Great First Cause,' having a necessary and independent existence (1 Tim. vi. 15, 16. John v. 26); as absolute perfection (Matt. v. 48; xix. 17); and finally, in regard to his dealings with men, as a Father, not so much in the Old-Testament sense of a master of a family, as in relation to the display of his own essential goodness (1 John iv. 8) in the redemption of the world, the highest proof of God's love (1 John iii. 1; iv. 9. John iii. 16), and in those providential arrangements by which, in his paternal goodness, he seeks to make all men wise, holy, and happy (Matt. v. 45; vi. 25, *seq.*; vii. 11. Luke xv. 11—32. 1 Tim. ii. 4).

Hence it appears that the idea of God which the Scriptures display is this—God is the self-existent, eternal, almighty, and merciful Spirit who made, fills, and guides the universe, who exercises a ceaseless government over all its parts, especially over the intellectual and moral world; which in various ways, but chiefly by his Son, he is engaged in raising into union with himself, and so into a state of perfect holiness and endless bliss. This description of God furnished by the sacred writings is their complete justification and their highest eulogy. Books which have conveyed to the world so grand a conception—conveyed it as their chief burden—conveyed it, not in bare and cold abstractions, but in history, biography, poetry and fact, in living and most touching examples, before all, in the life, teachings, and death of the Lord Jesus Christ—can have nothing to fear from small objections or the growth of intellect, since they confer on man the highest and noblest boon that it is possible for him to receive.

The Church of England, in its first Article, thus speaks on the point before us: 'There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this God-head there be three persons, of one sub-

stance, power, and eternity; the Father, the Son, and the Holy Ghost.' The last sentence contains a statement of the doctrine of the Trinity, which is held to be proved by these and other passages: Numb. vi. 24—26. Is. vi. 3. Matt. iii. 16, 17; xxviii. 19. 1 Cor. xii. 4—6. 2 Cor. xiii. 14. Rev. i. 4, 5.

GOG AND MAGOG (H.). The latter was a descendant of Japheth (Gen. x. 2). This relation would refer us to Europe for his place of settlement. In Ezek. xxxviii. 2, 3, we find Gog described as the land of Magog, and this Magog is the chief prince of Meshech and Tubal, and as a powerful leader, having under his command Persia, Ethiopia, and Libya, Gomer and all his bands, as well as the house of Togarmah of the north quarters (comp. xxxix. 1, 6, 11, 15). Such a warlike alliance as is here implied seems impossible; and the tenor of the passages suggests that the prophet under these names symbolised idolatry, having Gog and Magog as its head. The two words, from their agreement in sound, appear to have coalesced, being employed to denote the power of rude force employed by idolatry against the kingdom of God (comp. Rev. xx. 7, 8). Such a power was well represented by Gog; or the little known and barbarous races that inhabited the north quarters generally, that is, of Asia as well as Europe. Some writers have thought that the Caucasians were meant, and found some resemblance between the names. In Syrian and Arabian writers, Gog and Magog appear as the representative of the northern peoples, known only by fable. After the same manner, the name Scythians was employed in ancient times, and that of Tartars in the middle ages.

GOLAN (H.), a city and district in Argob, or the western part of Bashan. It was conquered by the Israelites, given to Manasseh, and afterwards assigned to the Levites (Deut. iv. 48. Josh. xx. 8; xxi. 27. 1 Chron. vi. 71). From this city came the name *Gaulanitis*, or *Gaulonitis*, which extended from the sea of Gennesareth to Hermon, now *Dekholan*. It contained the west of the plain of the Hauran, and was a part of the tetrarchy of Herod Philip, son of Herod the Great.

GOLD (T). See **IRON**.

GOLDSMITH, a worker in gold, stands for a Hebrew word, *tzaraph*, which, signifying to perform the operations of metallurgy, such as melting or founding (Jer. vi. 29), assaying (Ps. lxxvi. 10), refining (Zech. xiii. 9), also to gild or cover with gold (Is. xl. 19), shows in its several applications that the Hebrews were familiar with the science in question. Working in gold became a trade (Neh. iii. 81), which was encouraged by idolatry (Is. xlvi. 6). See **CARPENTER**.

GOLIATH. See **DAVID**.

GOMER (H.), eldest son of Japheth and grandson of Noah, is accounted the founder of the northern nations, the Cimmerians

(Cymri) and Celts, placed between the Borysthenes (Dneiper) and the Tanais (Don).

GOMORRAH (H. *a heap*), a city in the vale of Siddim, having a king named Birsha (Gen. xiv. 2), lying probably south from Sodom (x. 19), whose inhabitants were very wicked (xiii. 13), and which, with four neighbouring cities, was destroyed of God, probably by a volcanic eruption (xix. 24, 29). 'Gomorrhah' is used as a type of extreme guilt and an example of the Divine punishments (Is. i. 9, 10; xiii. 19. Amos iv. 11. Matt. x. 15).

GOOD, the great object of human desire, which has been diligently and anxiously sought in all ages and nations, now with only the glimmerings of half-awakened reason, now with all the resources of highly-cultured philosophy, and now under the guidance of common experience and practical good sense, is in the Bible set forth, under various forms, as the observance of God's holy laws, and, in such observance, the fulfilment of the great purposes of our being. In this, the correct view of good, the Sacred Scriptures present an exemplification of the claim to our reverence which they acquire by disclosing the true relations in which man stands to the Maker of the universe, whose will must be law to all orders of creatures, and obedience to whose will cannot fail to ensure their highest happiness. The question then arises, What is God's will? Here, in the main, there is no difficulty. The Universe, Providence, and the Scriptures, our own frame and capabilities, our actual condition and our prospects, combine to make God's will clear to every faithful learner. Obedience, then, to God's will is man's highest good as well as his first duty. Thus are duty and happiness identified. He that is in the way of duty is on the road to happiness. But there is a prominence given to the idea and the claims of duty which shows that we should seek first, not good, but the will and favour of God. As the source of evil is found in the predominance of man's passions over his judgment and his will, so the source of good is originally in God himself, and derivatively in the soul of man brought into accordance with the Divine will and purposes. Hence we may generally declare that man's will is the source of evil, and God's will the fountain of good. Accordingly, the universal diffusion of happiness is made coincident with the universal prevalence of the will and spirit of God. The citation of individual passages would give no adequate conception of the force of evidence with which these great truths are set forth in the Bible. We leave them as general deductions from the Scriptures, for the reader to consider and verify, referring merely in illustration to the following: Gen. iii. 3, 14. Deut. xxviii.—xxxi. Ps. xix. 7, seq.

GOSHEN, called also 'the land of Ramses' (Gen. xlvii. 11), the district forming the triangle bounded by the Mediterranean, the western arm of the Red Sea, and the eastern or Pelusiac arm of the Nile, commencing at Heliopolis, which Joseph assigned to his father for an abode, and in which the family of Jacob grew into a nation (Gen. xlv. 10; xlvii. 28, seq.). That the country which they actually occupied lay along the fertile banks of the Nile, probably from On to Pelusium, may be inferred from the way in which vegetable luxuries are spoken of as having been enjoyed by the Hebrews (Numbers xi. 5; xx. 5); and the flocks and herds which they brought with them would require the pasture grounds afforded by the more eastern parts bordering on the desert. A union of rich garden soil with downs and uplands would be afforded in Goshen, and prove for the Palestinian shepherds 'the best of the land' (Gen. xlvii. 6), while it would have the additional recommendation of allowing Jacob (xlv. 10) to be near his dutiful son Joseph, whose habitual residence was in the neighbouring city of Memphis. The proximity of this district to Palestine, which led to hostile movements between Israelites and Philistines (1 Chron. vii. 21), gives an assurance that we have in it the ancient Goshen (Exod. xiii. 17, 18), a conclusion that finds support in the Septuagint, the opinion of whose translators deserves great respect in whatever regards Egypt. Moreover, from Ps. lxxviii. 12, 43, it appears that Moses wrought his miracles in the land of Zoan, that is Tanais, which lay in the north-western part of the district. The Arabic translation also renders Goshen by Sedir, the name of a village which lay in the vicinity of Belbeis, near which may still be seen remains of the ancient Israelites in mounds, bearing the name of *Tell-el-Yatud*, or Jews' hills or tombs.

GOSPEL (T. *God spell*, 'God's announcement;' *verbum Dei*, or 'a proclamation of good') has for its Greek original a word, *euangelion*, which signifies 'the glad message,' that is, of the kingdom of God in Christ (Matt. iv. 23; comp. Luke ii. 10), 'the gospel of the grace of God' (Acts xx. 24), the great cause of God and Christ in this dispensation of grace (Mark viii. 35; comp. x. 29), the spiritual instructions thereby conveyed (1 Pet. iv. 17. 2 Cor. iv. 8). The word may also mean an account of the publication and progress of this good news (Mark i. 1). This is the import of the titles that stand at the head of what we term the (four) gospels, which, however, did not originate with the authors of those historical arguments, though we find the term very early; thus Justin Martyr uses these words—'the apostles have so handed down in the memoirs that are called gospels.' 'According to my gospel' (Rom. ii. 16) probably

means, 'according to my preaching of the gospel' (xvi. 25). The gospel is described and characterised by many epithets — as 'God's words' (John viii. 47), 'the faithful word of instruction' (Tit. i. 9), 'the word of the kingdom' (Matt. xiii. 19), 'his (God's) doctrine' (1 Tim. vi. 1), 'the words of this life' (Acts v. 20), 'the ministry (word rather) of reconciliation' (2 Cor. v. 19), all which terms serve to show to how great an extent recourse was at the first had to preaching the good news, or the announcement of it from the lips and from the heart. Other descriptive terms may be found in Acts xiv. 27. Ephes. iii. 2. 1 Tim. iii. 9, 16.

Much perverse ingenuity is employed by the Christian fathers in assigning reasons why the gospels are in number four; for instance, because there are four cardinal virtues, four quarters of the world, and four elements. Besides the four recognised by the church, a great number of other gospels were put forth by parties in order to sustain the particular views which they severally held. Thus Jerome tells us, 'By different authors were put forth the principles of different heresies, as that (gospel) according to the Egyptians, and Thomas, and Matthias, and Bartholomew, of the Twelve Apostles, and of Basilides, and Apelles, and the rest, whom it would be a very long task to enumerate.' See APOCRYPHA.

Properly, there is but one gospel; for, as the proclamation of divine truth by the great Messenger of the covenant, the gospel is necessarily one. But this unity, as it existed in the mind of Jesus and fell from his lips, could not fail to undergo modifications on being apprehended by inferior minds and recorded in argumentative narrations. Hence we have several records whence to learn the one gospel of salvation. From Luke i. 1—4, it may appear that in the first days there were current in the church many narratives of 'those things which are surely believed.' These, however, are now in number four. The unity thus in appearance lost, divines have endeavoured to restore by what are called Harmonies (Greswell's, Carpenter's, Robinson's), but with little success, since they have aimed at more than the facts of the case allow to be attained.

An analysis of the four gospels would satisfy the reader that whatever points of diversity they contain, still one and the same great personage is their subject, and that their several accounts are identical in the chief facts of his history, and vary only in accessories and colouring. The approximation made by harmonisers to a consecutive and uniform synopsis of the life of Christ has at least this merit, namely, that it shows how much unity prevails in the four narratives, and that the narrators drew their accounts from the same source, the living

Jesus, as seen, known, and reported by his disciples.

The attempt to form Harmonies of the four gospels has proceeded on the assumption that their writers undertook, under the guidance of inspiration, to compose in each case a history of Jesus the Christ. Like other assumptions, of which there are so many in theology, this has produced a plentiful crop of errors. It may not be easy to determine with strict accuracy what relation the four evangelists bear to each other, but the only way in which we can hope to arrive at the truth is by a careful perusal of the records themselves. Such a perusal gives no countenance to the assumption to which reference has just been made. On the contrary, there are evidences which show that the writers had severally their own points of view, as well as separate, if on the whole convergent, aims. In general, they proposed to set forth in evidence the claims of Jesus to the credence and homage of the human soul. But in pursuing this great purpose, they sought also to gain prevalence for that particular view of him which they had been led to form. Accordingly, Matthew, who wrote first, exhibits the conception of Jesus held by the Jewish, or Petrine, party in the church. In reply to this representation of Christianity, Luke exhibits the wider and nobler views entertained by Paul. Mark steps in as a mediator between the two, and offers the gospel in a later state of development, and therefore in a more cosmopolitan form. It is, however, to John, who did not write till near the end of the first century, that we must look for the highest conception of the majesty of the Lord Jesus and the spirituality of his kingdom. Under these circumstances, we are to expect, not a rigid uniformity, but variations and diversity. The gospels, as they actually are, present a view of the existing condition of the church as displayed in the epistolary writings. That condition was to a great extent one of internal conflict. A great question was at issue—was the gospel to be set free from the bonds of its Jewish parentage? Did justification take place by deeds of the law, as the Judaizers said, or by faith in Christ, as Paul maintained? The debate which proceeded in every part of the church, and has left permanent results in apostolic letters, could not fail to find utterance in gospels or argumentative narrations. Such utterance it did find. And in such an utterance we have the best guarantee of the independence and integrity of the evangelists, who, writing from their own individual convictions, have, as witnesses, left us compositions which bear, in the circumstances under which they were written, undeniable attestations to the good faith and competency of their authors. For evidence, instruction, and impression, far su-

perior is the actual divergence to one unbroken and lifeless uniformity, which, as being unlike any thing human, would excite our suspicions rather than stir our hearts. As things are, we possess the testimony of four truly independent witnesses, whose very disagreement attests the substantial reality of what they report, and the trustworthiness of the recorded testimony. So is the wisdom of Providence justified in its works!

The exhibition of the evidence on which rests this view of the mutual relations of the evangelists would require a volume, and we have only a few lines at our disposal. These we shall occupy in giving an instance in which Luke qualifies the statements and views of Matthew. The latter, with a Judaizing tendency, represents Jesus, who with him is the son of David and Abraham (i. 1), and king of the Jews (ii. 2), as not sent but to the lost sheep of the house of Israel (xv. 24), who are accordingly the children of the kingdom (viii. 12), whose bread it is not meet to take and cast to the dogs (xv. 26; comp. vii. 6), on which account the apostles were not to go to Samaritans or heathen (x. 5), and the coming of the Son of Man is not postponed beyond the time when they have gone over the cities of Israel (x. 23). And if foreigners are to partake in the gospel, it is as converts to a Jewish Christianity, sitting down in the kingdom with Abraham, Isaac, and Jacob (viii. 11); and only then are pagans to be invited to the supper when those who have been bidden prove unworthy (xxii. 5—10; comp. xxi. 43). In the final regeneration, however, when the Son of Man sits on the throne of his glory, he will have restored Israel in all its twelve tribes, who will be governed by the twelve apostles (xix. 28, 29; xxv. 31). Luke omits the passages that restrict the mission of the apostles to Jews, and that form the basis of Matthew's view. In opposition to which, he sets forth the rich man (the Jew) reduced to misery, and the beggar Lazarus (the heathen) raised to Abraham's bosom (xvi. 19—31); while a preference is given to Phœnicians and Syrians (iv. 26, 27), which immediately follows the declaration that Jesus is sent to all that suffer (18), agreeably to the angelic song which proclaims good-will to men without distinction (ii. 14), and to Simeon's declaration that Jesus was prepared before the face of all people, a light to lighten the Gentiles, as well as the glory of Israel (31, 32). In consequence, the heathen are set forth in a favourable light; for instance, the centurion (vii. 2, *seq.*; comp. Matt. viii. 5, *seq.*), Pilate (xxiii. 4), the good Samaritan (x. 33, *seq.*), of whose race lepers are healed by Jesus (xvii. 11, *seq.*; see 16—19), and his genealogy is traced beyond the heads of the Jewish nation to God himself (iii. 38; comp. Rom. xi. 2 Cor. iii.).

The general differences that prevail in the gospels have caused them to be placed in two classes: I. Matthew, Mark, and Luke, called the synoptical (having the same view) gospels; II. John, whose gospel is distinguished from the others by its reflective character. The recorded facts had passed into the mind of the writer, been carefully studied, and, when at length fully imbued with his views, were put forth in such forms and colours as, in the use of the best means he could command, had approved themselves to his judgment. The synoptical gospels also, bearing traces of the minds by which they were produced, have less of a philosophical tone, being, to some extent, unconscious reflections of the image of Jesus from the surface of minds more given to observe and report than reflect, scrutinise, and speculate. The synoptical gospels confine the public history of Jesus before his sufferings to his abode in Galilee, while John includes visits to Jerusalem. The accordance of the first three gospels with each other lies not merely in the events, but the manner of writing, and even the words. The last point of agreement has occasioned much discussion among critics, who desired hence to ascertain the manner in which the three gospels came into existence. Though a knowledge of the original is requisite for a full understanding of the facts, yet some idea may be formed from the English version. We give some instances, I. of a verbal agreement between the three: Matt. ix. 15, Mark ii. 20, Luke v. 35; also Matt. xvi. 28, Mark ix. 1, Luke ix. 27; II. between Matthew and Luke: Matt. iv. 5, Luke iv. 9; Matt. iv. 10, Luke iv. 8; Matt. vii. 5, Luke vi. 43; III. between Matthew and Mark: Matt. xv. 8, Mark vii. 6 (both taken from the Septuagint); Matthew xxvi. 55, Mark xiv. 48; IV. between Mark and Luke: Mark vi. 41, Luke ix. 16; Mark xiv. 15, Luke xxii. 12. To explain this relationship, these theories were put forward: I. either one evangelist borrowed from another; II. all three drew from a common source; or, III. in the use of this source the one availed himself of the other. This hypothesis, which took its rise with Herder and passed through the hands of Eichhorn and Marsh, has for its basis an unsupported supposition of the existence of a Hebrew (Aramaic) original gospel, translated into Greek, and led to a degree of complexity that sufficed to expose its untenableness. The supposition of a spoken original is more in agreement with the condition of the early church. The gospel was originally preached, not written. With men who were full of the Holy Spirit, and expected the immediate appearance of their Lord, writing at first was not likely even to occur as an idea. But the words of Christ would live in their hearts and give rise to a two-fold line of

transmission; I. Aramaic, for inhabitants of Palestine and Syria; II. Greek, for the rest of the world. With the progress of events the second gained the upper hand, till it became the only one, for in Greek did the preaching of the gospel convert the world. Hence there arose a new dialect, made up of Jewish and Greek influences, and employing the Greek letters or tongue. The oneness of the subject-matter would occasion uniformity of expression, which was rendered the more easy, if not judged indispensable, in consequence of the sanctity and predominating influence of the Great Master's mind: hence there arose a kind of stereotyped sacred language. This view involves a sufficient degree of fixedness in the original of the gospel histories to be one cause of the actual unity and agreement, while it allows such a yieldingness and elasticity as would in part occasion the divergencies, which, after all exaggerations have been disallowed, are still considerable.

When, however, after the death of Christ, his religion began to spread, and, in the delay of his second appearance, there arose a feeling of want for sketches of the life and the deeds of Jesus, individuals, most probably apostles, made such outlines, which by degrees came into circulation among believers, being communicated from fathers to sons, and from one member of a church to another. In point of time, probably several of these were produced together; since the feeling was general, and the requisite ability in possession of many persons. When thus published, these documents were subjected to the spontaneous and inevitable criticism of members of the church who had seen the Lord and heard the gracious words that fell from his lips. Corrections and additions were made, till at length a certain fixed form of both doctrine and expression, as emanating from Jesus, and a certain fixed form of narrating events performed by him, came gradually into existence. But as the church spread, and since in these days intercommunication was difficult, there arose in different parts different modifications of the common form, which, retaining much of the identity of expression, deviated more or less in accessory circumstances.

There thus in early days arose several narratives belonging to a common family, each received in particular circles, and, while agreeing in the main, departing from each other in minor details. This view has solid historical support in the prologue to Luke's gospel (i. 1—4), where we find that before the composition of Luke's narrative, *many, from the reports of eye-witnesses*, had drawn up declarations of the events accomplished in the promulgation of the gospel. The passage teaches these things, namely, that the original source of the gospels was verbal testimony, which gave rise to several

written narratives; these were known to Luke, but not considering any one of them perfect, that evangelist wrote his work, after a careful study and comparison of these and other authorities. Hence in kind the sources of our gospels were two, in number many, yet all agreeing in substance. Such was the state of the gospel history from the days of Christ up to about A.D. 70.

It may not be easy to fix the exact date of the gospels. Two extremes, however, may be ascertained. These narratives could not have come into existence either before the middle of the first or after the middle of the second century. This being established, we ascertain the century within which they first appeared, and so arrive at a conclusion which suffices for all practically important purposes, and can declare that the accounts we possess of the life and deeds of Jesus appeared immediately after the recorded events took place. If, now, we fix the crucifixion at A. D. 30, we have at one extremity of our limit twenty years to account for. Considering the ideas that prevailed in the infant church, and the unliterary character of its chief members, we are warranted in declaring that this period was of a character to render the composition of any thing resembling history all but impossible. The other extreme, the middle of the second century, is easily determinable. At the end of that century, we know from Irenæus (born not later than 140 A.D.), Clemens of Alexandria (flourished *cir.* 180 A.D.), and Tertullian (born *cir.* 160), that our gospels were generally acknowledged in the church. Such acknowledgment was a work of time, especially as it was made by parties of diverse opinions, not excluding those whom the church branded as heretics. But there are witnesses, belonging to different parts of the world and different parties, who carry the canonical gospels back into the first century, and place them at least near the apostles. Even the opponent of Christianity, Celsus, and the heretics, Marcion, Valentinus, Basilides (140), knew our gospels and did not contest their genuineness, but merely their credibility. The undesigned evidence of Justin Martyr (born 80, died 180 A.D.) is of great weight (see i. 277). The evidence of Justin is the more forcible because he did not recognise in the gospels the quality of inspiration, which he held belonged solely to the prophets; for the great use he makes of them in his polemical and philosophical writings, shows their prevalence and the high estimation in which they were held. The way in which Justin speaks of the sources of his information is so remarkable, and seems to us, with other facts, to show so clearly that these sources were our gospels, that we shall here put down a literal translation of some of the passages:—'For the apostles have so handed down in the

memorials produced by them, called gospels: 'both the memorials of the apostles and the writings of the prophets are read' (in the church meetings), 'as those who have written in memoirs all things respecting our Saviour have taught: 'which things are also written in the memoirs of the apostles: 'for in the memoirs which I affirm to have been drawn up by his apostles and those that followed them.' Less frequently does he speak of a single gospel; thus, 'in the gospel it is written: 'the commands in what is called the gospel.' The usual import of the term seems to be, 'the collection of the gospels.'

These facts are of great importance. They show us beyond the possibility of exception that, in substance, the facts and doctrines of the gospel were the same in the days of Justin that they are now. There undoubtedly existed in his time a sphere of gospel truth which was generally received by those best fitted to know its value, on which the infant church was founded and modelled, and in which we still find the substance of our present gospels. This gospel was recognised, moreover, as having an apostolic origin; and from the simple fact that early in the second century it was generally received and appealed to as of authority in doctrine and morals, it must for many years have existed in a concrete and uniform shape. How these things could have been, had not Christianity had the origin ascribed to it in the New Testament, we are unable to conceive. The beginning of the second century is as early as we could expect these written memorials to have gained general acceptance; and the circumstance that at that time, in the midst of different opinions and conflicting interests, they were very widely received, suffices of itself to vindicate the historical credibility of the great facts of the gospel. Let it be observed that we speak now not of the authors, but the contents, of our evangelical narratives, and rather of the substance of those narratives than their details and accessories. And we say that the substance in question is ascertained and even preserved to us as of apostolic origin and as of historic validity, by Justin Martyr and writers of the same age.

This point is of so much consequence, that we shall here put down admissions made by Strauss in his celebrated *Leben Jesu*, the rather because we shall immediately have to recur to them in speaking of his theory, which, with developments made by his scholars, is the last form in which infidelity has assailed the gospel. Strauss, then, admits—'We learn from the works of Irenæus, of Clemens Alexandrinus, and of Tertullian, that at the end of the second century after Christ, our four gospels were recognised by the orthodox church as the writings of the apostles and the disciples of the apos-

les, and were separated from many other similar productions as authentic records of the life of Jesus.' 'These accounts do not reach further back than the third or fourth decade of the second century.' Yet Strauss refuses to receive the gospels. Why? In truth, from being led by a system of pantheism (see *ATHEIST*) to believe in nothing higher than nature, and, consequently, to regard miracles as an impossibility, and narratives of miracles as something for which an earthly origin must have existed and may with care be found. Beginning with this presumption against Christianity, he finds every account which has a miraculous element incredible to such an extent, that this element by itself is sufficient to satisfy him of its unhistoric character. With this preliminary conviction, the work which he had to accomplish was this—to account for the rise and spread of the gospel apart from miraculous assistance. It has been somewhat superficially declared that Strauss had done a service to Christianity by destroying Rationalism. It is, however, not Rationalism, but the rationalistic mode of interpretation, which, while admitting the miraculous narratives, sought to explain the miraculous facts from purely natural causes, that his work has effectually exploded. The system of Strauss, especially as carried to its full extent by others, is a pure system of naturalism, which knows in the universe nothing superior to man, and teaches no higher religion than the deification of self and the worship of genius.

The theory which Strauss has advanced in order to account for the origin of the gospels and of Christianity, is as follows:—There existed in the time of the emperor Tiberius a Jew, by name Jesus, born at Nazareth, who, having for some time lived in Galilee, became a scholar of John the Baptist. When, in the hazardous work of preaching repentance, John had been cast into prison, Jesus, on independent grounds, undertook a similar task, aiming to produce a moral reformation among the people; and, being possessed with the superstitious notions of the day in regard to miraculous aids, he expected a divine interposition by which Israel would be set at liberty and David's throne restored. This view, set forth by Jesus, found acceptance in the long-cherished expectations entertained of the coming of the Messiah, so that at last the question arose among the people that Jesus might himself be the Messiah. To this notion Jesus was at first opposed, but by degrees he fell in with the popular opinion. Meanwhile, the authorities of the land regarded him with aversion and sought to compass his death. Jesus knew their fell designs, but found comfort and support in the sufferings of prophets, and, after their example, persevered in his teachings, till at last he was

apprehended and put to death. As soon, however, as his disciples had recovered from the dismay into which the fate of their Master had cast them, they set about attempting to explain the contradiction which presented itself between their conception of Jesus as the Messiah and the termination of his career. In this state of mind they turned to their Scriptures, and found that the Messiah was to suffer and die before he entered into his glory. Jesus had been slain, but then was not extinct. He had entered into his glory and would appear again. With these ideas working in their minds, they believed that they actually saw him, the illusion being aided by the excitable imaginations of females, and the possible appearance in their circle of some unknown person. Thus arose a conviction that Jesus had risen from the dead, and the foundations of the church were laid. For, pursuing the same process in transferring to the person of Jesus facts and passages found in the Old Testament and held to refer to the Messiah, the first believers unconsciously made out of the few facts which constituted his real history, a full, detailed, but incongruous and, being fraught with miracle, incredible history, which, growing as it passed from mouth to mouth, was at length set down in writing, and, somewhere about the middle of the second century, took a permanent shape in our and other gospels. Christianity has thus an historical basis and a mythical development. The gospel, as now found in our evangelical narratives, was produced by the church out of a few ordinary facts, the Jewish Scriptures, and the false notions of the day, by the action of the minds of disciples of Christ, familiar with those Scriptures and actuated by those notions. Whatever, according to the books of the Old Testament, they conceived the Messiah was to be and do, that the disciples ascribed to Jesus; and this they did in good faith, and even unconsciously. The integrity, however, of the first Christians thus preserved by Strauss, others, following the course marked out by him, have not hesitated to disallow; and Bruno Bauer, a theologian of Tubingen, whom, in the Latin Preface prefixed to the English translation of the fourth German edition of his *Leben Jesu*, Strauss speaks of as having carried forward and improved his system, regards the gospels in general as mere fictions, thereby making their composers into cheats.

This is the character, and this the result, of what has been termed the theory of myths, or the mythical theory. A myth, then, is the unconscious formation into the shape of an historical narrative of heterogeneous elements supplied by a very small portion of fact, social anticipations, and religious recollections. Such, at least in substance, is the myth which Strauss had before his

mind; for in truth, the case that he supposes cannot be made general, since it is wholly without a parallel in the history of mankind. And this at once furnishes a strong objection to his theory. The reality of such a state of things and such a process as he supposes, he cannot find in any nation, ancient or modern. If it ever existed, it existed alone in Judea. His method, therefore, is not a fact, but a theory. We do not deny that mythologies have arisen, but that mythologies have arisen of a similar character, made up of similar elements, in a similar age, and leading to similar results. This denial is unquestionable, and in consequence the theory has no support in general history, represents no actual reality; and, before it can be applied in explaining the phenomena in question, should be proved, which is impossible, to have an independent existence. How purely it is a thing of Strauss's own mind, is sufficiently shown by the fact that his successors have mutilated his hypothesis by, among other things, denying that the idea of a Messiah, which lies at the foundation with Strauss, prevailed in the mind of the Jewish nation at the advent of our Lord.

It is obvious also that the theory is not only gratuitous, but arbitrary. Look at its historical element. Why so much of the gospel-facts taken, and only so much? Why any, if not all? If the evangelists are true reporters, their report is in general to be taken; if false, it is to be repudiated. No one has a logical right to use their testimony only so far as suits his own purpose. As a whole their narratives must be taken or rejected. If the history affords a solid foundation for the Straussian theory, it affords a trustworthy basis for much more. If it proves that Jesus lived at Nazareth, it proves also that he arose at Calvary and ascended at Olivet. If it is not sufficient to exhibit him as the Saviour of the world, neither can it avail to satisfy any impartial person that he was a rabbi, a reformer, or a self-deluded Messiah.

The process of mind which the theory imputes to the disciples is not only unsupported by actual facts, but incompatible with the known principles of human nature and the moving causes of great social and religious changes. It may be laid down as indubitable that no such change ever took place apart from some strong and well-defined conviction. Such a conviction is not to be found in this theory. It was only towards the end of his brief ministry that Jesus himself came to think himself the Messiah, and that thought found its origin and support rather without than within his own mind. From him, when once entertained, it may have been communicated to others. But so superficial and feeble was it, that his apprehension, trial, and death, bore it into the air whence it had come. The notion was gone.

Facts had shown its fallacy. The dead Jesus was not the triumphant conqueror. Common sense would say that it was now all over with Jesus and his cause. People who had been so grossly disappointed were little likely to practice a deceit on themselves in the very same thing. Yet this—as Strauss would have us believe—the disciples did. Knowing Jesus to be dead, they believed him to be alive. And this belief in him as a spiritual head they drew from those Scriptures which to them set the Messiah forth, whether suffering or triumphant, still as a temporal and earthly prince. The idea of a spiritual Messiah they had not when Jesus was with them, nor when he was laid in the tomb; but some way, we know not how, they got this new conception of the Scriptures, against which their nation has protested for nearly 2000 years, all of a sudden, without any earthly cause, and with only such suggestions as the cross and the tomb might originate. In a word, the disciples had to make the idea without any suitable elements of thought. This they could not do. In truth, Strauss cannot, with his theory, give the disciples this new interpretation of the Scriptures, nor in the minds of his followers raise Jesus from the tomb. And unless he can effect both these impossibilities, he has not a foot of ground on which to build the infant church. In something, some power, that church must have had an origin. The mythical theory has no conviction whatever to offer, out of which it could have sprung. In truth, according to that theory, the disciples made the conviction, rather than the conviction the disciples; in other words, disciples existed when there was nothing to learn, and believers began to preach before they had aught to receive or propagate. At the best, their sole warrants were their own narrow, superstitious, and teeming fancies. Out of misinterpreted writings and bewildered imaginations they constructed those convictions, in the gratuitous assertion and support of which they left their homes, braved persecution, incurred obloquy, bore chains, scourging, hunger, thirst, and toil, and finally, suffered death. And yet, all the while that they were guilty of this insane conduct, they preached and gave to the world the purest and highest system of moral wisdom which it has yet received.

We need say no more to show the untenableness of the mythic theory in regard to the origin of what we revere and love as 'the glorious gospel of the blessed God.'

Nor is the theory more successful in explaining the origin of the evangelical narratives; for unless these are substantially historical, their reception at the period defined by Strauss is incredible. That period, it will be remembered, is about the third or fourth decade of the second century, say A.D. 140. At that time our gospels were generally re-

ceived. Now, authority is of slow growth, especially in a period in which communication is slow. Many years must have elapsed before one gospel could have been even known in all the churches. After it was generally known, a longer time would be requisite for it to gain acceptance. The process would be both complicated and protracted when four gospels had to acquire authority in the Christian world at large, especially as other writings of a similar character, and bearing the same title, were current. Not easily nor soon could men's minds settle down into a firm conviction that these four alone were to be received, and received as of authority. At the very least, half a century must be allowed for the completion of this delicate and lengthened process. But if we deduct 50 years from 140, we have 90 left, and thus are fairly brought into the first century. Now, John is believed to have lived till A.D. 100; and so long as any one lived who had seen the Lord Jesus, there was a sufficient guarantee against the universal corruption of the books. But not to insist on this single fact. Our Lord's crucifixion may, with sufficient accuracy for our present purpose, be fixed at A.D. 30. If, then, we reckon as the term of human life threescore years and ten, we find that men of his own age would be alive in A.D. 70, and children of these would survive the century. Considering how much it was the habit with Jewish parents to communicate to their children their own religious knowledge and convictions, we cannot but believe that the second generation were well fitted to discriminate between history and myths, truth and fable, in the written narratives of the great Teacher's life. It is also inconceivable that, with the ability, they should not also have the will, to put away and explode '*cunningly-devised fables*,' which brought them only ignominy, peril, torture, and earthly ruin. But of those who saw the Lord, some were younger than himself. At twenty, a Jew was judged competent for the ordinary duties of a citizen. It is, therefore, quite possible that many who had seen and heard Jesus in their youth lived on to near the termination of the century, being when they died some 80 or 90 years of age. These persons were contemporaries not only of Jesus, but of those who composed our gospels, which we have seen must have been in existence, at the latest, somewhere about A.D. 80 or 90, and their authors had in all probability spent years in the requisite inquiries, investigations, and labours. The gospels are thus brought into the apostolic age, and even carried back to the times of Jesus himself.

The men of whom we have just spoken, as Christians, believed in the facts before they believed in the record. The contents of the gospels, therefore, existed before the gospels themselves. Hence, considering the

first disciples as witness and judge, they gave the deposition, attested the record, and pronounced it true. In other words, the facts produced believers, believers produced testimony, and testimony produced the gospels. And the whole of this natural and satisfactory process took place within the life of some who had had personal intercourse with Jesus, or, at the furthest, with the children of the generation who were his contemporaries. The mythic theory requires us, on the contrary, to hold that these men first took the fanciful creations of their own minds for facts of which they had had personal experience; and then, having deluded themselves, recorded the delusion, for the misinformation of others who were foolish enough to receive the incongruous mass; while both deceivers and deceived had nothing to gain, but all to lose, and actually did lose their good name, their property, their lives. With such clouds of vapour as this, according to Strauss, was heathenism overturned and Christianity established.

These considerations are not diminished in value if we cast back a glance into the intellectual condition of the church. During the greater part of the last two-thirds of the first century, a severe controversy was carried on in the bosom of the church between two parties, the Jacobian or Petrine and the Pauline. A Judaical and a universal Christianity were at issue. The struggle, which was the chief source of Paul's troubles and the occasion of his imprisonments, if not his death, went on in every portion of the infant church. There can be no doubt that a sufficient degree of diversity on this fundamental point existed to prevent the general reception of gospels which, whether intentionally or unintentionally, were in substance falsified. Had a mythical gospel originated in Jerusalem, it would have found no acceptance at Antioch, still less at Corinth. The Greek elements in the church which favoured the liberal view of Christianity, would look with extreme jealousy on the predominance in any writing of Jewish influences, and, with all the argumentative dexterity of the Greek mind, be prompt to expose pretensions that arose out of Jewish sympathies and misconceptions. Indeed, while the theory of Strauss fails to explain how the Jews could succeed in duping themselves, it has not a word to offer in the way of showing by what process the Gentiles were converted to Christ, or how, when so converted, they continued in bondage to Jewish fancies, at the very time when, under the leadership of an apostle, they were manfully combating Jewish narrowness. Compositions which came out of such a strife with a recognition on the part of the two antagonists, must have had, and must still retain, valid claims to historical credibility.

GOURD (F. from the Latin *cucurbita*),

the fruit of the cucurbitæ, such as the melon and pumpkin, which grow luxuriantly and are highly valued in hot climates. In Scripture (Jonah iv. 6, 10) we read of a gourd, *kikayon*, which God caused to spring up in a night, that it might be a shadow over Jonah's head; and 'God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.' The disputes which have been maintained as to what plant this was might have been spared, had it been considered that, as being in its whole history preternatural, the gourd of Jonah is not to be looked for among the ordinary productions of nature. If, however, any one plant may be considered to have a preference, it is the *ricinus communis*, or *palma christi*. A different plant is meant in 2 Kings iv. 39, by 'wild gourds' (rather, 'wild cucumbers'), the produce of a 'wild vine.' Opinions differ, but the more probable makes the plant to be the *cucumis colocynthis*, which bore the name of wild vine from the shape of its leaves and climbing nature of its stem. It seems, however, strange that Elisha's servants should have gathered for eating a vegetable that they did not know (39), especially when it appears that the (probable) fruit of this vegetable (in the original *paknoth*) was employed as an ornament in the cedar carvings of Solomon's temple (1 Kings vi. 18).

GOZAN, a district or river lying in the north of Mesopotamia, whither captured Israelites were transported. In 2 Kings xvii. 6, xviii. 11, the places are named as 'Halah and Habor, by the river of Gozan' (Harah is added in 1 Chron. v. 26). The words may probably be rendered, 'Halah and Habor, the water or river of Gozan,' making Gozan a district, and Habor the river by which the district is watered. In Is. xxxvii. 12, Gozan is mentioned as a country, confirming the view we have given. This Gozan some find in the modern *Kauschan*, called by ancient geographers *Gauzanitis*; and the Habor has been considered another form of the name Chebar, or Chaboras (Ezek. i. 1, 3), the modern Ras el-Ain, a river which, rising in the north-eastern mountains and falling into the Euphrates at Circesium, waters a great extent of country, and divides Northern from Southern Mesopotamia.

GRACE (L. *gratia*, 'favour'), from the Greek *charis* (hence 'charity,' see the article) signifies that quality which spontaneously promotes happiness, and hence a benign disposition, particularly as seen in the bestowal of favours; pure, unprompted goodness and love. In Luke ii. 40 we read, 'the grace of God was upon the child' Jesus; imparting to him what Josephus (Antiq. ii. 9, 6) terms 'child-like grace,' or loveliness. Similar in meaning are 'the gracious words' (literally, 'words of grace') which proceeded out of his mouth when the child had become a

man (Luke iv. 22; comp. Ephes iv. 29, and Col iv. 6). Hence that favour which lovely qualities conciliate (Luke i. 30; ii. 52. Acts iv. 33), and the display of favour to others, pardoning mercy, spontaneous goodness. Accordingly, 'grace' denotes the love of Christ to man (2 Cor. viii. 9); the unpurchased benignity of God (1 Pet. v. 10), particularly as exhibited in the redemption of the world by his Son (Ephes. ii. 8. Rom. iii. 24); the system of mercy and pardon which the grace of God established in Christ (Rom. vi. 15); the happy condition of those who enjoy its benefits (Gal. v. 4); the benefits themselves, or the gifts of the Holy Spirit working in the human soul (John i. 14, 16), 'grace for grace'—rather, 'grace upon grace,' 'a succession of favours' (2 Cor. ix. 14. 1 Pet. iv. 10); and their consequence in everlasting salvation (1 Pet. i. 13; iii. 7).

GRAPES. See VINE.

GRASSHOPPER, (T.), a species of insect which belongs to a section of the *orthoptera*, denominated by Latreille, *Saltatoria*, 'jumpers,' on account of their power of leaping, for which their structure fits them. In the Linnæan system they belong to the family *Gryllus*, which contains many species, from the common grasshopper to the devouring locust of the East. In all stages, from the larvæ to the perfect insect, locusts are herbivorous, and do great injury to vegetation. Without greatly straining the imagination, they may be considered as resembling horses on a small scale (Joel ii. 4. Apoc. ix. 7). Springing forth, especially in dry seasons, from eggs laid in the earth (comp. Amos. vii. 1), they come with the wind (comp. Exod. x. 13) from Arabia into Syria and Palestine, in thick cloud-like swarms (comp. Judg. vi. 5. Joel i. 6. Jer. xlii. 23), which at a distance throw a yellow colour on the heavens, but when they draw near cause darkness (Joel ii. 10), and make a fearful rush (ii. 5. Rev. ix. 9). They cannot be hindered from alighting where they please, though even soldiers have been employed against them (8). Often they lie on each other yards deep, concealing the ground from the eye, and in a short time devour with their sharp teeth (Joel i. 6) every thing green (4), especially leaves and grapes, barking trees (7), and eating, this kind one part, the other another part, of the vegetable productions (4). When they have converted a garden into a desolate wilderness (ii. 3), they depart, leaving behind them their eggs and ordure, which prove frightfully offensive (ii. 20). They observe when on the wing a fixed order, flying in different columns, only by day; in the evening they alight, but fly away in the morning (Nah. iii. 17), mostly towards the north, in a straight course, from which nothing can turn them aside, for they climb walls and enter houses (Joel ii. 7, *seq.*), consuming even the wood-work, as

we learn from Pliny. Their destruction is occasioned by a bird, or by the sea, on which, being soon worn out with flying, they pitch as if on dry ground. They are then cast on the shore, where they rot and infect the air (Joel ii. 20). Several kinds the Hebrews were permitted to eat (Lev. xi. 22), though they do not appear to have become a favourite article of food (Matt. iii. 4). Other oriental nations of old ate grasshoppers and locusts, as do moderns in the East, where some sorts are regularly brought into Arabian markets. They were boiled or roasted, and eaten with butter and salt. They have the taste of crabs. See CANAAN, p. 258. Though so formidable in a body, they are individually small, and are in consequence used as a type of weakness and insignificance (Is. xl. 22).



THE LOCUST, FROM THEBES.

'The locust is fierce, and strong, and grim,
And an armed man is afraid of him :
He comes like a winged shape of dread,
With his shielded back and his armed head,
And his double wings for hasty flight,
And a keen, unwearied appetite ;
He comes with famine and fear along,
An army a million million strong ;
Like Eden the land before they find,
But they leave it a desolate waste behind.'

Joel speaks (i. 4, *seq.*) of a dreadful visitation of these destructive creatures, employing names for them which it is now difficult to discriminate. The fourth verse is thus rendered by Henderson (Minor Prophets):

'That which the gnawing locust hath left,
The swarming locust hath devoured ;
And that which the swarming locust hath left,
The licking locust hath devoured ;
And that which the licking locust hath left,
The consuming locust hath devoured.'

In Eccl. xii. 5, the grasshopper is mentioned as being a very light object, yet, light as it is, proving a burden to the weak and broken-down old man.

Tischendorf (Reise, 1846) thus speaks:—'Locusts lay in numerous little swarms upon the bushes of the desert, and fluttered before our eyes, if we approached, like light clouds. Those which I saw in the Arabian desert, near the Red Sea, were probably of that species which Shaw and Morier have described. They were of a shining yellow as to the legs and body (which was about three inches in length), and they had brown-speckled wings. But I met, in Palestine and Syria, with a species which was a little smaller, and of a grey and light red colour. When they flew, they diffused with their under wings a reddish glimmer. They did not allow themselves to be easily caught; they

were strong and nimble. Just lately, for the first time, has Egypt again had to suffer from a plague of locusts. Mohamed Ali offered a small sum for every basket which was brought filled with these animals, and this proved an excellent remedy for the evil. The visits of the locusts have also an agreeable point of view, for they are eaten with a relish by many orientalist— for example, by the Arabs and the Persians. There are many ways of preparing them. They are used fresh as well as salted, or (as is most usual) roasted. When roasted, they are sometimes seasoned with salt and spices, sometimes mixed with rice and dates. Their flavour is described in different ways. It seems most to resemble that of the lobster. Notwithstanding, the peasants cannot be blamed for meeting with noise and cries a caravan of these hostile guests, coming on the wings of the east wind (which Moses mentions in his account of the Egyptian plague of locusts), by which means they sometimes prevent their settling on their gardens, fields, and plains. They also consider it a crime to catch the beautiful golden yellow bird Samarmar, which eats locusts with a still greater relish than the Arab. But the Lord now, as in Pharaoh's time, sends the surest and strongest destroyers of these animals in his winds, which drive the troublesome swarms into the sea; the south and south-east winds particularly, into the Mediterranean. And in swimming, the locusts are no heroes.'

GRAVE and GRAVECLOTHES. See BURIAL.

GRAVE — GRAVEN IMAGE, stand for Hebrew terms meaning to cut from, hew (Exod. xxxiv. 1), carve, or work with the chisel into shape, and specifically into the human shape, as representative of the Deity. Such impious labour the Israelites must often have seen in Egypt, where carved gods were numerous, and the monuments still exhibit sculptors at work.

But Canaan (Deut. vii. 5) and Babylon (Jer. li. 47), as well as Egypt, worshipped graven images, a practice which was rigidly interdicted to the Israelites (Exod. xx. 4. Lev. xxvi. 1. Deut. xxvii. 15).

GREECE, Græcia, Hellas, whence Hellenes, the name by which the Greeks denominated themselves, is in Hebrew (Gen. x. 2) called Javan, which may probably be recognised in Ion and Ionia (Is. lxvi. 19. Ezek. xxvii. 13, 19. Daniel x. 20; xi. 2. Zech. ix. 13). In Elisha, a son of Javan, has been recognised the representative of the southern part of Greece, particularly the Peloponnesus. The borders of Greece varied at different periods. In the time of Christ, Greece comprised, I. Hellas, or Middle Greece, that is, the countries of Megaris, Attica, Bœotia, Phocis, Locris, Doris, Ætolia, and Acar-

nanian, now termed Livadia; II. the Peloponnesus, comprising Corinth and Sicyon, Achaia, Elis, Messenia, Laconia, Arcadia, and Argolis; the present Morea. This entire country bore the name of Achaia (see the article), taken from the most northern district of the Peloponnesus, so named in Acts xix. 21. Rom. xv. 26. By 'the king of Grecia' (Daniel viii. 21) is meant Alexander the Great. See ALEXANDER.

Greeks, the inhabitants of Greece, who were at an early period brought by commerce into connection with Phœnicia and the islands lying off the coast of Palestine, which had, in consequence, a Greek as well as a Phœnician population. Hence the Greeks, especially those of Asia Minor, the Ionians (Javan), soon became known to the Hebrews. In consequence of the victories of Alexander, persons of Greek origin were diffused through Western Asia, into which they introduced their language, customs, and religion. These, as belonging to a conquering people, gained predominance, causing the names Greeks and Grecian to be applied to the Greek settlers in Asia; so that the 'kingdom of the Greeks,' in 1 Macc. i. 10 (comp. Joel iii. 6), means the dynasty of the Seleucidae (see ANTIOCHUS); and in the New Testament, when religious things are spoken of, the epithet Greek does not differ much from that of heathen (Acts xi. 20; xix. 10), and forms the ordinary antithesis to Jews, so that the two sometimes signify men in general (Rom. i. 16. 1 Cor. i. 22, 23; xii. 13, in the original, not 'Gentiles,' but 'Greeks.' Gal. iv. 28). This contrast had a more restricted meaning, for Greek was a name applied to one who, being by birth a Greek, had become a Jew in religion; also to Jews, and Christians converted from Judaism, who lived in Greek cities, and had more or less contracted Greek manners. This variation in its import makes the exposition of the epithet in some cases difficult. 'Greek' and 'Grecian' in the New Testament must be distinguished. The first represents the word *Hellen*, the ordinary term for Greek, and so rendered in John xii. 20. Acts xvi. 1; but 'Gentiles' in John vii. 35, that is, proselytes to Judaism living in the Greek cities of the Roman empire, who were numerous (Joseph. J. W., vii. 3, 2; Against Apion, i. 7). The 'devout Greeks' of Acts xvii. 4, were Greeks converted to Judaism, and so styled 'worshippers' (of God). In 1 Cor. i. 22, the name 'Greeks' has a reference to the intellectual culture for which Greece was famous. Hence the antithesis 'Greeks and Barbarians'—an antithesis which is expounded by the ensuing words, 'wise and unwise' (Rom. i. 14). The other word, 'Grecian,' stands for *Hellenistes*, which is from a Greek term meaning to imitate what is Greek, to *grecise*. It is accordingly, in the New Tes-

tament, used of foreign Jews and proselytes from the Gentiles who spoke the Greek tongue, as opposed to Jews using the Hebrew or Aramaic (Acts vi. 1; ix. 29, also in the ordinary Greek Testaments, in xi. 20, where Griesbach reads *Hellenas*, 'Greeks').

GREETING and saluting have their import conveyed by the meaning of the Hebrew terms used to signify the acts intended. These terms are, I. *shahal*, to ask, that is peace (1 Sam. xxv. 5), to seek good-will from one whom you meet; II. *shahlohm*, to wish peace to one in whose presence you come (Gen. xliii. 23); III. *bahrach*, to bless or wish good to (1 Sam. xiii. 10). These utterances of kindness were accompanied by gestures, such as inclining the head or upper part of the body, or even falling prostrate at the feet of another, in which the greater the depression of the person, the greater was the homage and reverence intended to be paid. With the slow and formal movements of orientals, greeting may occupy some time and be incompatible with despatch, on which account our Lord bad his missionaries 'to salute no man by the way' (Luke x. 4; comp. 2 Kings iv. 29). Greetings have always been very frequent in the East, constituting a part of that extreme politeness of manner which is one of its characteristics. Perkins (319) thus speaks of salutations in Persia:—'As I was at work in our garden, the boys belonging to our seminary passed along and saluted me in their common patriarchal style, *Allaha-kuvet-yavil*—'May God give you strength.' When two persons meet, they mutually salute each other by one saying, 'Peace be with you,' and the other, 'With you also be peace.' When one enters the house of the other he says the same, 'Peace be with you,' and the other replies, 'Your coming is welcome.' When a guest leaves a house he says, 'May God grant you increase; may your days be prosperous;' and the other replies, 'May God be with you.' And these salutations are repeated as often as persons meet or enter each other's apartments, if it be every half-hour of the day.'

GRISLED, from 'grisly,' speckled with black and white, stands in four passages (Gen. xxxi. 10, 12. Zech. vi. 3, 6) for a Hebrew term meaning spotted or varicoloured.

GROVES, or thickly-growing trees, were, in consequence of their natural stillness and 'dim religious light,' the earliest temples used by man. Abraham planted a grove, *ehshel*, in Beersheba, and called there on the name of Jehovah (Gen. xxi. 33; comp. 1 Sam. xxxi. 13. 1 Kings xiv. 23). The word here used is different from another, *ahsherah*, of more frequent occurrence and rendered 'grove,' which properly is a surname of the Syrian divinity Ashteroth, or Astarte (see the article), whose image was set up and worshipped (2 Kings xxi. 7), together with

Baalim, the correspondent male idol (Judg. iii. 7), on elevated places (1 Kings xiv. 23), with an attendant retinue of priests (xviii. 19).

Groves of oak are sometimes very large. Thomson, missionary in Syria, came, on the western banks of the Hasbauiy, to a long oval hill covered with a dense forest of mountain oak, whose deep green refreshed the eye with its bright and happy contrast to the barren and burnt district around. The traveller skirted the base of this oak-hill for about twenty minutes, and then entered an olive grove which extended for about three miles to the south.

GOVERNOR (T. from the Latin *guberno*, 'I act as pilot') stands for several Hebrew words of kindred meaning, denoting generally persons who bear rule over others. It is the name given to a class of officers in the Babylonian (Dan. iii. 2, 3) or Persian empire (Ezra v. 3), who do not appear to have in all cases been persons of much consequence; for in the countries west of the Euphrates there were several of them (Neh. ii. 7), and the Jews, who occupied but a small territory, had one to themselves, of Hebrew blood (v. 14, vi. 7).

In the New Testament, which contemplates Judea as a Roman province, the reader is to understand by 'governor,' Roman officers, to whom was assigned the government of separate parts and districts of the Roman empire. A distinction must be made between two sets of Roman officers. We take as instances, Cyrenius in Luke ii. 2, and Pontius Pilate (Matt. xxvii. 2). The first was the superior officer, being president of Syria; the second was governor solely of Judea. Cyrenius governed the province of Syria, Pilate a part of that province. As might be expected on the part of foreigners unversed in the distinctions of Roman law, and chiefly sensible that they were under the rule of a distant nation, the writers of the New Testament speak of both under the same name—a word signifying a military leader or commander. This in the actual case was a correct term, and one likely to be used by the subjected Jews. We have, then, in these facts a confirmation of the historic reality of the evangelical narratives.

It is with the inferior officer that the readers of the New Testament are chiefly concerned. His proper appellation was procurator. The power which he held, though dependent on that of his superior officer, the governor of the province, yet, as being in essence military and supported by force of arms, was very considerable, involving life and death, and great questions of right, liberty, and property.

We subjoin from 'Greswell's Dissertations on the Harmony of the Gospels,' these two lists:—

<i>Presidents of Syria.</i>	<i>A. D.</i>
L. V. Saturnius(cir.)	2
P. S. Quirinus.....	7
Q. C. M. C. Silanus	12
Cn. Piso (by Tiberius)	17
Cn. Sentius	19
L. P. F. Græcinus.....(cir.)	22
L. Vitellius	34
P. P. Turpilianus	39
V. Marsus (by Claudius)	42
C. C. Longinus(cir.)	44
T. U. Quadratus „	49
Cn. D. Corbulo (by Nero).....	60
C. C. G. Camerinus(cir.)	65
M. L. C. Mucianus	67
C. Pætus (by Vespasian)	71
M. U. Trajanus(cir.)	76

<i>Procurators of Judea.</i>	<i>A. D.</i>
Coponius (by Augustus)	7
M. Ambivius(cir.)	10
A. Rufus	13
V. Gratus (by Tiberius)	15
Pontius Pilatus	26
Marcellus (by Vitellius)	36
Maryllus (by C. Caligula).....	37
Capito(cir.)	38
C. Fadus (by Claudius).....	44
T. Alexander(cir.)	46
V. Cumanus „	48
A. Felix	50
P. Festus (by Nero)	58
Albinus	62
G. Florus	64
M. A. Julianus(cir.)	70
L. Maximus..... „	72

GUESTCHAMBER is, in Mark xiv. 14. Luke xxii. 11, the English rendering of a Greek word, *kataluma*, which in Luke ii. 7 is Englished by 'inn.' By this same Greek word the Septuagint translate the corresponding Hebrew term *mahlon*, which is construed 'inn' (Gen. xlii. 27. Exod. iv. 24), 'lodging place' (Josh. iv. 3), and 'lodgings' (2 Kings xix. 23). In Jer. xiv. 8, we have the meaning of the terms expounded—'a wayfaring man turneth aside to tarry for a night;' comp. Gen. xlii. 27. Exod. iv. 24. The original terms, then, denote a place where travellers might pass the night and take needful repose and refreshment. Inns, in the modern sense of the term, that is, places where lodging and food are supplied at a certain price, did not exist in Scriptural times. But in suitable places large buildings were erected, under which shelter might be had for the night, and where travellers in caravans, unpacking supplies that they carried with them, partook of refreshment, and then, on the same spot, gave themselves to sleep. In towns, houses of the larger size had in their centre an open court-yard, in which strangers received temporary lodgings and perhaps entertainment—not unlike the large open areas, with galleries on each of the four sides, found in the old inns (formerly town [in the city], residences of the landed gentry), of which specimens may still be seen in London. But hospitality was, as to place, not limited to the area of the open court. In Mark xiv. 14, a 'guest-chamber,' or 'large upper room furnished and prepared,' receives Jesus and his apostles (comp. Luke xxii. 12. Acts xx. 8). Hence the term guestchamber, or inn, denotes hospitable accommodation in a private house, in which sense the passage in Luke ii. 7, speaking of the birth of the child Jesus, is to be understood.

The remarks of Maundrell are as true as they are quaint. 'It must here be noted, that in travelling this country, a man does not meet with a market town and inns every night, as in England. The best reception you can find here, is either under your own tent, if the season permit, or else in certain public lodgments founded in charity for the

use of travellers. These are called by the Turks *kane*s, and are seated sometimes in the towns and villages, sometimes at convenient distances upon the open road. They are built in fashion of a cloister, encompassing a court of thirty or forty yards square, more or less, according to the measure of the founder's ability or charity. At these places all comers are free to take shelter, paying only a small fee to the *kane*-keeper, and very often without that acknowledgment. But you must expect nothing here but bare walls; as for other accommodations of meat, drink, bed, fire, provender, with these it must be every one's care to furnish himself' (pp. 1, 2). He mentions a very large and handsome *khan* near the Orontes, far exceeding what is usually seen in this sort of buildings. 'It was founded by the second Cuperli, and endowed with a competent revenue, for supplying every traveller that takes up his quarters in it with a competent portion of bread, broth, and flesh, which is always ready for those who demand it, as very few people of the country fail to do. There is annexed to the *kane*, on its west side, another quadrangle, containing apartments for a certain number of almsmen. The *kane* we found at our arrival crowded with a great number of Turkish pilgrims, bound for Meccha' (4, 5).

The magnitude of some of these inns in former days may be judged of from the *khan* of Hasbeiya, near Cæsarea Philippi. It is a large and very ancient caravansary, in form a regular quadrangle, eighty paces square, with an eastern and western entrance. The eastern entrance was originally ornamented in the Saracenic style. It still bears several Saracenic inscriptions. An elegant mosque was once attached to this *khan*. These large and expensive buildings, standing alone in the desert, and by the side of almost untrodden paths, add the sad testimony of their now almost dilapidated walls and unnecessary accommodations to the general signs of decay and desertion which meet the traveller at every step of his pilgrimage through Syria. There must have once been much more wealth to construct, and more travel

and trade to accommodate and protect, than now, or these establishments would never have been built.

In modern Palestine, something like our inns may be found in the *medqfeh*, a sort of public-house, set apart for the reception of travellers. Each village in Palestine has one or more, where the guests take refreshment and sip coffee out of small cups in the oriental style. In those parts of the country not yet corrupted by the frequency of foreign travellers, the stranger is hospitably entertained by the inhabitants without the expectation of a reward. Of such liberality Robinson often partook.

The accommodation for travellers afforded even in the middle of Palestine is any thing but satisfactory. The traveller just mentioned thus describes a night he passed at Taiyibeh, on the north-east of Jerusalem:—‘A place was now selected and the tent pitched, and we obtained a supply of mats, lights, and eatables, from the village. We took this course both because we preferred our tent

to the small and uncomfortable dwellings of the inhabitants, infested as they are with vermin. The inhabitants crowded around us, with their sheik and three priests, until the tent was completely full, beside a multitude standing about the door. It was only by ordering the people away that we could get room to eat, and it was quite late before we could even think of sleep. At length, however, we made shift to arrange our couches, within somewhat narrow limits, and laid ourselves down. The captain, or responsible guard of the village, himself kept watch by our tent, accompanied by two or three others; and to beguile the night and keep themselves awake, they one after another repeated tales in a monotonous tone of voice. This served their own purpose, and had the further effect of keeping us awake; so that with the voices of the Arabs, the barking of dogs, the crawling of fleas, and the hum of musquitoes, we were none of us able to get much sleep all night’ (see ‘Companions Travelling’).

END OF VOLUME I.

